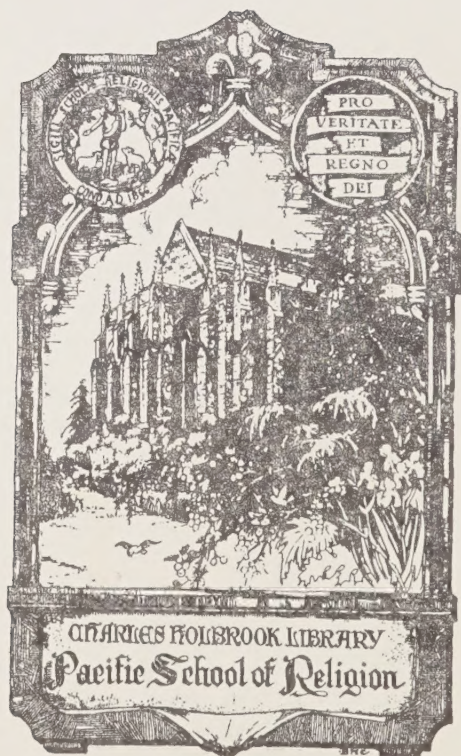




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TOPICAL INDEX for V674.

of the BIBLE Student & Teacher.

REMARKS see p Aco 2

Abbreviations used in the Index

A Archaeology
 Al archaeological
 Ap authorship
 A authority
 a author
 A Assyrian
 a
 A
 G and
 B Bible
 BL Bible League
 BS. " Student & Teacher
 B biblical
 Bab. Babel, Babylon,
 Babylonian
 b book
 C Christ
 C Christianity
 Cm Christendom
 C Christian n. adj.
 Cr Critic
 cr critical
 D Deuteronomy
 d devil
 d
 E Evangelism
 Ev. Evidence
 Ev Evolution
 E evangelical
 e
 F Fact
 F Faculty
 f
 f

A

REMARK No. 1. All the shortest usual abbreviations for the books of the Bible are used, as Nu=Number, Lev=Leviticus, Mat=Matthew, Rev=Revelations. (Continued p

G God
 G gospel
 G Genesis
 g general g generally
 H.S. Holy Spirit or Ghost.
 HC Higher Criticism.
 (in good sense)
 H Hypothesis or ses
 h history
 hl historical
 hy historicity
 I
 I Incarnation.
 I Inspiration or interpre-
 tation
 i inspired
 I Israel is interpreted
 J Jesus
 J Jew Js Jews
 Jsh Jewish
 K Knowledge
 K king K kingly kn known
 k know ks knows k ing-
 L Law L literary ll libera-
 ture
 LXX Septuagint
 L Language
 M Messiah M; m mission
 Mc Messianic
 Mp Messiahship
 M Moses; m miracle
 Mc minister
 MS manuscript
 m matter
 M
 N.T. New Testament

Abbreviations(continued.)

B

N

n

N

O.T. Old Testament

O

P Pentateuch p principle

P Prophet By Prophecy

pl propheticall ps-psalm

ph philosophy aplos.

phl philosophical

RC Radical Criticism

R religion

Rs religious

R Resurrection

R

r

r

S Scripture System

s sin S Satan

S

T

T Theory

t

t

U

U

u

u

V Version

VB Virgin Birth

WG Word of G or

Ga Word

? questionable [place

+ topic at the wrong



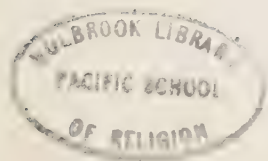
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Christian Faith and Life
Prove all things; hold fast that which is good

THE BIBLE STUDENT

AND

TEACHER



VOLUME III.

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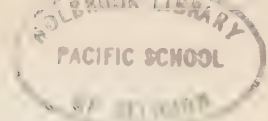
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The Bible Student and Teacher

Volume III

JULY, 1905

Number 1

The Conference in New York

“The Bible the Inspired Word of God”

THE CONFERENCE IN NEW YORK—Continued.

The addresses of the Opening Session of the Conference, by Rev. Drs. L. T. Townsend and George Frederick Wright, on “Inspiration—Its Explanation and Confirmation,” were printed in the June issue of The Bible Student and Teacher. The addresses, by Rev. John Urquhart and Rev. Dr. George Frederick Wright, on Topic Second, appear in the present number.

Topic 11.—“Confirmation of the Bible from Prophecy and Science”

Wednesday Morning Session, May 17, 1905

THE MIRACLE OF PROPHECY

Rev. John Urquhart, Cambuslang, Scotland, the well-known Baptist Lecturer and Author

Mr. President and Friends: It is with very great pleasure that I make my first acquaintance today with The American Bible League. Ever since I heard of its institution I have been thanking God for it, and as I have seen the work it has done I have thanked God the more.

I think you excel us on the other side in one very important particular. You have men taking the platform at your meetings whom I hardly think we could equal, sir, on our side on this subject, and I shall tell you why: We have got to be so advanced in the old country that a great shaking of knees has set in among the giants of Bible defense, and they will give a most uncomfortable wobble to one side or the other just when you least expect it. Now, you know I don't like that kind of thing. I like to know where a man is, and I like to hear a good, certain sound, especially from the lips of him who comes forward as a defender of the faith once for all delivered to the saints.

But I must not now take up my time with preliminary observations, and so I shall proceed at once to the subject with which I have to deal.

That subject has a rather startling title, “The Miracle of Prophecy.”

Now, that is a challenge which affronts the very central position of all rationalism. It contradicts the very foundation axiom on which the higher criticism proceeds to date the Bible documents. It is taken for granted that there is no such thing as miracles. We are assured on all hands that miracles do not happen, that they never have happened, and that prophecy is only history written after the event. Consequently, wherever you find a prophecy in the Scripture you have to search in history for the event that is indicated, and then you can easily date that part of the Scripture,—it must have been written some time after the event. And so they have proceeded in dating the second part of the prophecies of Isaiah. A mention of Cyrus is found there. Cyrus, of course, never could have been named a hundred or more years before he was born, so, consequently, that part of the prophecy must have been written after Cyrus appeared and earned for himself a world-wide fame. So sure are they that this principle is unassailable that they have introduced what I may call a short and easy method with believers. We say, "Oh, but we can prove that prophecy was uttered before the event. We can prove, for example; the Resurrection of Jesus by testimony that can not be assailed." Oh, they say, it doesn't matter what testimony you bring to a miracle; it doesn't matter, in fact, whether you could bring all the testimony of the age to the confirmation of that miracle. No amount of testimony, says Huxley—enforcing Hume's argument—no possible amount of testimony can make us believe a proposition which is inconceivable, can make us believe a thing which is impossible. And so all testimony is swept aside.

This will be my excuse for going outside the subject of prophecy for a moment or two, when I say that there is miracle in nature, showing that the God of nature is also the God of Revelation. There is one ever-recurring miracle to which all of us have been witnesses again and again. You know that the law which determines the influence of cold upon matter is that the greater the degree of cold the greater degree of condensation in the matter which is affected. Of course that holds with water as it holds with all other matter that is affected by cold; and the consequence is that as cold increases the water on the surface affected by the cold atmosphere is condensed, becomes heavier and sinks down to the bottom.

Now, if that law had continued without intervention what would have happened? The first winter would have seen the end of all life in the waters because the life would have been frozen up first of all from the bottom of the sea and of the lake and of the river and of the pond, and there would have been a solid mass from the bottom up to the surface, killing all life contained in these waters. Now, what has happened and what constantly happens? A distinct reversal of that law in regard to water and in regard to water only. All other matter is affected in accordance with the law straight along, with no break in the operation of the law. But in the case of water, just before the freezing point is reached

the law is altered. Instead of water being condensed below that point, it expands, and just in the very act of freezing the expansion assumes far greater proportions, and the ice, as you know from seeing it in the tumbler, always floats on the surface of the water. And why? Because it is lighter, because in that expansion which it has undergone it is lighter than the water beneath. And so with regard to the water God has intervened and altered a distinct law of nature so as to protect the lives which otherwise would have been destroyed; and the ice forms on the surface of the water and the greater the cold the greater the thickness of the ice, that is, the greater the thickness of the shield which covers all life underneath the surface. Now, this has troubled unbelieving science very much, and Professor Tyndall went through a great many experiments, I believe, to prove that water is not the only thing affected this way; and he tells us with great jubilation, in one of his fragments, that he has actually found a gas which is affected in the same way. It is an obscure gas. I do not think any of you would recognize it, I do not think any of you have ever come across it. But I believe, from its being affected in that way, it has some connection with water. I should guess that, and if I were a scientist I would proceed from that hint to make farther discoveries in regard to this gas. But, with that single exception—and I do not think that Tyndall's experiments have been confirmed with regard to it—with that single exception, water is the only thing in nature that is so affected, and is thus evidently affected in order to save the life that would otherwise be destroyed. That is, He whom all things obey, that is, the beneficent Lord whom all things obey, has reversed the natural law for a benign purpose.

Now, let us come to this miracle, the miracle of prophecy. I shall not attempt to argue that human intellect is utterly powerless to read the future, to foretell coming events. That is granted on all hands. If it were not, we have abundant evidence which would prove the truth up to the hilt. For instance, the great Duke of Wellington, writing on the 6th of April, 1831—when he was greatly disturbed by the condition of things in Great Britain, by the riots that were being witnessed everywhere, and so on, and the proposed alteration of the franchise—said: "In a short time, and that approaching nearer to be counted by months than by years, nothing will remain of England but the name and the soil. Its greatness will be in history; but everything which occasioned it, preserved it, and would perpetuate it, will be nebulated." You can see how foolish that looks in view of what has occurred in regard to Great Britain from 1831 to 1905.

I used sometimes to walk through the garden of Count Latham in St. Andrew's, who belonged to the duke school (a regular old Tory), and, around about the walks in that garden that was well worth seeing, there were tabulated the great events in the history of the world; and on we went past one event after the other until we came to 1832. In this year the Reform Bill was passed. From this point begins the decline of the

British Empire, and not another event was narrated after 1832. They were not worth narrating. He expected the downfall of the British Empire.

It has been the same with our anticipation as with our fears. In the year 1851, when that first great exposition was opened in London, the newspapers everywhere said, Now has come the end of wars; this is the introduction of universal peace; we shall have no more wars; the nations will be brought to vie with each other in commercial enterprise and be bound together in bonds of commercial amity, and so on. Why, we have had some of the mightiest wars the world has ever witnessed, since that time. I need not elaborate on this point, however.

The higher critics come to our assistance and tell us that it is utterly impossible to prophesy the future. To bring the matter home, however, to some of our audience this morning, just let me mention one illustration that I had intended mentioning. I dare say in your country, as well as in our own, the newspapers gave a summary on the first day of this year or the last day of last year of the events of 1904. Did any of them happen to give you a summary of the events of 1905? Would not the editor of any newspaper who would have allotted a task of that kind to one of his staff, and told him to put on record a summary of the events of 1905 on the first day of 1905 have been reckoned insane? It is an utter impossibility for us to peer into the future and see the events that are coming.

But as I said, the higher critics have saved us the trouble. They say it is utterly impossible; miracles do not happen; that wherever you have a prophecy it is a history written after the event. Now, I am going to show you quite a number, in the short time that remains at my disposal, of events that have occurred, the description of which was on record indisputably long centuries before they occurred.

We all know that the Hebrew Scriptures just as we have them today (and it is from them that we have translated our Old Testament just as we have it today) existed centuries before Christ came. I know that this has been contested, but it can not be contested any longer. The Hebrew of Ecclesiasticus was discovered some time ago, and now we know and all real students admit that the Old Testament was completed three hundred years before Christ; and that the Old Testament Scripture was then as we have it now, and it was revered then by the Jews as deeply as it is revered in the Christian Church today. Now, if I can show you predictions that have been fulfilled since the coming of Christ, and if these predictions were already in the Old Testament Scripture just as we have them today, why there is no refuge for us but to admit the miracle of prophecy.

Now, I am going to take some events in the history of the Jews.

First of all that people were to reject Christ. At first glance that would be said to be an utter impossibility. What did the nation exist

for? Why had it been cut out from the midst of the other peoples of the earth? Simply that it might be prepared to welcome Christ and to co-operate with Him when He came. They were being educated to discern the Messiah and to fall in line with His propaganda when He appeared. How was it possible then that that people should reject the Messiah when He came, after waiting for Him long centuries, milleniums?

I shall ask you to turn—I do not suppose in America you cumber yourselves with Bibles. As I have said elsewhere, I suppose it is because you have them in your heads—to the 53rd chapter of Isaiah where is a statement of this fact. In the end of the 53rd chapter, with marvelous prophecy, there is to be a great acceptance of this Messiah by the Gentile peoples: “He shall sprinkle many nations.”

What of the Jew? In the 53rd chapter we have:

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”

That is so plain that I need not farther dwell upon it.

Turn back now to the 49th chapter of the same prophecy, and in the 5th verse we read:

“And now, saith the Lord, he that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered,—” there is to be failure there “—Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

Now, here is the program of the Messiah's career: First, to be rejected by the Jew and then to become the Saviour of the Gentiles; and when these have been visited the Jew again to be visited, so that Christ may be the Saviour of the whole world and not of the Jew only.

Now, let me take another point. How long was this rejection to continue? We know that one generation very often rights the wrongs inflicted by a previous generation. There have been suggestions made from time to time by Jews to retry the Christ and see whether their fathers had made a mistake or not. They have never done it yet. They have never attempted to do it. Now, how long was this rejection of the Messiah to continue. There are two passages, one in Isaiah again, to which I have no time to refer just now; but there is one very special passage in the Epistle to the Romans, the 11th chapter, verse 25:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Isaiah indicates that the land will be utterly desolate before the blindness of the Jew passes away. And here we have the limit drawn in connection with something that is to happen amongst the Gentile people. This blindness, in part, has happened to Israel until the fulness of the Gentiles be come in. Now what does that phrase signify, "the fulness of the Gentiles"? One of two things, first, the conversion of the whole world—the fulness of the Gentiles in that respect—or, second, the completion of the time of probation for the Gentile peoples and the beginning of the era of judgment for them. Now, it does not matter which of these two conclusions you accept as to the meaning of these words. My argument will not be affected by either. Neither of these things has yet happened. All the Gentile nations have not yet been converted. And thank God His mercy still endures, and the author of salvation is not yet withdrawn from us, and the era of God's judgment has not yet begun for the nations.

Now, until the fullness of the Gentiles was to come in the blindness of the Jews was to go on. Isn't that strange? No man bowed with deeper anguish at the throne of God crying for the salvation of Israel than that man Paul, and yet the Spirit makes him say to the Romans that until the fulness of the Gentiles be come in that blindness in part shall continue to mark the Jewish people.

Now then let me take another of these miracles of prophesy. I shall not ask your attention especially to the passages that prove this, because you are quite aware of them. In the 26th chapter of Leviticus, as well as in the 28th chapter of Deuteronomy we are distinctly told that the climax of the rebellion of Israel will be marked by a specific judgment on the part of God: they will be routed out of the land and dispersed among the Gentile peoples, scattered among all the peoples of the earth. We know that has happened since the climax of their rebellion in their rejection of Jesus.

But, notwithstanding this there was to be another peculiarity: although they were to be broken up as a nation and scattered and persecuted among all the peoples, there was never to be an end of them. The Jew was not to cease to exist. Chapter 26th of Leviticus, verse 44, says,

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God."

The Jew in New York, the Jew in London, the Jew almost everywhere over the face of this whole earth is a testimony today that that word has been fulfilled; that, although broken up and having no national

existence for so many centuries, they were not to be made an end of. God was not to destroy them utterly; He was not to cast them away.

Now, take one more instance, the only one I shall refer you to. We have a marvelous prophecy in that little book of Hosea which gives us the whole history of the Jewish people from the time of their dispersion until the present moment, describes to us their political condition and their religious condition.

The third chapter of the prophecies of Hosea, the first three verses, is one of the difficulties of the Bible, one of the alleged immoralities of the Scripture, so little do these men understand the purpose of the Scripture. This prophet, a pure and holy man, is commanded of God to go and marry an utterly impure woman. He is to bind up his life with hers, she is to wear his name, and so on. Now notice the terms of the third verse:

"And I said unto her, thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

They were to live separately, they were not to dwell under the same roof, and yet she was to remain faithful to him in this separation. The parable is interpreted immediately, as we shall see in the verse to which I shall refer you instantly. But note this, that prediction, that picture painted there from the life of the prophet has been fulfilled in every particular. The Jew, although separated from God has nevertheless remained faithful to the God of Israel. The Jews have never gone into idolatry since the return from Babylon. The Christian Church, to its shame be it said, has gone into idolatry. There are idols in churches called Christian in New York here. You will find no idol in any synagogue where Jews meet and worship. Everything there is in accordance with the command of God, and His glory is not given to another. And the Jew is not directed to any other aid than that of the arm of Jehovah. The Jew has remained faithful to God in separation all these years.

Now comes the prediction I want you specially to notice:

"For the children of Israel shall abide many days."

"Note, this is to be their condition for a long time. "They shall abide many days without a king and without a prince." There is to be no political organization. They have had no king and they have had no prince since the dispersion. They attempted to get some kind of authority manufactured out of the great Rabbis of Babylonia and elsewhere, but the attempt utterly failed and they have been and are to the present time without any political bond. There is nothing binding that people together except their religion; they have no king and they have no prince.

Then take another of these parts of this picture: "And without a sacrifice"—"and without a sacrifice." A strange thing, a Jew without a sacrifice. Why, his religion begins and ends with a sacrifice! Yes, says the Scripture, "For many days without a sacrifice." And they

have had no sacrifice since the capture of Jerusalem and the destruction of the Temple. They have no sacrifice on the Day of Atonement. They are told that their sins cannot be blotted out without blood, and yet no blood is shed. They have no sacrifice even on the Passover. And why? Because, only on that one altar could sacrifice be offered, and when that one altar was taken away sacrifice was offered no longer.

And so, eight hundred years after these words were written—no one says they don't belong to Hosea,—eight hundred years after these words were written it came to pass that Israel was without a sacrifice, and the Scripture says "Yea, for many days," and for many days it has been, down to our present time.

But then take another particular: "And without an image and without an ephod and without teraphim." As I have said, they have had no idolatry, they have been without an image, as they have been without sacrifice. They have not tried to fill the blank with the help of man for devotion. No, they have left themselves just as God has stripped them, left themselves naked of all these religious helps. And now they are without an ephod and without a teraphim.

What was the ephod? It was the garment which the priest put on when he passed into the presence of Jehovah to ask counsel what Israel was to do. The time of peril had come, national distress was impending, advice was needed as to what should be done: The priest went in clothed in this garment, with this ephod, to consult the oracles of God, and came back with the reply. And they have had nothing of this, and why? Because they have no priests. They have rabbis, but no priests in Jewish synagogues today. All the tribal distinctions have perished. They don't know who belong to what tribe and don't know who belong to the priesthood. Dean Milman goes so far as to say that the priest-hoods were lost in the destruction of Jerusalem. I don't know how he makes that statement; because Josephus was a priest and was not in the destruction of Jerusalem, and there must have been many others. But they do not know who is in the priesthood, and no man can wear the ephod saying, "God made it for me." They are without an ephod.

Now the teraphim were the household gods, and what Gentile peoples used to seek to for their directions at certain times. And the Jews are without them, because as God has deprived them of the institutions of their own house they will not take to the works of the Gentiles.

And so they are without the ephod and without the teraphim.

"Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness——" When? "In the later days." That return is for the end of the dispensation, not for today.

Now, dear friends, I could have multiplied these proofs. I have given you sufficient to leave you to form a judgment in this matter.

1905]

The Conference in New York

II

Not one of these predictions can be challenged as having been written after the event—not one of them. Not one of them can be challenged as not having been fulfilled. That future was seen, it was fully read. These things in the history of the Jews that were yet to occur,—why they are fully disclosed, they are in the light! We read them in the prophecy as we read them in the history. Whose was that light that could dispense with history? Whose eye penetrated the darkness of the years that were to come? Only God's eye could, and there is a distinct proof that God exists. There was a mind that foresaw those things, a mind that painted those pictures and that placed them on record; and that was the mind of God.

Oh, my dear friends, not only is that an attestation in the Scripture that the Scripture is God's Book; but the whole Scripture is in that pattern; every page of it is informed with the same understanding; from every page if it gleams the same light you find in these prophecies. The whole Scripture is on one level, and that is God's level and not man's level.

CONTRIBUTIONS OF GEOLOGY TO THE CREDIBILITY OF THE FLOOD

Professor G. Frederick Wright, D.D., LL.D., Oberlin, Ohio

Our primary witness for the Deluge is the Bible. This witness bears cross-examination so well that it is worthy of all confidence, and its testimony therefore should be accepted unless there is conclusive evidence to the contrary. But, like all other literature, it needs to be reasonably interpreted. Nothing should be attributed to it which is not said, and the meaning of its language should be determined, to some extent, by the context.

The rain, is indeed said to have continued forty days, but that is not affirmed to be the sole, or indeed the main, cause of the flood; for, it is added that "all the fountains of the great deep were broken up." It says that all the high hills were covered and that the ark was lifted up above the earth, but it does not determine whether this was occasioned by the waters going up or the lands going down. To the observer the effect would be the same whichever was the cause. The repeated phrase, "The fountains of the great deep were broken up," would most naturally point to a sinking of the land.

The reason which God assigns for bringing on the flood was the wickedness of man. The purpose of the flood was to destroy mankind, with the exception of the chosen family of Noah, which was to set out upon a new career in which it was freed from the contamination of the gross wickedness which had come to prevail. The universal forms of speech describing the flood may therefore reasonably be interpreted to

extend no farther than would be necessary to accomplish that purpose. The phrases, "under the whole heaven," and, "all flesh wherein is the breath of life," and, "everything that is in the earth," have their meaning adequately met if applied merely to the horizon of the occupancy of the human race at that time.

But if we do not insist upon the absolute universality of the flood over all the earth at the same instant of time, it is not because, as some derisively suggest, that there is not water enough to produce it, for there is. If all the land in the world should sink below the ocean it would not raise the general level of the water more than three feet. The oceans are twice as large as the continents and their general depth is many times the average height of the land. If all the land should sink at one time it would raise the water only about four times as much as it rises in the Bay of Fundy several times every month.

The natural dimensions given to the ark in the Bible strongly confirm its historical character. Indeed, they are almost exactly those of the large steamers, which are now built to cross the Atlantic Ocean. The Ark was 500 feet long, 80 feet wide and 50 feet deep. But, when the ark fell into the hands of story tellers and commentators, it at once grew into most unreasonable proportions. The Babylonian inscriptions made it 1,000 feet long, 233 feet wide, and 233 feet deep, a craft which could not possibly be made to hold together. Berosus, a later historian of Babylon, expanded it still further, alleging that it was 3,000 feet long, and 1,200 feet broad; while the great Church Father Origen, declared that according to his interpretation, it was 135,000 feet long and 3,700 feet broad! We need no further evidence that the Bible account is the original and correct account.

An important "water-mark" attesting the genuineness of the Bible story of the flood, is that the ark is made to float up stream; showing that it is not the legendary enlargement of an ordinary river flood. The ark was evidently built in the lower part of the Euphrates Valley, but it landed, not in "Mount" Ararat, as is commonly said, but on "The Mountains" of Ararat, designating an indefinite area about the headwaters of the Euphrates River.

When, now, we come to consider the scientific reasonableness of this story, we shall find that not only is there no insuperable objection to it, but a vast amount of evidence in confirmation of it. It does not unreasonably tax the credulity of a scientific man to believe that, in the early part of its history, there was an almost universal destruction of the human race by a flood, which culminated in the destruction of all but Noah and his family, through the subsidence of the Asiatic Continent, where man then maintained his last refuge.

Science has given us a new conception of the instability of the earth's crust. The world is a cooling sphere with a diameter of 8,000 miles, but with a hardened shell of only 50 miles, or only one-hundred and sixtieth

that amount in thickness. Below that depth the heat is so great that every know substance is melted. On this plastic interior the earth's crust rests like a Pontoon bridge on water. The level of the land is never constant. Geology is little else than a record of the successive rise and fall of the continents. All the highest mountains bear on their summits rocks which contain sea shells, showing that at one time they were below the ocean level. It is as easy for the Lord to depress a continent below the sea level, as it is for a boy to make a dent in a rubber ball. By laying His plans beforehand, as He always does, indeed, from eternity, He can direct the forces of nature to lift up an ocean bed here and sink down a continent there, as easily as a captain can shift the ballast on a ship and make one part of it sink below the surface and another rise above the water line.

Indeed, we see this going on all the while. The Mississippi River is scraping off at a tremendous rate the soil from the upper part of its valley and carrying it down to fill up the Gulf of Mexico. It is making the crust thinner and lighter in the upper portion of its valley and thicker and heavier about its mouth. The Mississippi dumps into the Gulf of Mexico every year 200,000,000 tons of solid matter. One needs but to multiply this by a few thousand, and to remember that all the rivers in the world are correspondingly active, to see that there is a tremendous shifting of stress from one portion of the earth's crust to the other, by the removal through denudation, of the weight of solid material from one point to another, even in the historic period.

So complicated is this process that no one can calculate beforehand how or where the effect of these changes will appear. As, when a bow is bent, the change is almost imperceptible up to a certain point, when it suddenly snaps in one's hand, so, in these transfers of weight through the natural agencies of erosion from one part of the earth's shell to another, the strain imperceptibly accumulates, until the limit of resistance is reached, when the catastrophe comes, which may appear in an earthquake or in a volcanic eruption of almost any dimensions. No greater mistake can be made than to take the present rate of change as a full measure either of the past or of the future. The world has not always been as it is now. Of this we are certain from geology. That things are not always to continue as they are is evident enough from the forces which we see acting all around us.

But, since man came into the world, there has been a cause in operation to produce changes in land level on a scale that is almost beyond our comprehension. The studies of the last twenty-five years have brought forth evidences of a comparative instability of the earth's crust, which is absolutely unique; and at the same time it has disclosed a peculiar cause for this instability which has now well-nigh ceased its activity. In this, science is able to see a reasonableness in the flood, which goes far to establish its credibility.

a We refer to the facts connected with the Glacial Period. Reversing the order we will briefly speak of the accumulation of ice during the period as a cause sufficient to produce both great changes of land level and an instability of the earth's crust which surpass the powers of human calculation, and so leave us free to believe any facts of such a character which are witnessed to by ordinary historical evidence.

b During the Glacial Period, the snows accumulated over northwestern Europe and British America, as they now do in Greenland, until two million square miles in Europe and four million in America, were buried in ice a mile deep. The ice covered the top of Mt. Washington, and extended in a mighty wall, along its southern face in America, from New York to Kansas City—north of which the conditions of Greenland extended over the whole country. Six million cubic miles of ice were thus piled up over this limited area of the northern hemisphere. The weight of this would amount to the stupendous sum of 24,000,000,000,000,000 tons, which is equal to twice the weight of the American continent and to nearly that of the whole of Asia.

c The snow to constitute this ice came from water evaporated from the ocean, all of which was, so to speak, "locked up" on the ice-bound continents. The amount of water thus abstracted from the ocean and locked up on the land was sufficient to lower its whole level about 300 feet. Thus, not only was this vast amount of pressure added to the continental area, but an equal amount was taken off from the bed of the ocean. Thus it is easy to see that there would have to be a very marked readjustment in land levels. The continents, overloaded with ice, would settle down, and even the vast Asiatic continent on which the ice did not accumulate to any great extent would of its own weight sink to a lower level because of the removal of pressure from the bed of the ocean.

d There is an increasing amount of direct evidence that this has actually been the case; and that this subsidence of the land and general flooded condition occurred since man came into the world. The skeleton recently found underneath a glacial deposit of loam in the Missouri Valley, at Lansing, near Leavenworth, Kan., was originally buried beneath 200 feet of fine sediment, which probably had accumulated when the whole region was covered with standing water into which the melting glaciers to the north poured their floods. But this is only one of many indications that early man and a large number of animal species associated with him were drowned out in North America, and became extinct, as a result of the rapid changes which took place.

e At Kiev, in Russia, human remains have recently been found in almost exactly the same conditions as those existing at Lansing. Here an old village site was buried beneath fifty feet of the fine, glacial loam which accumulated in standing water in front of the ice sheet.

The late Prof. Prestwich, one of the ablest and most careful of English geologists, published just before his death a few years ago a

most surprising collection of facts, showing that since man came into the world all western Europe has experienced a brief subsidence below sea level, amounting to at least 1,400 feet, followed by a very rapid re-elevation. As a result the bones of a promiscuous lot of extinct animals in connection with human implements, were swept into fissures in the rock far up upon the mountain sides. One of the most prominent of these places occurs upon the rocks of Gibraltar, although there only the animal bones were found. According to Prof. Prestwich, the appearance in all these places is as if great herds of animals that usually will not consort together and that naturally live on the plains, were driven up the mountains by the rising water until they perished together on the summit, when, after a brief period of decay, they were swept into the fissures by a wave of translation consequent upon the sudden re-elevation of the land.

There is, likewise, abundant evidence, that not many thousand years ago all central Asia was temporarily submerged to a considerable depth, bringing all the low land of Siberia and Turkestan and the Desert of Gobi under water. The climatic changes which have taken place in that region in connection with the re-elevation of the land are of the most striking character. The whole of Central Asia has been drying up for thousands of years. There is the clearest evidence that the Jordan Valley was once full of water to a height of from 1,000 to 1,400 feet. The Desert of Gobi was a sea as large and as deep as the Mediterranean. The Aral Sea, which now has no outlet, formerly sent a river into the Caspian, as large as the Niagara.

So extensive have been these changes of level and of climate connected with it, in this very cradle of the human race in the heart of Asia, that no one contemplating them intelligently can well deny that some such a catastrophe as the Noachic Deluge has passed over the country. The geologist, indeed, is not called upon to prove in detail the story of the flood. But with these facts before him he is effectually stopped from raising any serious objection to it. The Word of the Lord in this case certainly stands sure. The gates of hell have not prevailed against it.

(To be Continued.)

DEUTERONOMY AND THE HIGHER CRITICISM

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The date of the Book of Deuteronomy is a crucial question in the Higher Criticism of the Old Testament. Those critics, who hold that the Pentateuch does not come from Moses but is composed of several documents that were first written down at various periods from five hundred to a thousand years after Moses, regard it almost as an axiom that Deuteronomy was written as a programme of a religious reformation in the seventh century B. C. They say that it is substantially "the book of the law" that was found in the temple about the year 621 B. C., on which was based the reformation in the reign of Josiah: that in this reformation the king carried out step by step the principles of Deuteronomy according to the narrative given in the Second Book of Kings; and that it was for the purpose of promoting such a reformation of religion that Deuteronomy was written by some unknown author in the reign of Josiah or shortly before it. This date they declare "is the fixed point from which all other points in the chronology of the Hexateuch must be determined." It is the starting point from which they "can work both backwards and forwards." Deuteronomy "thus provides in a peculiar manner the key to the criticism of the whole Pentateuch." This critical theory of the date and origin of Deuteronomy is in direct conflict with the account which is given in the book itself, which was believed by the writers of the Book of Kings and the Book of Chronicles, by King Josiah, by the High Priest Hilkiah, by the prophetess Huldah, by the prophet Jeremiah, and indeed by all the Jewish people and prophets ever since.

I. Refusal of the Critics to Accept the Biblical Account

Here then is a distinct issue between this critical theory and the Biblical theory of the date and origin of Deuteronomy. The Biblical writers without a shadow of doubt or hesitation teach that it came down from Moses, and that the speeches which it contains were actually delivered by Moses to the Children of Israel on the threshold of their entrance into Canaan. These critics with equal confidence and singular unanimity assert that Deuteronomy was written by an unknown author some six hundred years after the death of Moses, and was intended by the writer to be a programme of a reformation of religion in accordance with the mind and spirit of Moses.

If this critical theory is true, then the Biblical account is false—and if the Biblical account is true, this critical theory is false, and the whole critical re-construction of the history and religion of Israel that is bound up with it falls to the ground. Which of these two conflicting views, this critical view or the Biblical view, is right? This is a question on which students of the Bible must come to a decision; and it is not decided

by showing that there are difficulties and objections on the one side or on the other, for there may be difficulties in both views, and objections to both. But it should be decided by a careful judicial weighing of the evidence. But we all know that human nature is so constituted that in some cases it is very difficult for us to weigh evidence with impartiality. We often see only what we want to see, and give weight only to what goes with our inclinations: while on the other hand we are blind to what we don't want to see, and make light of what tells against our prejudices. If, therefore, we come to the Bible with assumptions and prejudices that really decide this question before we weigh the evidence, we do not judge it impartially, indeed do not judge it at all.

Now it is well known that the scholars who originated and elaborated this critical theory came to the Bible with an immovable prejudice against the religious and historical contents of the Bible. The Bible claims to be a historical record of God's dealings with man not on the plane of nature, but on the higher plane of grace that is above nature. It is of the very essence of the Bible that it records a supernatural revelation which God gave of Himself to man. It represents God revealing Himself in miracle, through miracle, and unto miracle, culminating in the miracle of the person and work of the Divine-human Saviour of men. Now the originators of this critical system, mostly German rationalists of the last century, did not believe in the supernatural, and could not believe in the truth of any record that vouched for a miracle. Their philosophy, their science, their whole mental attitude towards the universe and its laws, made it impossible for them, without a radical change in themselves, to believe that the miraculous elements of the Bible were true.

Their theory of a naturalistic evolution of the religion of Israel slowly growing through ten centuries, and their theory of the formation of the Bible by a gradual accretion of many discordant documents written ages after the events they record, were simply their way of accounting for the Bible without believing the Bible. They must account for it in some way other than by accepting it as true, and their easiest way was by some form of their evolutionary and documentary theories. Thus these men, because of their assumption of the incredibility of the supernatural, were incompetent to pronounce any critical judgment on the origin and contents of the Bible. Their critical conclusions should have no value whatever for those who do not adopt their assumptions.

But now this theory devised by unbelievers in the supernatural has been adopted by critics who believe in a supernatural revelation and a supernatural Christ. Without accepting either its premises or its conclusions, they accept the theory itself; and their scholarship is expended in seeking reasons to justify this theory and to commend it to the Christian Church. The radical mistake made by these believing critics who

have adopted the theory of the unbelievers, is that they approach the Bible from the same side of distrust and unbelief. They come with a prepossession in favor of the truth of their theory rather than in favor of the truth of the Bible. And so when the Bible does not agree with their theory they are disposed not to question the truth of their theory, but to deny the truth of the Bible. And then they split up and mutilate and manipulate the sacred record to make it agree with their theory.

Now I hold that the Bible has a right to demand from every believer in Jesus Christ that he should approach it at least with respect. He should come to it with no less respect than that with which a scholar approaches an honest secular history such as that of Thucydides or of Tacitus, without assuming that it is always wrong when he can not prove it to be right, but trusting it as on the whole an honest and truthful book. The Bible has a right to at least thus much respect from every Christian critic; for it has acquired a character and has behind it a history that demand respect. It is not to be treated like a culprit in the dock who has a bad record against him. It is a book that has already stood the test of time through thousands of years. It has been the instrument of the highest intellectual culture, the purest morality, and the holiest religion mankind has ever known. The old Testament and the New are in this respect inseparably bound together. The Law of Moses and the Gospel of Jesus Christ can not be put asunder. No Christian has a right to approach the Old Testament any more than the New with suspicions of its honesty and truthfulness. And yet this attitude of suspicion, distrust and disrespect is characteristic of this whole school of criticism. Its spirit pervades their whole critical system and vitiates their methods and conclusions.

Let us see with what scant respect they treat the Book of Deuteronomy. They simply refuse to believe the account which it gives of itself, that it is a record of the acts, speeches, and laws of Moses. No doubt, they allege, that the supposed writer in the seventh century was only making use of an acknowledged literary device, when he put into the mouth of Moses speeches that he never uttered. Thucydides, they say, did the same. But they forget that Thucydides does not try to deceive any reader about the speeches in his history, for he expressly declares that they were not delivered by those to whom he attributes them, but were only such as might have been spoken as being appropriate to each occasion. With him the speeches are avowedly only a literary device to give vividness to the historical picture.

But the case is very different with the supposed writer of Deuteronomy. He deliberately intends to deceive his readers. He assumes the Mosaic disguise for that very purpose. And, according to the theory, he actually did deceive the king and the prophets and the people. It was of the very essence of his purpose to deceive them, so that they

should believe that the reforms which he was promoting had the authority of Moses and of God.

The Parallel to the critical view of Deuteronomy is not to be found in Thucydides and the speeches with which he lights up his history. The true parallel would be the case of a reformer of religion who fabricated a sacred book to enable him to carry out his reformation by giving to it the sanction of Divine authority. If Luther in his zeal to carry his reformation of the Christian Church had fabricated in the name of Paul the Epistle to the Galatians, he might be defended in the very language in which these critics defend their author of Deuteronomy. "He was only writing what was according to the mind and spirit of Paul. He was writing only what Paul approved of, and would have written had he been living in Luther's times and circumstances. He was only re-formulating old Pauline doctrines and adjusting them to new times and new needs in the true interests of the Christian religion." But would such a defence justify Luther for forging an Epistle of Paul? No honest man would say so.

Just as little do the arguments of the critics justify their imagined author of Deuteronomy for fabricating a book in the name of Moses for the purpose of carrying his reforms by deceiving his readers. Instead of boldly coming forth like all the other prophets of Israel declaring "Thus saith the Lord," this skulking prophet hides behind the name of Moses that through him he might secure Divine sanction for his teaching. There is not one particle of evidence for the excuse that critics allege, that such deception was in accordance with any prophetic precedent or any acknowledged custom of the times. On the contrary, Deuteronomy itself declares "Ye shall not add unto the word which I command you, neither shall ye diminish it." "The prophet that shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die." Deuteronomy would have made short work with such a prophet as the critics imagine, it would have had him put to death. When, therefore, these critics gratuitously attribute to a book of the Bible what every plain man either in Israel or in Ireland would call deception, dishonesty or forgery, they are by their hypothesis dishonoring the Bible and denying to it the respect that is due to an ordinary book of history or literature.

II. Reasons of the Critics for this Refusal

Let us now look at some of the chief reasons which are given by these critics for refusing to accept the Biblical account of the origin and purpose of Deuteronomy and for adopting a theory which contradicts it.

1. Their first argument is drawn from the vocabulary and style.

We need not spend time on this argument. There is no such difference between the language of Deuteronomy and that of the rest of the Pentateuch as may not be fully accounted for in the most obvious

way. Deuteronomy is oratory, the other books are history and legislation. Deuteronomy appeals to the people, to their conscience, and their heart, to persuade them to love God and keep his commandments. Law in Exodus is codified for the judges, in Leviticus for the priests, in Deuteronomy it is preached to the people." No one but a philological pedant would require a man to use the same vocabulary and style when he is preaching an impassioned sermon to a congregation, and when he is drawing up rubrics for religious services or drafting rules for a code of discipline.

2. Another argument on which great stress has been laid as proving the late date of Deuteronomy is that the art of writing and literary composition and public oratory could not have been so developed in the age of Moses as to make it possible for Deuteronomy to have originated in that early and illiterate age.

For the scholars who originated and developed this critical theory this argument was conclusive. As the time when this theory was first elaborated it was generally believed either that writing was unknown to Moses, or that for literary purposes it was so imperfectly developed and so little practised that it is incredible that a book like the Pentateuch could have been written in the age of Moses. Next to the impossibility of the supernatural contents of the Pentateuch, the impossibility of writing it was their strongest argument against its Mosaic date.

And indeed to this day our critics feel that their theory can not stand without the support of this argument in some form. Dr. Driver, who has shown himself most facile in surrendering any argument for his theory that must be surrendered, and yet never surrenders one item of the theory itself, feels that it is still necessary to retain this argument that is based on the undeveloped state of writing and literary composition in the Mosaic age. Acknowledging that the literary criteria of the various parts of the Pentateuch give no decisive evidence as to their dates, he is obliged to fall back on the only other evidence of date available. Here is his statement of the evidence on which he fixes the date of J. E., which he considers the oldest part of the Pentateuch:

"The terminus a quo (that is the earliest date to which he can assign J. E.), is more difficult to fix with confidence; in fact conclusive criteria fail us. We can only argue upon grounds of probability derived from our view of the progress of the art of writing or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period at which the traditions might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the monarchy had taken effect, and similar considerations; for estimating most of which, though plausible arguments, on the one side or the other, may be advanced, a standard on which we may rely scarcely admits of being fixed." (O. T. Lit., 117.)

What could be more vague and inconclusive as evidence than mere probabilities of this kind? Yet it is on this evidence he challenges the Mosaic authorship of the Pentateuch. Apart from such elusive subjectivity as "the prophetic tone and feeling in Israel," there is here **just one objective evidence** for fixing the date of the earliest part of the Pentateuch—namely, that the progress of the art of writing or of literary composition and culture will not permit an earlier date than about five hundred years after Moses!

Let us remember that this dating of the Pentateuch is not a thing of secondary importance in his theory. It is primary, and lies at the very heart of his whole critical system. It belongs to its very essence. For the point of difference between this critical theory and the Biblical theory is not merely a question of who is the author or actual writer of the Pentateuch. It is a question of when it was written. Was it written in the time of Moses, so that as a record contemporary with the events, it is trustworthy history; or was it written many centuries after the events, so that it is untrustworthy legend and tradition?

On this crucial question of date on which Dr. Driver sets up his theory against the express testimony of Scriptures, the only tangible evidence he has to put forward is the evidence based on the late development of the art of writing and literary composition. And this evidence modern discovery in archaeology has proved to be false evidence. To prove this, here are some quotations from the foremost archaeologist in England, Dr. Sayce, Professor of Assyriology in the University of Oxford. In a most valuable little book recently published, entitled "Monumental Facts and Higher Critical Fancies," he says—

"Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose-writers, and of the literary works which they had composed." "Egyptian literature goes back almost to the earliest period of its history." "The proverbs of Ptah-hotep, though written more than five thousand years ago, represent the close of a period in the history of Egyptian literature." "Egypt was emphatically a land of readers and scribes." "No one, in short, could live in Egypt without coming under the spell of its literary culture."

We remember that Israel lived in Egypt for many generations and that Moses was educated in all the learning of the Egyptians, and we see the value of this argument based on the illiteracy of Moses and his age. Dr. Sayce goes on to speak of Babylonia, the land out of which Abraham came:

"There, too, we find a land of books and schools and libraries, and a nation of readers and writers." "The Babylonia of the age of Abraham was a more highly educated country than the England of George III."

About Palestine also in the Mosaic age he says—

a "Not only was there a widespread culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor and more especially by Syria and Palestine." "Palestine in fact was the meeting-place of the two great powers of the Oriental world, and had long been under the influence of the streams of literary culture which flowed from them."

These solid facts of archaeology may be ignored by our critical theorists, but they can not be denied; and I suppose they will still go on basing their theory on the impossibility of the Pentateuch being composed in an age so illiterate as that of Moses.

Dr. Driver further argues, quoting Dillmann, that "the style of Deuteronomy implies a long development of the art of public oratory, and is not of a character to belong to the first age of Israelitish literature." But he forgets that oratory is not the product of an age but the personal gift of a man. And the modest estimate which at the beginning of his career Moses had of his own eloquence is not incompatible with his possessing and developing a gift of oratory such as is exhibited in Deuteronomy. As he was a great leader, a great legislator, and a great statesman, so he may have proved himself a great orator.

3. I shall take up only one other leading argument of the critics, but it is one on which Dr. Driver and his followers lay great stress. They say that there is such a development of the laws of Deuteronomy out of the earlier laws of Exodus that both codes can not have come from the same legislator and there must have been between the two codes a long interval of time and a great change in the social condition of the people.

As Dr. Driver puts it, "We observe in certain cases modifications which can not be reasonably accounted for, except upon the supposition that the laws of Deuteronomy originated in a later stage of society than the laws of Exodus." This argument is repeated again and again by Dr. Driver and his school.

d It would not be at all strange that some development should take place during the thirty-eight years which elapsed between the giving of the Covenant laws at Sinai and the speeches of Moses on the threshold of Canaan. Many of the laws given at Sinai had no doubt been long in the knowledge and practice of Israel both during their nomadic life before they came to Egypt, and in their settled pastoral and agricultural life in the land of Goshen. These laws, including the Ten Commandments, are given forth at Sinai with the solemn sanction of Jehovah, and are made the basis of His covenant with Israel.

l But during the long years of wandering in the wilderness Israel was subjected to the discipline and restriction of Jehovah through his servant Moses. Through him they would learn much from the civilizations of Egypt and Babylonia and the tribes of Northern Arabia, such as the

Midianites. Great social changes might have taken place during these eventful thirty-eight years. It is less than thirty-eight years since Japan got rid of its antiquated dual Government, abandoned its feudal system, re-organized its whole resources, and entered on its new career among the great nations of the world. Future critics, developing the history of Japan out of their ideas of evolution and philology, as our critics develop the history of Israel, would find it impossible to admit the great changes which during the last thirty-five years have taken place in Japan in her laws and government and education and commerce and naval and military administration.

We ought not, then, to be surprised if Israel, coming into contact through her great leader with the higher civilizations of Egypt and Babylonia and Arabia, had experienced great changes during those thirty-eight years of Divine instruction and discipline. Our surprise is that we find so little change in them.

The modifications and contradictions which Dr. Driver and his school think they have found between the laws in Exodus and those in Deuteronomy, and those in Leviticus, have been subjected to careful examination by a keen and clear-headed lawyer, H. M. Wiener, of Cambridge, in a recent book, entitled "Studies in Biblical Law." This legal expert, trained in the study of theoretical and practical law, goes over every case of alleged inconsistency between the three codes of the Pentateuch, and he shows that in every case the inconsistency does not exist in the Scripture record, but arises out of the critics' own ignorance of the laws and their consequent misrepresentation of the facts. After an exhaustive examination of the evidence on which the critics rely he sums up the result:

"They have utterly failed to point to any evidence either of composite authorship [of the Pentateuch] or post-Mosaic date." They have been "unable to adduce a single line of jurial law as evidencing late composition."

This argument that the laws of Deuteronomy must be later than the early kings and prophets of Israel because they demand a higher civilization and more developed social system than were possible in the Mosaic age, has met another complete refutation in the lately discovered code of Hammurabi. Hammurabi is the Amraphel of Genesis, a contemporary of Abraham. It was long known that elaborate codes of both ritual and civil laws were early in force in Babylonia. The ritual code has not yet been discovered. But in 1901 the civil code of Hammurabi engraved on an enormous block of black marble was discovered among the buried ruins of Shushan, the palace." This code is eight hundred years earlier than Moses, and is the foundation of the ancient laws that were in force throughout Western Asia and in Canaan itself. Since this discovery our critics will no longer be able to assert that an elaborate legal code was

not possible before the time of the early kings and prophets of Israel. For here is another Semitic people ruling over Palestine, who had both a ritual and civil code of the most elaborate character many centuries before Moses. It is adapted to a state of society that is far more advanced in civilization and in social and commercial life than the Mosaic code. Dr. Sayce says:

A "A comparison of the code of Babylonia with that of Israel has made it clear that the latter was intended for a body of nomad tribes who were not yet settled in a country where the laws of Babylonia were still in force. In other words, the Mosaic code must belong to the age to which tradition assigns it, and presupposes the historical conditions which the Biblical narrative describes. Not only has the code of Khammurabi proved that the legislation of Moses was possible, it has also shown that the social and political circumstances under which it claims to have arisen are the only ones under which it could have been compiled. . . . The answer of archaeology to the theories of 'modern criticism' is complete; the Law preceded the Prophets and did not follow them. . . . It has for ever shattered the 'critical' theory which would put the Prophets before the Law, it has thrown light on the form and character of the Mosaic Code, and it has indirectly vindicated the historical character of the narratives of Genesis."

We thus see how God in his Providence is vindicating the truth of His Word. The new discoveries of archaeology have been verifying the truth of the Bible and discrediting the critical theories that impugn it. We can hardly expect that the critics who are committed to their theories will surrender these at the bidding of archaeology, for theories may be held independent of facts; but we may expect that the new light, which is coming continually from Biblical research and discovery, will save the Christian Church from being deceived by these pretentious and baseless theories.

A We have now seen how fallacious are the main arguments against the Mosaic date of Deuteronomy. Let me proceed to show that the date and purpose assigned to Deuteronomy by these critics are impossible.

A They are pleased to admit the truth of the narrative in Second Kings about the finding of the book of the law and the reformation connected with it. Indeed their theory rests on this narrative. They assert that Deuteronomy was written to be a program of such a reformation. It was especially intended to promote the centralization of the worship of Jehovah at Jerusalem. There is no doubt that the exhortations of Moses are intended to secure the permanent centralization of worship. Deuteronomy lays great stress on there being only one place for worship and sacrifice, but it is not, as the context proves, in distinction from other places of the worship of Jehovah, but in distinction from the many idolatrous shrines of the Canaanites. (See Deuteronomy xii. 13, 14.)

But while the centralization of worship is so prominent in Deuteronomy, it is not mentioned at all in the narrative in Kings of the reformation of Josiah. It has to be put into it by the critics. What filled Josiah with alarm, when he read the book of the law, was that the anger of the Lord was kindled against him and his people, not because they had been worshipping the Lord at many places, but because they had forsaken Him altogether, and were offering worship to strange gods. There is no evidence that at this period worship was offered at all to Jehovah in the high places of Judah and Samaria which Josiah broke down. Indeed, it is expressly said that the worship there was idolatrous, worship of the sun, the moon, the planets, and all the host of heaven, of Baal, Ashtoreth, Chemosh, and Milcom. The whole land was polluted with this idolatry, the very temple at Jerusalem was reeking with its abominations. It shows an astonishing want of appreciation of the true state of matters in Judah when the critics represent the alarm and horror of the King to be at mere irregularities of the worship of Jehovah, and the main object of the reformation to be the centralization of His worship. It would be strangely out of place for the King to insist on mere unity of the worship of Jehovah in the presence of the abominable idolatry that was defiling the whole land.

No doubt Deuteronomy also condemns idolatry, and in common with all the laws of Moses might be made the basis of a reformation directed against idolatry. But look at the subordinate place this condemnation has in Deuteronomy in comparison with its warnings against the multiplication of altars. It speaks of the worship of strange gods as a problematical sin that may arise in the future. It calls on the people, if such occasion should ever arise that any one should entice them to serve other gods, the gods of the people round about them, even though this seducer to idolatry should be their nearest friends, "thine eyes shall not pity him, neither shalt thou conceal him, but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hand of all the people, and thou shalt stone him with stones that he die."

It does not contemplate a time when the people of Israel can not be trusted to execute the judgment of God against idolatry and put to death by stoning the Israelites who should seduce them to it. Is it possible that a prophet of God should write in this way about idolatry in the days of Manasseh or Josiah? At a time when the whole nation had gone after idols, where would he expect to find the public sentiment against idolatry that was necessary for the carrying out of this law? And if all idolators were punished in this way, who would have been left alive in Judah? We may well conclude that as regards religious worship the fitness of Deuteronomy to be a program for the reformation of Josiah is a mere figment of the critics.

It is equally unsuitable as regards its civil legislation. Dr. Driver says that nearly all the laws in Deuteronomy were in existence for an indefinitely long time before the age of Josiah. He almost seems to admit that they may have come down from Moses. But he does not assert this, for that would be to give up his whole theory. But he says that the prophet, whom he supposes to have written Deuteronomy, out of the old laws "selected such laws as he deemed most important for his people to observe" in his own times. "The old laws," he says, "must (when necessary) be so adjusted to the needs of the times as to constitute an efficient safeguard against the dangers which threatened the religion of Israel."

Now let us look at some of these laws which the hypothetical author of Deuteronomy selected as specially important for the people to observe in the days of Manasseh or Josiah.

(1.) He commands the Amalekites to be blotted out from under heaven for the way they had treated Israel in their journey through the wilderness. But the Amalekites had been exterminated long before the days of Josiah. The vengeance required here had been executed by Saul for the very reason which Deuteronomy assigns for their destruction, when he destroyed all their men of war. For a reformer in the days of Josiah to command the extermination of the Amalekites would be about as appropriate as for a reformer of religion in Ireland at the present day to insist on the extermination of the Danes or of the ancient Druids.

(2.) Deuteronomy also frequently insists on the extermination of the Canaanites, warning the people not to be affrighted at them, but to destroy them little by little "lest the beasts of the field increase upon thee." It also gives detailed directions about besieging their cities and devoting them to destruction. Now in the days of Josiah the Canaanite tribes had been practically destroyed long ago. They had no fortified cities, and existed only as isolated settlers through the land. To give such commands about the Canaanites in the days of Josiah would be as appropriate as in the present day to exhort the inhabitants of the province of Quebec to exterminate the American Indians, the aborigines of their land, and not to be affrighted at them, but to consume them little by little lest the wild beasts might increase in the land upon them.

But it is said that Deuteronomy means only to warn the people against the idolatry which the Canaanites had practised. If that is all, the writer has a strange way of doing it. For he does expressly warn against the idolatry of the Canaanites, but in addition to that, he also insists on their extermination. He has the common-sense to make a distinction between forbidding idolatry and commanding to put to death idolaters.

(3.) In the dark and troublous times, when Manasseh was filling Jerusalem from one end to another with the innocent blood of God's servants, or in the days of Josiah, when all who were faithful to Jehovah were roused to fight against the idolatry that was threatening the total extinction of their religion, how inappropriate it would be for a prophet of God in a book intended to reform all these evils to occupy itself with petty regulations about straying sheep and oxen and asses, about helping to lift a neighbor's ox or ass that had fallen at its work, or about what to do with a bird's nest, with the eggs, and the old bird and the young ones. All these little rules are appropriate and excellent for inculcating kindness and consideration for the lower creatures at a time when the people were looking forward to entering on the possession of their farms. But they are wholly out of place in the mouth of a reformer of religion in the dark days of Manasseh or Josiah.

(4.) Again, the king that may be set over Israel is warned against leading the people back to Egypt, and the people are threatened with being brought back again to Egypt. In the time of Josiah the real danger to Judah was from Assyria, that had already besieged Jerusalem, and a hundred years ago carried the Northern kingdom into captivity, and from Babylon, whose terrible power was ominously looming in sight; but these real dangers to Judah never once come within the horizon of the writer of Deuteronomy, but he threatens them with return to the slavery of Egypt. It is as if some present-day preacher warned President Roosevelt not to bring the people of the United States back to England to put them under the persecuting heel of Archbishop Laud or the tyranny of the Stuart Kings.

We might go over almost all the legislative contents of Deuteronomy and show how utterly inappropriate they are to the time to which these critics assign them. But these cases may suffice as samples of the old laws which Dr. Driver thinks his author of Deuteronomy selected as specially appropriate for the times of Manasseh or Josiah.

There is no date and no historical circumstances which Deuteronomy fits, except one, that is, when Israel was in the plains of Moab expecting to cross into the Promised Land. For this time and this occasion it is perfectly appropriate. The hopeful optimistic spirit that pervades it exactly fits this great occasion. The bright, cheerful outlook is perfectly natural for Moses, the veteran servant of God, who with eye undimmed by age now sees his long warfare finished and God's hard task at last accomplished, and without one thought about himself lays down his work and his life with gladness, happy and hopeful in the future of that people of God whom he had so long and so faithfully loved and led. There is not a sentiment, there is not a law, there is not an exhortation in Deuteronomy that does not fit this unique occasion. Every attempt to make it fit any other time is a failure, and carries with it the failure

of that critical theory that is based on it, a theory that seems to me to be one of the most insidious forces now working in the Christian Church for the undermining of her faith in the inspiration and authority of the Bible, and in the deity and infallibility of our Lord Jesus Christ.

JONATHAN EDWARDS: SOME LESSONS FOR THE TIMES¹

By Edward D. Morris, D.D., LL.D., Columbus, Ohio, Ex-president of Lane Lane Theological Seminary

It is not the purpose of this paper to speak in detail of the incidents in the life and career of Jonathan Edwards, of his devout and worthy ancestry in England and America, of his birth in the humble Connecticut parish where his father preached and labored for more than sixty years, of his youth under the nurture of a mother remarkable both for intellectual cultivation and large religious attainments, and in the companionship of ten sisters, older and younger, whose influence and training contributed much to both his mental culture and his moral purity of heart and purpose; of his precocious boyhood, his rapid mental and spiritual development, his college career and attainments in scholarship, of his entrance upon the ministry at nineteen, his subsequent tutorship and simultaneous prosecution of theological and speculative studies; of his transfer to the pastorate at Northampton, and his continuance in that position for three and twenty years, until he was ejected from it amid circumstances of great trial; of his retirement to further service in the border town of Stockbridge, largely as a missionary among the Indians in that locality; of his election to the presidency of the college at Princeton and his removal thither, and of his untimely death in his fifty-fifth year, just as he was entering upon the duties of that high office.

Neither is it the purpose of this paper to describe the personal character and qualities of this eminent man—to speak in detail of the peculiar gifts, physical and mental, with which kind nature had endowed him; of the thoughtful gentleness and the loving obedience which marked his life in that lowly but sanctified home, of the rare qualities that gave distinction to his earlier manhood, and the position which he won for himself by his superior attainments; of the great and special work of grace upon his mind, his sensibilities, his will, rendering him even at the outset of his public career a marked example of what that grace divine can do within a soul consciously and joyously surrendered to its workings; of that rare combination of humility and Christian dignity, of brotherly love and firm fidelity to principle, of staunch devotion to what he believed to be the truth, and earnest desire that all men should know that truth and be for-

¹ Jonathan Edwards: His Contributions to Calvinism, to Evangelical Theology Generally, to Christian Ethics and to Practical Religion. A paper read before the Ministerial Association of Columbus, Ohio.

ever blessed through it, qualities which have made his name a synonym for spiritual manhood in its supremest forms; of his patience under trials that taxed his religious nature to the utmost, the calmness with which he faced opposition and contumely and poverty, the serene movement forward year by year along the high pathway of service for God and men to which he had consecrated himself; of his holy and happy communion with the Heavenly Father and his ineffable joy in Christ as his Saviour, and his hidden life of companionship with the Holy Spirit as his leader and guide and sanctifier; of all that he was and became as a man remarkably endowed by nature with her rarest gifts in rich abundance, and through grace lifted up into the loftiest ranges of Christian experience and Christian maturity, a man worthy in his personal character of a place among the greatest, noblest disciples and representatives of Christ and his Gospel through all the ages of the Christian church. *a*

Nor is it the purpose of this paper to speak at length of the work and labors of Edwards from the commencement to the close of his career as a minister, or his unremitting studies and researches in biblical exegesis, in theology and in philosophy; of his rare gifts as a preacher, clear in exposition, graphic in illustration, powerful in argument, and well-nigh irresistible in his appeals to the conscience and the heart, akin in all this if not superior to George Whitefield, his accepted pattern in the pulpit; of his quiet and faithful labors in the parish, seeking always the spiritual good and the salvation of men, and of his constant interest in whatever concerned the kingdom of Christ, not merely on this continent but in the old world; of his wonderful accumulation of sermons, essays, tracts and disquisitions, of which a large proportion has never been published, and especially of his main writings, such as his account of the great **Revival in New England**, his **Life of David Brainerd**, his incomplete **History of Redemption**, his essay on the **Religious Affections**, his dissertation on the **Nature of Virtue**, his treatises on the **Divine Decrees** and on **Efficacious Grace**, his exposition of the doctrine of **Original Sin**, his discussion of the **End or Purpose of God in the Creation of the World**, and eminently his **Inquiry into the Nature and Range of the Freedom of the Will**, a volume composed in four months, of which Chalmers said that it had helped him more than any other uninspired book, and which Isaac Taylor eulogized as a classic in metaphysics—a series of writings which, if the scant literature at command, the circumstantial limitations, the unfavorable conditions and opportunities be duly considered, must be regarded as almost without a parallel in the annals of literature of this class in America. *b*

Neither is it the purpose of this paper to speak of the effects of the personality and productions of Edwards upon his own generation or on the generations that have followed, or of the influence which he has wielded, is still wielding, and is likely to wield over the thinking, the experiences, the belief and practice of millions of adherents of our holy faith through-

out the world, at least so far as our English tongue is spoken. It is well known that he drew around himself a school of intelligent and earnest disciples, such as Hopkins and Bellamy, Smalley and Dwight and Emmons, who gave themselves with utmost zeal to the publication and furtherance of the doctrines he taught; that his teachings became the dominating forces in the theological circles of New England for more than a century, and even now have not lost their stimulating and uplifting energy; that his doctrine was carried across the Hudson, and became the foundation of a new type of Presbyterian belief and practice, now as broad as the continent; that his exposition of the Gospel as a body of saving truth and as a holy experience has influenced helpfully thousands of other minds in various Christian communions; that his words of truth and soberness have been carried across the seas and have been sown as gracious seed in Scotland, where some of his writings were first published, in Wales and England and on the continent, so that as a thinker and teacher he stands now fairly at the head of the long line of illustrious scholars and theologians in America, and can hardly be said to have a superior in any Christian land or age.

It is proposed in this paper simply to speak, in a way necessarily brief and cursory, of the specific contributions which Jonathan Edwards, by the grace of God, was enabled to make, first of all, to the particular system of doctrine known as Calvinism; secondly, to evangelical theology in general; thirdly to the right conception of Christian ethics or the rule of duty; and finally within the domain of practical religion.

1. Turning more specifically to the discussion proposed, we may note, first, as briefly as possible, the contributions of Edwards to that system or type of Christian theology which is commonly known as Calvinism * * * *

Conspicuous among his descendants was his own son, bearing the same name, possessing much of the same ability and genius, and passing through a career remarkably similar as student, tutor, minister, pastor and college president, and dying at the same age. To this son we owe a remarkable essay, written primarily in defense of the father, and designed to set forth the **Improvements**, as he styles them, which had been made by Edwards in the antecedent Calvinism. * * * *

These Improvements related to many among the central topics in Christian theology, such as the end of God in the creation of the earth and man, the divine government over man, the origin of evil and especially moral evil, the corrupt estate of man as a sinner, liberty and necessity as related to the will, the nature of virtue viewed in the Christian aspect, the true basis or ground of the atonement, regeneration and conversion, justification by faith, the Christian life and experimental religion. The writer claimed that on these momentous subjects his father had introduced a more rational method, had brought into play a wiser philosophy, and had

so stated and defended his conclusions as to make manifest the essential harmony of the doctrines discussed with the highest and purest reason. It was not claimed that Edwards had advanced any new dogmas, radically inconsistent with the antecedent Calvinism, but rather that, sometimes by striking off excrescences in that historic system, and more often by introducing helpful explanations and setting the accepted doctrines in new and fresh light, he had improved, expanded, commended the system to human credence as no one before him had been able to do. a

The specific treatises, sermons, dissertations, volumes in which this task was accomplished, or at least attempted, will occur at once to every careful student of the writings of Edwards. Whether all that in the height of filial devotion was claimed by the son, was actually secured by the father, has at several points been questioned. * * * * *

Yet the general fact remains that Calvinism has exhibited a broader, loftier, more spiritual form—a form less fatalistic in tendency, and less exclusive in aspect and impression, and therefore attaining greater power to educate and persuade men, than were apparent before Edwards illuminated it with his teaching. And it is important here to note two specific facts of vast import: First, that the improvements made by him ran mainly along the line of enlarged grace and freeness in the offer of the Gospel, of larger liberty and consequent responsibility on the part of the sinner, of the measureless potency of revealed truth when emphasized by the ministrations of the Holy Spirit, and the resulting duty of the church to pray and labor and make all possible sacrifices with a view to the ultimate salvation of the whole human race. And secondly, that by effecting a change of so great moment in the Calvinistic system he brought it into closer affiliation with the theology of such Anglican teachers as Bishop Butler, with the best varieties of spiritual Lutheranism, and especially with that form of Arminianism of which his great compeer, Wesley, was so commanding a representative, and which now is sharing so harmoniously with Calvinism in the common task of winning the world for Christ.

II. The second series of contributions made by Edwards appear in the broader field of evangelical theology in general.

It should be said here that he was in no sense a destructive critic or controversialist. He did not belong by either temperament or conviction to that class of men who delight themselves and annoy everybody else by forever picking out the flaws, magnifying the defects and the incompleteness in existing theologies, while they possess neither ability nor disposition to furnish any improvements or emendations in what they criticize—wasps who are all the while buzzing about and stinging whatever they touch and always poisoning whatever they sting. It was rather his constant desire and aim to correct what he deemed to be defective in current doctrine by the introduction of some larger, more comprehensive, more clearly explanatory and reasonable conception of the truth discussed. b

Those who studied his teachings saw always that he was concerned with doctrinal deficiencies or aberrations only where he discerned, or thought he discerned, that improvement was both possible and needful; and they also saw that he was always animated in proposing such improvement not by an assuming vanity, nor by any low mood of criticism or controversy, but by a sincere, self-forgetting desire to instruct, to enlighten, to help either in knowledge or in belief.

a Even when he felt himself called to combat that insidious tendency toward the humanizing of the Son of God and the reduction of his mediatorial mission to a level analogous to that of other merely human teachers—a tendency which half a century later culminated in the Unitarianism of Channing and his successors—he sought to correct that tendency, not by denunciation or disputation or ridicule, but by such glowing and devout and thoroughly scriptural portrayal of our Lord in the glory of his person and mission as the Diety Incarnate, as should have put an end once for all to such rationalizing and destructive conceptions of Christ and his salvatory work. This was one illustration of his invariable method in dealing with what he regarded as erroneous or defective dogmas, by whomsoever affirmed. In treating, for example, of the Divine decree, of individual election, of efficacious grace, of original sin and the relation of the fall of Adam to the fall of humanity in and through him, he betrays scarcely a trace of that contemptuous impatience and that depreciation of antagonists which so often pain the candid student of the Institutes of Calvin. On the other hand he shows habitually a true and loving sympathy with errorists on such points, a patient desire to lead them into the larger truth, and a hopeful expectation that when they see the truth they will turn their eyes and their hearts spontaneously to it, attracted and drawn—to use the phrase of Chalmers—by the expulsive power of a new affection.

The contributions of Edwards to evangelical theology in its generic forms have already been partly suggested by the titles given, and can not here be mentioned in detail. * * * *

b One illustration of a more practical character deserves special mention here. Prior to the time of Edwards, the churches of New England had accepted without examination the old-world theory of membership in the Church of Christ under what was styled the Halfway Covenant, as obtainable through inheritance or through baptism, and therefore as not involving of necessity what is familiarly described as a change of heart—a theory which is still widely prevalent not only in the Protestant sections of the continent of Europe, but in the communions of Great Britain, as a pernicious heritage from Rome, and which has done much to corrupt the spirituality and impair the efficiency of Protestantism wherever it has found foothold. At the best it was the Roman misconception of coming to Christ through the Church and her ministries and ordinances. Against this theory Edwards set up the true and the only true doctrine, that the

soul must come into the visible Church through Christ, and that the Church should be composed of those who give credible evidence, evidence that can hopefully be believed, that they are already joined by faith to Christ and are already justified through him. Of the conflict which the announcement of this plain and just view involved, of the struggle through which he passed in affirming it, and the privation and martyrdom consequent upon his fidelity to it, it is not needful now to speak. The grand fact is that the doctrine of Edwards, despite all opposition, became the accepted doctrine of our New England churches, that it passed over and took root in other soil and within churches of different name, and that it still remains as a permanent element in the belief and practice of nearly every evangelical body on this continent. Had Edwards done nothing more than to write and afterwards defend as he did his treatise on the **Qualifications for Full Communion**, he would have made American Protestantism his debtor forever.

III. A brief reference may now be made in the third place, to the large contribution of Edwards within the domain of Ethics, especially Christian Ethics, as it appears chiefly in his treatise on the **Nature of Virtue**—a treatise which may fitly be placed by the side of the remarkable discourses by Butler on the same subject.

Mackintosh, in his valuable dissertation on the Progress of Ethical Philosophy, refers to Edwards in this connection as the metaphysician of America, in subtile argument perhaps unmatched, certainly unsurpassed among men. He represents Edwards as taking a step in advance of most metaphysicians before him in teaching that not only perception and reason, but emotion and sentiment also are among the fundamental principles of morals. The doctrine of Edwards is embodied in the comprehensive proposition that virtue consists in love, love to all being—first of all, in supreme love to God as the creative source and support of all other beings, and in his own perfect nature and his activities infinitely deserving of the highest possible regard and devotion from all his creatures—love to all men as the creatures and children of God, endowed with kindred capabilities, set in vital and endearing relations to us, and therefore having an indisputable right to our affection and our service—love in the form of benevolence toward even the animal creation as illustrating in their various qualities the wisdom and goodness of Him who made them, and thus deserving of our interest and care—love in a subordinate sense, and for like reason, toward even the vegetable world, toward trees and flowers and grasses, and also toward the starry heavens as divinely fabricated and sustained, and perpetually singing forth the praises of the Supreme Being who made them. Edwards includes in this category, in a special way, love for all saints, for the good and holy on earth, for the whole church of Christ among men, for the redeemed hosts of heaven, and the angels who circle

forever around the throne of God, offering up to him their tributes of affection and reverence.

a The doctrine of Edwards has been challenged at several points, but especially on the ground that virtue rests not on love but on the right, as the fundamental principle in morals. There can be no doubt that the right, as perceived by the reason and felt by the conscience, individual and general, and as further enunciated and enforced by the voice of Revelation, is the final and ultimate rule for human action, everywhere and always. This is not only a matter of perception and reason, as has been so often affirmed, both before the age of Edwards and Butler and since their day; it is also a matter of emotion and sentiment because not only the judgment and the will, but also the conscience as the seat and center of all moral sensibility, is of necessity involved in every purpose and every act of life. Edwards nowhere questions this proposition, but rather seeks to suffuse and glorify this somewhat abstract and cold conception of rightness with the penetrating radiance of holy love—to warm the conscience and animate the will by the tender touch of that unselfish, universal affection which God himself exhibits, and which is to human action and life what the warmth and glow of summer sunshine are to the world of nature. * * * * *

b It has laid the foundation for some valuable distinctions between natural ethics and Christian ethics, between the moral philosophy of Plato and the moral rule enunciated by Christ. And, associated as the doctrine must always be, at least in its higher forms, with a genuine religious experience and a life of loving discipleship, it cannot fail to bear large fruitage in the sphere of duty, inspiring men to do everywhere what is right, not merely because it is right as the reason discerns it, but also because the heart impels to it and rejoices in it and in every obligation it imposes. For this reason it has been said with justice that this conception of universal benevolence, pure and active love to all being, became historically the foundation both of such humanitarian movements as that for the abolition of slavery, and of Christian missions alike at home and among the most benighted nations and races. Justly, therefore, has the German metaphysician, Immanuel Fichte, said with reference to this essay: This solitary thinker of North America has attained here to the most fundamental and also the loftiest ground which can underlie the principle of morals. John Fiske says in his address on Liberal Thought in America: Few figures in history are more pathetic or more sublime than that of Jonathan Edwards in the lonely woodlands of Northampton or Stockbridge, a thinker for depth and acuteness surpassed by not many that have lived, a man with the soul of poet and prophet, wrestling with the most terrible problems that humanity has ever encountered, with more than the courage and candor of Augustine or Calvin, with all the lofty inspiration of Fichte or Novalis. An interesting essay, he adds, might be devoted to tracing the effects wrought upon New England by this giant personality.

IV. The fourth and last series of contributions by Edwards lies within the broad domain of practical religion.

Of these the man himself, the man in the purity and sweetness of his moral nature, in the spiritual elevation that characterized him even in his earlier days and became so remarkable an element in his maturer years, in his absorbing piety, his holy walk with God, his continuous ripening for the immortality to which he was all the while aspiring—the man himself was easily first. Had he never written anything, such a personality and such a character would have made for themselves an enduring record; had his sermons never passed into print, his life would have been a living sermon through the ages—a noble witness of the potency of divine grace to elevate, purify, Christianize a human soul.

It is not practicable to do more than refer at this point to his instructive, tender, powerful preaching so far as this is exhibited in his printed discourses. Many of these discourses are too archaic in form and expression, too elaborate and complex in structure, and too profound in their contents to be extensively read in our generation. Those among them, five or six in number, which were preached with such extraordinary effect at various places during seasons of great awakening among the people, are too often partly read and freely condemned, sometimes by men who have neither the brain nor the heart to comprehend them, to the exclusion of the much larger number which are full of the very marrow of Scripture, which breathe forth the tenderest love for souls, and exhibit the man in the fulness of his lofty and holy nature. If those who read paragraphs here and there in the sermons of the first class, would only turn to drink in the melody and the sweetness and the nutritive culture of the second (such as *The Nature and Reality of Spiritual Light*, *The Excellency of Christ*, *True Grace*, *The Wisdom Displayed in Salvation*), they would both gain some better conception of the preacher, and derive some spiritual benefits which perchance they greatly need.

The treatise of Edwards on the **Religious Affections** is one of his two main contributions to practical religion. Studied as an analysis of such religious experience as is derived from the grace of God, when infused into the moral nature, regenerating it and vitalizing it throughout, and also as an account of the particular graces and virtues springing up within the believing soul, now quickened and sanctified through love, this treatise is worthy of the highest commendation; it ought to lie on the table of every preacher both as a help to the proper comprehension of the religious life in his flock, and as a guide to the more thorough culture of his own soul. And if there be added to it his **Life of David Brainard** and his thoughtful and tender reflections on that life, his **Narrative of Surprising Conversions** and his published **Thoughts on the Revival of Religion in New England**, the resulting benefits will be all the greater.

The title of the other main contribution in this department of service is described by Edwards as an **Humble attempt to promote Explicit Agreement and visible Union of God's People in extraordinary Prayer for the Revival of Religion and the advancement of Christ's Kingdom on Earth**, pursuant, as he adds, to Scripture promises and prophecies concerning the Last Time. The suggestion of such agreement originated in Scotland, where for two or three years Christian people had been accustomed to meet at certain times for united supplication for the triumph of the Gospel throughout the world. Memorials urging such concert in prayer had been sent out somewhat broadly in New England, and it was in furtherance of this movement that Edwards prepared his dissertation. In this little volume he argues in favor of prayer as both a duty, a privilege and a power, and specifically of agreement or union in prayer or intercession as highly acceptable to God and certain to be followed by his blessing. He proposes that such union should be continued in this instance for at least seven years, and that all ministers and churches should fall in with the proposal—Great Britain and America agreeing in the holy petition, Thy Kingdom Come. When we remember that this appointment was widely accepted and observed a hundred years and more before what we call the Week of Prayer was instituted through the instrumentality of Presbyterian missionaries resident in India, we marvel at the faith and courage which advocated it, even more than at the remarkable ability with which the observance was urged. Any pastor who wishes to arouse his people to the high task of concerted intercession for great spiritual blessing, will find in this earnest treatise abundant argument and incentive.

In thus passing in review these remarkable, these precious contributions which Jonathan Edwards made to the cause of Christ in the four departments named, we are enabled to frame some just, though it may be an inadequate, estimate of what he was as a student and scholar, a metaphysician and theologian of the noblest type, a man of God as eminent in piety as in learning, a true believer and disciple of the Lord Jesus, illustrious in both faith and works—a man whose name the Christian world can never forget and whose influence will flow on and onward even down to millennial times. On the marble monument which covers his sacred dust in the cemetery at Princeton one may read in sonorous Latinity an elaborate portraiture of his characteristics and endowment, and with that eloquent testimony this survey may fitly be closed.

Wouldest thou know, O Traveler, what manner of person he was whose mortal part lies here? A man indeed, in body tall yet graceful, attenuated through assiduity and abstinence and studies most intense; in the acuteness of his intellect, his sagacious judgment and his prudence second to none among mortals; in his knowledge of sciences and the liberal arts remarkable, in sacred criticism eminent, and a theologian distinguished without equal; an unconquered defender of the Christian

Faith and a preacher grave, solemn, discriminating; and by the favor of God most happy in the success and issue of his life. Illustrious in his piety, sedate in manners, but toward others friendly and benignant, he lived to be loved and venerated, and now, alas! to be lamented in his death. The bereaved college mourns for him, and the church mourns, but heaven rejoices to receive him.

Abi, Viator, et pia sequere vestigia.

(Go hence, O Traveler, and his pious footsteps follow.)

THE INTERNATIONAL LESSONS IN THEIR LITERARY SETTING

The Managing Editor

The Lessons for August are drawn from the Biblical records of the closing scenes in the history of the Kingdom of Judah. The topics are: "Josiah's Good Reign"; Josiah and the Book of the Law"; "Jehoiakim Burns the Word of God"; Jeremiah in the Dungeon". The Lessons should be studied in their relations to **the final struggle of Jehovah, through the Prophets of the Babylonian Period—Nahum, Habakkuk, Zephaniah and Jeremiah—to hold Judah to loyalty to the National and Religious Covenant, and to save it from the destruction that had come upon the Northern Kingdom.** A knowledge of the political conditions is also requisite to their proper understanding. A general view of the prophetic and political situations will be presented under—

A.—Some Preliminary Considerations and Explanations.

I. The Prophetic Situation and Outlook.

The Cessation of Prophecy.—The Prophets of the Assyrian Period—Hosea, Joel, Amos, Obadiah, Jonah, Isaiah and Micah—had struggled most earnestly to save both Kingdoms from apostasy and destruction. In the case of Israel their efforts had proved unavailing; the Assyrian had destroyed Samaria and scattered forever the Ten Tribes. The prophetic careers of **Isaiah and Micah**, the last of the Prophets of this period for Judah, appear to have come to a close with the death of Hezekiah and the accession of Manasseh, 698

B. C. From that time through the reigns of Manasseh and his son Amon, from 698 B. C., to the accession of Josiah, 641 B. C., or even down to the middle of his reign, say to 625 B. C.—a period of three quarters of a century—there seems to have been **a complete withdrawal of written prophecy.** This may be explained by the fact that by its sins Judah, under the lead of its wicked kings, had broken its covenant with Jehovah. It had rejected prophetic guidance in its state policy, and had thereby practically abolished the place of the Prophet.

The Revival of Prophecy.—About the middle of the reign of Josiah, when, at the age of twenty, he undertook a "thorough theocratic reformation of the religious state of the people" (2 Chron. xxxiv. 3), the prophets **Jeremiah, Zephaniah**, and probably **Nahum** came to his aid in the struggle for the restoration of the covenant relation between Judah and Jehovah, Jeremiah continuing his active ministry beyond the Captivity (606 B. C.) and even beyond the destruction of Jerusalem (588 B. C.). The prophetic mission of **Habakkuk** probably began during the closing years of Josiah, and may have extended over the reigns of Jehoahaz (3 mos.), Jehoiakim (11 years), Jeconiah (3 mos.). This period covered in all about 42 years, and may be called **the time of the death-struggle of Judah.** The successive stages in the downward progress to final apostasy should be carefully considered.

The Settled Prophetic Foreign Policy.—There were certain principles that

characterized the foreign policy maintained by the prophetic teaching throughout the history of Israel while under foreign domination, with which Josiah was doubtless well acquainted:

(1) To respect the oath of allegiance to the suzerain, or dominating government;

(2) To engage in no international intrigues;

(3) To rest quietly and confidently in the protection of Jehovah.

Only thus, the prophets rightly insisted, was it possible to secure the peace and tranquillity necessary for the worship and the practice of religion (**McCurdy**). Jeremiah's adherence to these principles explains his conflict with the Jewish authorities over their intrigues with Egypt when they were really tributary to Assyria or Babylon.

2. The Political Situation and Outlook.

Dr. J. F. McCurdy, in "History, Prophecy and the Monuments; or Israel and the Nations," has clearly set forth the general situation:

"From the beginning of recorded history until Alexander the Great brought the forces of Europe into play, the fate of Palestine and Syria was controlled from the banks of the Tigris or the Euphrates. If at any time a change took place in the general situation, it was brought about by the restless endeavors of Egypt to gain a footing in Asia, whenever the dominant Asiatic power was crippled for a time or was slowly making way for its successor."

The Disintegration of Assyria.—The condition of affairs in Mesopotamia had an important influence upon Judah during the period covered by the Lessons for August. The Assyrian Empire had at the beginning of the period already entered upon the process of decay from which it went to pieces before its close. This wreck of the Empire was due to various causes. The great **Scythian invasion**—of which Herodotus makes record, and of which a full account may be found in Rawlinson's "Five Great Monarchies"—in which successive hordes

of these people came down upon South-western Asia over the Caucasus and across Armenia, overrunning and enfeebling large portions of the Empire, was one of the causes of the decline. Another cause was the **changed character of the King**. Esarhaddon was a great warrior, conqueror and organizer; his son Assurbanipal who succeeded him secluded himself from the people and public enterprises, and, devoting himself to literary work and culture, witnessed in his closing years the beginning of the dissolution of his empire. **The rise of Babylon** was another factor in the downfall of Assyria. On the occasion of the accession of the son of Assurbanipal, 625 B. C.—about the middle of the reign of Josiah—Nabopalassar, a Chaldaean, was made viceroy of Babylon, perhaps as the result of a claim Babylon, perhaps as the result of a claim formally set up by himself. The viceroy allied himself later with the Medes to overthrow Assyria, and they destroyed Nineveh, probably about 607 B. C., which passed out of history so suddenly and completely as to leave its disappearance almost unheeded and unrecorded in that age, and almost unrecognized for twenty-five centuries thereafter.

Egypt Asserting Itself.—In these circumstances Egypt naturally took advantage of the decline and disintegration of Assyria to assert its independence and extend its power over the West-land in Asia along the Mediterranean; and it thus became the controlling factor in Judah during much of this period, Judah being drawn off from its allegiance to Babylon by the influence of a strong Egyptian party. The powerful dynasty that now ruled in Egypt even ventured to try conclusions with Babylon for the place of World-empire. Pharaoh-nechoh, the son of Psammethus having finished the conquest of the Philistines, advanced with a great army to attack Carchemish, which commanded a chief ford of the Euphrates. Josiah, notwithstanding remonstrances and warnings, attacked the Egyptian army on its march, at Megiddo, and met with disastrous defeat and death, 609

B. C. The people made **Jehoaahaz**, a younger son of Josiah, their king; but, three months afterwards, Necho who had now conquered Phenicia, gave the throne to his elder brother, **Eliakim**, whom he named **Jehoiakim**, and carried Jehoahaz captive to Egypt. The new king was a mere puppet in the hands of the King of Egypt. See 2 Kings xxiv.-xxv.; 2 Chron. xxxvi.; Jer. xxxix., and lii., for the history of these movements.

a The Babylonian Supremacy.—But Babylon at once took the place of Assyria as the leader of Western Asia, and **Nebuchadnezzar**, the son of Nahopalassar, appears at the head of the new Empire, the predestined scourge and destroyer of Judah, and likewise the preserver of the faithful remnant that was later to be restored to Jerusalem.

Nineveh having been destroyed (probably in 607 B. C.), Nebuchadnezzar, in 606 B. C., swept down upon the West, and having overwhelmed Pharaoh-nechoh at Carchemish, captured Jerusalem and carried away the first captives, among whom were Daniel and his friends, to Babylon.

This is usually reckoned the beginning of the Captivity of seventy years, which Jeremiah had already predicted (Jer. xxv. 11, 12; xxix. 10), and which ended with the decree of Cyrus, issued 536 B. C., for the return of the captives to Jerusalem.

b Closing History of Judah.—Repeated rebellions against the authority of Babylon, in which the rulers of Judah were encouraged by Egypt and the Egyptian party, hastened the destruction of the Holy City.

A rebellion of **Jehoiakim** brought a renewal of the siege of Jerusalem, in which that king perished, 599 B. C. **Jehoiachin**, his son, after reigning three months, surrendered to the Chaldeans. Nebuchadnezzar then made **Mattaniah**, the youngest son of Josiah, king of Judah, and changed his name to **Zedekiah**. He was expected, of course, to be the mere instrument of the King of Babylon, but, in consequence of his having formed an alliance with Pharaoh-Ho-

phra in spite of the remonstrances and warnings of Jeremiah (588 B. C.), Jerusalem was again besieged by Nebuchadnezzar (589 B. C.) who, after a terrible siege of two years, captured and totally destroyed the city and carried Zedekiah bound to Jerusalem (587 B. C.) where his eyes were afterwards put out.

The Land a Desolation and the People Scattered.—After all the long-suffering of Jehovah, the land was at last waste and desolate,—overtaken by “the ruin foreseen by Moses from the very birth of the nation, foretold by the prophets, and postponed for the sake of pious kings, as often as it was provoked by their degenerate successors; held in suspense in remembrance of God’s oath to David, but brought down at last by the shameless, persistent, inveterate violation of His covenant of piety and purity by the Chosen People. Jehovah had done all he could by his prophets, whose words they despised and misused their persons, ‘until the wrath of Jehovah arose against his people till there was no remedy.’” (Smith).

The Jewish centers abroad, prominent in the subsequent history of the Chosen People, need to be carefully noted.

In the first deportation—from which is reckoned the beginning of the Captivity of seventy years, which Jeremiah had already predicted (Jer. xxv. 11, 12; xxix. 10)—Nebuchadnezzar carried away a part of the vessels of the Temple, and 3,023 captives (Jer. lii. 28), among whom were several noble youths including Daniel who were taken to Babylon to be educated for the public service.

In the second deportation, which followed the rebellion of Jehoiakim (599 B. C.), 832 captives were carried to Babylon, including Jehoiakin, the princes and military men of the kingdom, and the craftsmen and the smiths. The laboring classes among these seem to have been taken to the river Chebar where, with the similar classes carried away in the first captivity, they were doubtless employed as slaves in the work on the great irrigation canals along the Euphrates. Among the captives carried away at this time were

Shimei, the son of Kish, the Benjamite, the grandfather of Mordecai (Joseph Ant. x. 6; Esther ii. 5, 6); and Ezekiel, who was carried with the captives to Chebar, where he received his call as prophet and did his work in preparing a remnant for the return to Jerusalem.

a In the third deportation, following upon the destruction of Jerusalem (587 B. C.), in consequence of the rebellion of Zedekiah, 745 captives, including Jehoiakin and the leaders, were taken to Babylon, and added chiefly to those who had been previously deported. Among these Daniel had his special mission at that great World-Center in preparing a remnant to return to Jerusalem.

These 4,600 male captives must have represented, including the women and children, at least 10,000, and are supposed by some to have embraced only those carried away from Jerusalem alone. These are probably recorded to show that there were other deportations, especially from Jerusalem, in addition to the great deportation from the whole land, recorded in 2 Kings xxiv. 12-17. That deportation included: "princes, or chiefs and warriors, 10,000; persons of property, 7,000; craftsmen and smiths, 1,000; making a total of 18,000."

Combining all the Scriptural data, there were probably carried away, from Jerusalem and the whole land, at least 50,000 captives.

The Jews that remained in Judea need also to be considered. Nebuzar-adan, the Babylonian general, after the destruction of Jerusalem, left a few of the very poorest classes in Judea to till the ground and dress the vineyards. To these were added "a few objects of royal favor, as Jeremiah, and those of the fugitive soldiers and other roving bands, who had escaped pursuit in the fastnesses of Judea and the deserts." Nebuzar-adan appointed Gedaliah, the son of Ahikam, as governor of these at Mizpah, and Jeremiah joined him there, having been left free by the general to go to Babylon or wherever he pleased.

The bitter hatred of the unfaithful Jews led by the Jewish princes, and of the inhabitants of the land, and of their neighbors the Ammonites, Moabites, Edomites, etc., brought this promising community to an end, by the murder of Gedaliah (only two months after the departure of Nebuzar-adan) and the flight of the guilty Jews into Egypt where Nebuchadnezzar later visited his vengeance on the murderers of the governor. In the light of this bitter hatred, and the violence to which it led, the later prophecies of Jeremiah need to be studied in order to be understood.

One of the remarkable features is that Judea was not subjected, as Samaria had been, to a new colonization by heathen settlers, although this entered into the general plan of the Assyrians and Babylonians in dealing with conquered countries. "The land lay ready to be occupied by those to whom God had given it, after it had rested for the seventy sabbatic years of which it had been deprived, and when they themselves had been chastened by affliction."

3. The Twofold Record of the Life and Work of Josiah, in Kings and Chronicles.

The First Two Lessons for August are fragments taken from the extended account of King Josiah, the last of the great reforming kings, which occupies 2 Chronicles xxxiv. and xxxv., and 2 Kings xxii. 1-xxiii. 30. The study of this twofold record as a whole is essential to the understanding of the real teaching of the Lessons.

g Differences in the Two Accounts.—The two accounts should be carefully compared. They coincide in all their details. In some passages they are identically the same. Compare 2 Kings xxii. 8-20 and xxiii. 1-3 with 2 Chronicles xxxiv. 19-32. Some added chronological data in Chronicles show that the Chronicler did not draw his account from the Kings. They both refer, at the close of their respective accounts, to the same original work as their com-

mon source (2 Kings xxiii. 28; 2 Chron. xxxv. 27).

The principal points of difference are two. (1) Each one describes in great detail certain of the facts noticed, which in turn are passed over more summarily by the other; (2) the facts are not narrated by both in the same chronological order.

The explanation of these differences is to be sought in **the differences in the aim and scope of the writers.** The author of Kings from the point of view of the Prophet of the Theocratic Monarchy and of the covenant promise to David the King; the Chronicler from the point of view of the Priest, of the Covenant of Redemption with the Chosen People and of the religious and hierarchical developments.

Kings dwells upon the **extirpation of idolatry and of the illegitimate Jehovah-worship**, to which the kings were bound by their covenant with Jehovah. See 2 Kings xxiii. 4-20. This is the central feature of the narrative, all that goes before it (xxii. 3-14—xxiii. 3) serving only as a historical introduction, and all that follows (xxiii. 21-24) only as the conclusion and sequel to it (**Lange**). Stress is laid on the renewal of the theocratic and national covenant.

In Chronicles, on the contrary, the description of **the passover festival** is the main feature, as is shown by the fulness of the narrative (2 Chron. xxxv. 1-19); while the record of the extirpation of the false worship is very brief. Stress is laid upon the renewal of the religious and redemptive covenant.

The older author (of Kings) "desires to show that King Josiah stands alone in the history of Jewish kings, in that he **carried out in practice and execution the fundamental law of the theocracy with a zeal and severity equalled by none of his predecessors or successors**" (2 Kings xxiii. 24, 25). The statement is wanting in Chronicles.

The later author, the Chronicler, on the other hand "desires to show that **the Passover had not been so solemnly or correctly celebrated since the time**

of **Samuel** as it was under Josiah" (**Lange**).

The Place of Josiah in the Movement of Redemption.—Josiah occupied a unique place in the progress of redemption. He was the **last true theocratic king of Judah.** His career represents the **final effort to bring back Judah into Covenant relation with Jehovah** and to loyalty to Him. It was unavailing, since the **sins of Manasseh had already fixed the doom of the kingdom, in completing the corruption of the people.** See Lesson for July, in June number, p. 456.

The entire narrative concerning the thirty-one years of Josiah's reign should be studied from this point of view—a point of view ignored by the Lessons. Certain **natural divisions** suggest themselves as aids in prosecuting such study.

1st. **Josiah's Early Career as a Reformer, the influences leading to which are not known.**—In his sixteenth year, eight years after his accession, he "began to seek after the God of David his father." "His religion was his own decided choice, as the first act of his opening manhood; a choice prompted by that loyalty to his high calling as the son of David, which marks every act of his reign." This was followed by six years devoted to the destruction of idolatry, the repair of the Temple and the restoration of the worship of Jehovah.

2nd. **Josiah's More Zealous Work of National Reform, following the finding of the Book of the Law.**—The discovery of the Book of the Law (perhaps the original copy) by the High-Priest Hilkiah, during the renovation of the Temple, and the restoration of the Ark of the Covenant to its place in the Holy of Holies, gave a powerful impulse to the work of the king. Such passages as the threatenings and curses of the law against its transgressors (Lev. xxvi., and Deut. xxviii.) greatly alarmed him. His appeal to Huldah the prophetess and her message from Jehovah confirmed his fears. **He had now the divine authority for his national reform work.** Two results that followed should be studied with care:

a (1) **The solemn assembly in the Temple for the reading of the Law and the renewal of the National Covenant with Jehovah.**

(2) **The sweeping destruction of idolatry, beginning at Jerusalem and taking in Bethel and the cities of Samaria so far as they could be reached from Judah.** See 2 Kings xxiii. 1-14; 2 Chron. xxxiv. 29-33.

b 3rd. **Josiah's Renewal of the Religious or Redemptive Covenant of the People with Jehovah at the Great Passover.** This Passover was the greatest and most exact that had been kept since the time of Moses, and was "the last great united act of religion in the time preceding the Captivity." See 2 Kings xxiii. 21-23; and the more complete details in 2 Chron. xxxv.

This completed **the stages in the great Reformation under Josiah**, which included: (1) the opening crusade against the religious practices opposed to the worship of Jehovah: (2) the re-establishment of the National Covenant of the Kings with Jehovah: (3) the re-establishment of the Religious Covenant of the People with Jehovah. This last stage was reached in the eighteenth year of the reign of Josiah (622 or 621 B. C.) and **was calculated to restore vital religion to its true place in the hearts and life of the Chosen People.**

c 4th. **Josiah's subsequent Career, including the attempted Religious Restoration with the aid of the Revival of Prophecy.**—To this period, as already seen, belonged Nahum, Zephaniah, Habakkuk and greatest of all Jeremiah. The record of this work is passed over in Kings and Chronicles, and what is to be learned concerning it must be drawn from the writings of the Prophets themselves.

The efforts of the best of the Kings, aided by some of the most forceful of the Prophets, proved inadequate to stay the tide of corruption and save Judah from destruction. By his premature death, in the battle of Megiddo (608 B. C.), Josiah was saved (as had been prophesied) from seeing the evil day which came two years later.

B. Consideration of the Lessons.

I. **The Topic of the First Lesson** for August is "Josiah's Good Reign." Its Scripture is 2 Chron. xxxiv. 1-13.

The story of Josiah fills two entire chapters in Chronicles, xxxiv. and xxxv. The parallel account is found in 2 Kings xxii. 1—xxiii. 30.

Following the order of the Scripture certain topics for study naturally suggest themselves:

1. **The Origin of Josiah and his Conduct as a Boy King.**—2 Chron. xxxiv. 1, 2.

These verses cover the first sixteen years of the life of Josiah and the first eight of his reign, and place his character and conduct in sharp contrast with those of his grandfather Manasseh and his father Amon, as brought out in the previous Lesson.

The best of kings originating from the worst, illustrates the law of freedom as against the iron rule of heredity. Against, and often in spite of, outside influences and environment, the righteous man becomes such by the grace of God and his own free choice. In spite of the worst environment—perhaps in part because of it—Josiah became one of the three perfect kings, and is ranked first among them. A miracle of grace, not a work of natural evolution, preparing a chosen instrument for a special mission for Jehovah, is the best explanation of the facts. Verse 2 brings out strikingly the absolute righteousness of Josiah's conduct as the Theocratic King: true to the law of righteousness laid down by Jehovah; true to all the law of kingship as embodied and illustrated in David the model king with whom Jehovah had made covenant; absolutely and unswervingly loyal to both these laws.

The lesson of this boy king may be profitably studied in comparison and contrast with that of the boy king Joash who came to the throne of Judah in 878 B. C., at the age of seven years, 237 years before Josiah, with a somewhat similar mission: the first king starting with the best of influences and,

after accomplishing great things, ending in apostasy; the second starting as the best from the worst and remaining steadfast to the end. See the Lesson "**Joash, the Boy King**" in the Bible Student and Teacher for November, 1904, p. 665.

2. The Conversion of Josiah and the Opening Battle With Idolatry and Corruption.—Ch. xxxiv. 3-7.

(1.) **The turning of Josiah to the Lord (v. 3) at the age of sixteen**—a turning that comes in every life that is consecrated to righteousness—seems to have been thorough-going. As man is estranged from God he must seek, find and turn to God; as he is individually responsible, he must do this for himself. At sixteen—the marked age in the religious life—"he began to seek after the God of David"—showing in this way that he had somehow been led to realize his responsibilities as the Theocratic King, successor to David; and that he was desirous of meeting the requirements and obligations of his kingly position.

Dean Stanley, in a passage remarkable for **its historical imagination**, suggests the train of influences that **may have been used** providentially in turning the thoughts of the young king toward God and his theocratic mission. He says:

"There was a circle of remarkable persons in or around the palace and temple, who, possibly driven together by the recent persecutions, had formed a compact band which remained unbroken till the fall of the monarchy itself. Amongst these the most conspicuous at this time were Shaphan the secretary, Hilkiah the high priest, and Huldah the prophetess, who, with her husband Shallum, himself of the priestly race, and keeper of the royal wardrobe, lived close by the temple precincts. Within this circle the king had grown up, with another youth destined to be yet more conspicuous than the king himself—the prophet Jeremiah."

This is a fine piece of imagination, and yet, as Lange says:

"We have not the slightest hint that Josiah was educated or controlled by

any priest of Jehovah, as was the case with Joash under entirely different circumstances. Neither did the prophet Jeremiah have influence upon his education, for that prophet made his first appearance, while he was yet a young man, in Josiah's thirteenth year, at Anathoth, from whence he was driven away." [The notion that Jeremiah was brought up with Josiah doubtless arose from the erroneous belief that Jeremiah was the son of the high priest Hilkiah, whereas he was the son of another Hilkiah (Jer. i. 1, 6).]

Lange adds, that "Ewald's comment is far better," and it is one to which we do well to take hold in this age of **naturalism**:

"We can not reach an accurate notion of the educational development through which he passed during his minority, but the decision and strictness with which he defended and maintained the more austere religion, in the eighteenth year of his reign and the twenty-sixth of his life, show plainly enough that he had early attained to a firm determination in favor of true nobility and manliness of life. It may well be that the grand old history of Israel, with its fundamental truths, as well as the memory of David's greatness, of the marvelous deliverance of Jerusalem from Sennacherib, and of all else which was glorious in the history of his ancestors, had early made a deep impression upon him."

Lange adds:

"True as this is, however, it is not sufficient to account for such a phenomenon as Josiah was, since he stands before us almost like a **Deus ex machina**. His character is, as Hengstenberg says, 'as little to be comprehended on the basis of mere natural causes as is the existence of Melchizedek... in the midst of the Canaanites, who were hastening on with steady tread and ceaseless march towards the consummation of their sins. The causes which produced Josiah, such as he was, are the same which produced Jeremiah. If it was marvelous that a man like Hezekiah followed a man like Ahaz, it was

still more marvelous that an eight-year-old boy like Josiah followed men like Manasseh and Amon, and that he, during all his reign, should have turned 'neither to the right hand nor to the left,' and should have been unexampled in the entire history of the Kings.

"It was no accident that a king like Josiah arose once more, and attained to the height of David as the model of a genuine theocratic king. It was a gracious gift from the God who had chosen Israel as His own peculiar people, for the accomplishment of His redemptive plan, and who continued to raise up men who were endowed with gifts and strength to work in and for His plans, and to manifest themselves to His people as His instruments. If a king like Josiah could not restore the people to its calling, then the monarchy, as an institution, had failed of its object and was near its end. The kingdom must hasten to its downfall and the threatened judgments must come."

(2) **The Beginning of the Battle with Idolatry and Corruption** followed upon this conversion of Josiah, four years later, when he had reached the age of twenty years (v. 3). The work of this period, extending to his twenty-sixth year, was mainly negative and destructive.

He began with the purging of Judah and Jerusalem (vv. 3-5), and every word in the Scripture record attests the thoroughness of a work some of which at least he personally superintended.

He then extended the purifying work of destruction to all the land of Israel (vv. 6-7), himself taking charge of it, and being the prime mover in every act of reformation. For fuller details see 2 Kings.

3. **Josiah's Constructive Work in Repairing the Temple and Restoring the Worship of Jehovah.**—2 Chron. xxxiv. 8-13.

This constructive work seems to have extended from the twelfth year of his reign to the eighteenth, when a critical event gave a new turn to affairs by furnishing him with divine author-

ity for the prosecution and extension of the work. Without this constructive work in restoring the true worship of Jehovah, the destruction of the machinery of idolatry while the licentiousness and corruption remained would have been of little avail.

The Scripture of the Lesson gives an easily followed account of the **Temple Repairs**.

There is—

(1.) **Josiah's Orders to the City Officials**—issued when at the age of twenty-six, "he had purged the land"—to repair the Temple for the Restoration of the Worship of Jehovah; and their committing of the undertaking to Hilkiah the high priest, who had the distribution of the funds, and to the workmen of various crafts (vv. 8-11).

(2) The record of the **absolute fidelity of the workmen and overseers**, indeed, of all classes in the accomplishment of their task (vv. 12, 13).

The Scripture of the Lesson ends just before the discovery is recorded that prepared for the next stage in the career of Josiah.

II. The Topic of the **Second Lesson** for August is "**Josiah and the Book of the Law**". Its selected Scripture is 2 Chronicles xxxiv. 14-28, following immediately upon that of the last Lesson. It is paralleled, with various added details, in 2 Kings xxii. 8-20. This is the account of the **discovery of the Book of the Law**.

The Scripture of the Lesson breaks off before the acts are reached for which the discovery of the Book of the Law is recorded. That discovery was merely preparatory to **Josiah's more important mission of restoring the Covenant relation, National and Spiritual, with Jehovah**, i. e., of impressing the requirements of the law upon the Chosen Nation and the Chosen People. The Lesson should therefore be extended so as to take in these topics of supreme importance. For the **stages in Josiah's Career of reform**, see "Some Preliminary Considerations" at the opening of this paper.

The study, if it is to be intelligent and to get at the heart of the Scripture, should take up the **three successive subjects** of which merely an outline treatment can here be suggested.

1. **The Discovery of "the Book of the Law of Jehovah given by Moses."**—2 Chron. xxxiv. 14-28.

In this Book of the Law Josiah found the **Divine Authority**—which had hitherto been lacking—for the **prosecution and completion of his Work of Reform**. This is the special significance of the discovery.

(1) **Study the discovery of the Book and its immediate effect on the King** (vv. 14-19).

When Hilkiah the high priest brought out the money collected for repairing the Temple—probably from some inner chamber where it had been secreted—he found this **Book of the Law**. According to Geikie, "the Rabbinical tradition is, that the book was found beneath a heap of stones, under which it had been hidden when Ahaz burnt the other copies of the law. It maybe, however, as Geikie suggests, "that it had lain in the ark itself, which Manasseh had thrown aside into some one of the many cells (see 2 Chron. xxxv. 3), or chambers, round the temple."

The language of the record would seem to have been chosen to prevent any possible doubt arising as to **what the Book really was**. It is "the" (well known) Book or roll; not a book. It is "**the Book of the Law of Jehovah by the hand of Moses**",—which can not reasonably be taken to mean anything else than the Books of Moses, the Torah, the Pentateuch. That the Book of the Law should have been **lost** in such an age of idolatry and corruption is not at all surprising. The Bible was quite as much lost before the Reformation of the sixteenth century, the great reformer Luther, although more closely connected with the Romish Church than was Josiah with the Temple, never having seen a copy of it until he was twenty years old. The entire subsequent conduct of Josiah is inexplicable on any other as-

sumption than that this was the **very Law given by Jehovah to Moses**.

The baselessness of the so-called new critical view, that is now being pushed upon the Sunday-Schools in the name of "scholarship" and as one of the "assured results" of scientific investigation, **can not be too strongly emphasized**.

As already seen, it was not **Deuteronomy**, or a fragment of it, but the complete **Mosaic Law**. It was **not a pious fraud**, gotten up by the priests and palmed off upon the young king in the name of the Law of Moses, in order in this way to secure influence over him. Such a claim is preposterous on its face.

It is **not the newest and latest science**, but an **old and second-hand German fad**, imported by "second-hand scholarship" **long after date**. Forty years ago, Dr. Bahr, exposed the baselessness of this view, in his volume on Kings, in Lange's Commentary; and for now a third of a century that expose has been before the American public in English dress. The great Ewald, rationalist though he was, had taken up and refuted the view long before. Says Dr. Bahr, regarding this theory:

"This book, too, is represented as having been secretly compiled after the Scythian invasion of Palestine, that is, as we have seen above, after 627 B. C., by the priests, without the knowledge of the king; and then as having been sent to the latter by Hilkiah, as the book written by Moses, and now re-discovered, so that it would be in fact **forged**. The king permits himself to be deceived, and is deeply moved by the threats invented by the priests, yet he turns, superstitiously, to a female soothsayer, inquires of her in regard to the genuineness of the book; and she, being of course initiated into the secret of the priests, answers that the words of the priests are the words of Jehovah. The whole affair is thus reduced to cunning, deceit, and falsehood, on the part of the priests, in their own selfish interests. The priests, with the high-priest at the head, are **vulgar cheats**, and the king and people are cheated. The entire grand reformation, and the complete revolution in the state of the kingdom,

with all the religious development which followed, rest upon **a forgery**. Such an arbitrary and utterly perverse conception refuses itself, and Ewald justly says: "We must beware of obscuring the view of the incident by any such incorrect hypothesis as that the high-priest composed this book himself, but denied its origin. Want of conscientiousness in the conception of history can not be more plainly evinced than by such unfounded and unjust suppositions."

This scheme, in its original German form, was the product of the **rationalism**, or rather **naturalism**, that swept over Germany half a century and more ago. It has been imported into Great Britain and this country to help out in the application of the **naturalistic and evolutionary scheme** that superficial Bibliacists are using in dealing with the Scriptural narratives. Some way must be found to discredit the supernatural element in the Old Testament, and this seemed best suited to that purpose. In its latest and most pious form, as applied to the discovery of the Book of the Law, the forgery is represented as **a scheme under the direction of Providence**, and defended on the Jesuitical principle that "the end justifies the means." When this latest "scientific" invention was presented to Julius Wellhausen, regarded since the passing of Kuenen as the Nestor of the radical criticism, his comment upon it was: "Yes, we Germans regard the whole thing as a forgery; but **it never occurred to us to attribute the fraud to God.**"

That Josiah was filled with alarm by the reading of the Book by Shaphan the scribe—probably such passages as the curses denounced upon unfaithfulness to the covenant (see Deut. xxviii.)—is shown by his rending his clothes (v. 19).

(2) Study the message of inquiry sent to the prophetess Huldah, and her message of judgment in reply (vv. 20-28).

The curses denounced by Moses should fall upon Jerusalem and its inhabitants because of their great and incorrigible wickedness; but Josiah, because of his tenderness of heart and humility and

penitance, should be gathered to his grave in peace before the final judgment descended.

These events prepared for the next stage in the work of King Josiah—a work more important than the discovery of the Book of the Law.

2. The Renewal of the National Covenant, or Josiah's Restoration of the Nation as the Theocracy to its Covenant Relation with Jehovah.—2 Chron. xxxiv. 29-33.

The restoration of the State religion was first attended to. Jehovah had been deposed, so to speak from His place at the head of the Nation, by the idolatrous and wicked kings and people.

(1) The abolition of idolatry and of the illegitimate Jehovah-worship—already considered—was a necessary preliminary to this restoration of the National Covenant. The thoroughness of the reform by Josiah went far beyond anything that had been attempted by Asa or Jehoshaphat or Jehu or Hezekiah:

"It extended not only to the kingdom of Judah but also to the former kingdom of Israel, not only to the public but also to the private life of the people. The evil was everywhere to be torn out, roots and all. Nothing which could perpetuate the memory of heathen-worship, or of illegitimate Jehovah-worship remained standing. All the places of worship, all the images, all the utensils, were not only destroyed but also defiled; even the ashes were thrown into the river at an unclean place that they might be borne away forever. The idol-priests themselves were slain, and the bones of those who were already dead were taken out of the graves and burned. The priests of Jehovah who had performed their functions upon the heights were deposed from their office and dignity, and were not allowed to sacrifice any more at the altar of Jehovah. This reformation has been charged with violence, and this had been offered as the explanation of the fact that it was so short-lived" (Lange).

To this senseless charge—so often reiterated by rationalistic critics—Niemeyer says:

a "I will only reply to those who charge Josiah with cruelty and tyranny, in putting the priests of Baal to death, that those who should preach murder as religious duty, and as an exercise pleasing to God, would not be left unpunished in any enlightened State. Josiah, therefore, when he put an end to these abominable sacrifices of innocence, for vengeance for which mankind seemed to stretch forth its hands to him, did no more than the kindest ruler would have considered it his duty to do."

From another point of view, the reply of Bahr is unanswerable:

"We should like to know how Josiah should have undertaken to get rid of the harlots and male prostitutes who had settled themselves in the very forecourt of the sanctuary, and there carried on their shameful occupations; or to abolish the horrible and abominable rites of Moloch, with their child-sacrifices and licentiousness. That would never have been possible in the way of kindness, as we see from the attempts of the prophets. When was a reformation ever accomplished, when corruption had reached such a depth, without 'violence'? Even Luther, who publicly burned the popish law-books, can not be acquitted of it; and how would the reformation of the 16th century have come to pass if no violence had been used against the corruptions which had affected not only religious, but also moral and social, order, and, if those corruptions had been treated only by kind and mild means? Nothing is more mistaken than to criticise and estimate antiquity from the standpoint of modern humanity and religious freedom."

(2) The Renewal of the Covenant, under the lead of the King, was done with equal thoroughness.

The King first gathered together the leaders and all classes of the people to the Temple, and there "read in their ears all the words of the book of the covenant that was found in the house of the Lord" (vv. 29-30). Their Duty as a Nation to Jehovah was thus made plain to them.

The King then stood in his place and "made a covenant before Jehovah, to

walk after Jehovah, and to keep his commandments, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book" (v. 31). He likewise made all the people of Judah and Benjamin to enter into covenant with Jehovah; and the record is that they "did according to the covenant of God, the God of their fathers"; and that all the days of Josiah "they departed not from following Jehovah, the God of their fathers" (vv. 31-33).

By this renewal of the National Covenant with Jehovah the Theocratic Monarchy was for the last time restored. This prepared for the religious restoration of the Chosen People, a task that Josiah next attempted.

3. Josiah's Renewal of the Religious, Redemptive and Spiritual Covenant of the Chosen People with Jehovah, at the Great Passover.—2 Chron. xxxv. 1-19.

This was the event towards which everything had been moving. The discovery and knowledge of the Law of Jehovah, and its formal acknowledgment as the law of the national and political life, were not enough. It needed to be restored to its place in the hearts and lives of the Chosen People, who had individually and personally broken Covenant with Jehovah.

The Passover—as the central redemptive feature of the Religion of the Law—was the institution through which this Covenant relation must be restored. It pointed back to the deliverance from Egypt and forward to the coming redemption by Christ, and was always significant of a redeemed and consecrated life. Josiah made use of it at its best to lift the chosen people up to such a life.

(1) Study Josiah's Preparation for this Passover.—xxxvi. 1-6.

This embraces the summons to keep the fast; the instruction to be "holy unto the Lord"; the putting of "the holy Ark" in its place; the arrangement of the priests in their houses, and the requirement that they should sanctify themselves for the coming work of sacrificing.

(2) Study Josiah's provision of Sacrifices, and their offering by the priests for all the People.—xxxv. 7-13. His gifts were on a most munificent scale.

(3) Study the concluding offerings for the Priests, and the restoration of the Musical Service in the Temple, completing the Temple Worship.—xxxvi. 14-17.

The record ends with the declaration that no such Passover had been kept under all the Kings.—xxxv. 18, 19.

a Josiah had done his utmost to save Judah. He had brought the Law to bear for their reformation, in its every aspect and to the utmost. His strenuous efforts, through the Law, proved unsatisfactory, and "insufficient to effect a permanent recovery, a true regeneration of the people of God. * * * * The insufficiency of mere reforms of the theocratic worship, healing only the surface, not the deep seat of the wound, and accordingly, as all that could serve the king as the standard for his reforming action lay in the ordinances of worship, the inadequacy of the law to the production of the true life, that impotence of the law (Rom. viii. 3) to secure true freedom, true righteousness, and assured hope of the heavenly inheritance (Gal. iii. 4; Rom. vii.), all this came out with astonishing clearness in the history of the reform of Josiah, which was pushed with so much zeal and sudden success, and yet yielded so transient a result" (Lange).

The Third and Fourth Lessons for August, taken from Jeremiah, do not follow immediately upon the other Lessons of the month. The events with which they deal belong, however, to the period covered by the brief conclusions of the 2 Kings and 2 Chronicles. Josiah's reform work as considered in the first two Lessons, had restored Judah, formally at least, to its Covenant relations with Jehovah; the last two Lessons for the month may be looked upon as the formal and final repudiation of the Covenant with Jehovah, and of Jehovah and His Prophet as well, by both rulers and people. As such it may be looked upon

as in a sense the Death-Struggle of Judah. Jeremiah, the Prophet of that Death-Struggle, is the central figure.

III. The Topic assigned for the Third Lesson is "Jehoiakim Burns the Word of God." Its Scripture is Jeremiah xxxvi. 21-32. The historical record of the Death-Struggle of Judah is found in 2 Kings xxiii. 31—xxv. 30; 2 Chronicles xxxvi. 1-21; and Jeremiah lii.

I. Jeremiah, as the central figure, calls for special study, as does also the Book that bears his name.

1st. Jeremiah's Prophetic Career and Place.—While still a very young man—a year younger than Josiah—he received the divine call to the prophetic office at Anathoth, and was sent to deliver his message in the face of all those who might be opposed to its reception, whether princes, priests, or people." His peculiarly sensitive nature, combined with such a mission of positive antagonism to rampant evil, made him the Weeping Prophet of Judgment and Destruction. See Jeremiah i.

His call was contemporary with Josiah's entrance, in the thirteenth year of his reign, upon the thorough National Reformation of Judah. His opening prophecies (Chapters i-vi.) he was sent to deliver in Jerusalem, probably near the beginning of this work of Josiah. He doubtless continued to co-operate with the king during the remaining eighteen years of his reign, but no written record was made of his prophecies during this period, unless it be in the prophecies against foreign nations (xlvii-li.).

It was during the reign of Jehoiakim (11 years, beginning with B. C. 609) that Jeremiah was most active in his prophetic ministry. The rise of Babylon and the victory of Nebuchadnezzar over the King of Egypt at Carchemish gave the prophet a new outlook toward the future. At the beginning of his labors (Jer. i. 13) he had prophesied evil to Judah "from a people coming from the north"; now these are named as the Chaldeans. In the fourth year of Jehoiakim, he proposed his great prophetic program

for the next seventy years, which is recorded in the section of his prophecies beginning with Chapter xxv. The substance of it is this:

"Since, ye, inhabitants of Jerusalem and Judea, to whom I have proclaimed the word of Jehovah for twenty-three years from the thirteenth year of Josiah, would not hear, ye shall be given into the hands of Nebuchadnezzar, king of Babylon; and not ye only, but Egypt, Uz, the Philistines, the Phoenicians, Edom, Moab, Ammon, the Arabians, Elamites and Medes (xxv. 19-25). Resistance to this instrument of God will not avail, but lead to greater misery (xxvii. 8). Hence the only remedy for entire overthrow will be voluntary submission. Those who yield will at least be allowed to inhabit the land and cultivate it (xxvii. 11). For seventy years all these nations will serve the king of Babylon, but at the expiration of this period the king and the land of the Chaldeans will themselves be visited (xxv. 11 sq. with xxvii. 7; xxix. 11), and Israel will be freed from their dominion" (Nagelsbach, in Lange).

The announcement of this program precipitated the conflict of the Prophet with the wicked king and people, as his faithful adherence to it perpetuated that conflict,—he being regarded and treated as an enemy to the nation.

It was in the same year that Jeremiah received the command to write out all his previous prophecies, in order that their combined influence might be brought to bear upon the apostate king and people. See Jer. xxxvi. In this writing, and the subsequent rewriting with additions, the first thirty-eight chapters, would seem, according to the most natural meaning, to have originated. These writings led to the formal repudiation of the Covenant of the Nation with Jehovah, with which the Lessons under consideration are concerned. The reading of the prophecies passed without the desired effect, and Jehoiakim and Jehoiakin came to the miserable end predicted.

It was in the reign of the weak and wicked Zedekiah that the conflict of Jeremiah with the views of the king and leaders, who regarded his utterances as treas-

onable, led to his persecution and suffering, including beating and imprisonment. The prophecies in Chaps. xxiv.; xxvii. and xxviii.; xxxii., xxxiii., etc., belong to the reign of Zedekiah.

After the fall of Jerusalem the Prophet, having been liberated by Nebuchadnezzar, remained with Gedaliah and the remnant in Mizpah, and after the murder of that governor was carried by the escaping Jews to Tahpauhes in Egypt, where, and in Pathros ten years later, his voice is again raised in admonishing and rebuking his people (Jer xlii. 8-13; xliiv.). Here he disappears from the Biblical record.

The most despised and persecuted of the prophets during his life, he became after his death the most honored and revered. As one has said:

"We see Jeremiah standing alone in the midst of that great catastrophe which forms the lowest point in the history of the Old Testament theocracy and resisting the attacks of ungodly power, not in the strength of natural ability, but wholly in the strength of Him who had chosen him, against his will, to the prophetic office. We behold here 'the servant of God,' as represented in the sphere of a prophet's personality, on the highest stage of his old Testament history. He was the type, not of John the Baptist, but of Christ, the Lord, Himself."

2nd. Outline View of the Book of Jeremiah.—The simple plan that appears on the surface will cast light upon the Scripture of the Lessons. Professor John D. Davis has said: "The present book is evidently a continuous composition, prepared at the close of his ministry; for prophecies of different periods are placed together and those of the same period are often dispersed." The Book consists of

An Introduction, narrating the Prophet's call.—Ch. i.

Division First.—Prediction of the approaching Judgment of Judah and the promise of Restoration from Exile.—Chaps. ii.—xxxiii.

Division Second.—History of the Infliction of the Judgment.—Chaps. xxxiv.—xliv.

Division Third.—Predictions respecting Foreign Nations.—Chaps. xlv.—li.

Conclusion.—Historical Appendix (probably from a later hand).—Ch. lii.

The Lessons have their place in "**Division Second.**" Lange entitles and subdivides this, as follows:

"Historical presentation of the most important events from the fourth year of Jehoiakim to the close of the Prophet's ministry."—Chaps. xxxvi.—xliv.

(1) "Events before the Fall of Jerusalem."—Chaps. xxxvi.—xxxviii. [Here is the place of the Lessons, in the great final crisis in the history of Redemption.]

(2) "Events after the Fall of Jerusalem."—Chaps. xxxix.—xliv.

2. The Scripture of the Lesson may best be studied by extending it to take in what belongs to it—at least all of Chapter xxxvi.

The theme of the chapter may be stated to be, **Jehovah's Last Appeal as the Covenant God to Jehoiakim and the Chosen People.** Judgment and doom are impending, and Jehovah makes through the Prophet a last and most powerful appeal, in order if possible to save the Nation, or, if not this, at least a faithful remnant. He leaves nothing untried.

Jehoiakim and his counsellors had in four short years undone the work that had taken Josiah twenty-three years, with the aid of the Prophets, to accomplish. That they had actually violated and repudiated their covenant engagements, Jeremiah had shown in the prophecies beginning with chapter xi., belonging to the reign of Jehoiakim, in which the Prophet charges home their sin and summons them to repentance. There was nothing lacking to complete the apostasy but the formal and official repudiation of the Covenant, which Jehovah now challenges and this chapter records. The sensational Topic, "Jehoiakim Burns the Word of God", should not be allowed to obscure the real truth and issue.

The points for guidance in the study appear on the surface of the narrative:

1st. Jehovah's Command to the Prophet to write in a Book all his prophecies from the days of Josiah.—xxxvii. 1-4.

The whole weight of his prophetic influence was thus brought to bear, with the hope that Judah might hear and repent. Baruch wrote at the bidding of the Prophet.

2nd. Jeremiah's Command to Baruch to read the Roll to All the People, and its Execution.—vv. 5-15.

(1) In view of his being himself shut up or imprisoned, Jeremiah commissioned Baruch to read the Roll to All the People, hoping that it might lead them to repentance (vv. 5-7).

(2) Baruch obeyed, selecting as the best occasion a great Fast, proclaimed in the fifth year of Jehoiakim—probably because of the reported westward march of Nebuchadnezzar—which brought the people of the whole land together to the Temple (vv. 8, 9). Baruch then read it at the Temple "in the ears of all the People" (v. 10).

(3) Michaiah, having heard it read, reported its contents to the Princes and Officials who thereupon sent for Baruch who read the Roll in their hearing, leading them in their alarm to plan to bring the matter before the King, while providing for the hiding of Baruch and the Prophet (vv. 11-19).

3rd. Jehoiakim's violent Official Defiance of Jehovah and His Covenant Claims.—vv. 20-26.

The Leaders having succeeded in getting the the King's attention, Jehudi brought the Roll and read it to him, whereupon the King deliberately and defiantly cut it in pieces and burned the whole (vv. 20-23).

In this flagrant act he carried with him the leaders and servants who were with him,—disregarding the intercessions of those who plead with him not to burn the Roll, and ordering the arrest of Baruch and Jeremiah (vv. 24-26).

This meant that henceforth he would have nothing to do with Jehovah or His messages or His messenger,—it was the formal, official, final abrogation of the Covenant with all its obligations by the Nation of which he was the head. The way was now open to speedy destruction.

4th. Jehovah's Final Message of Doom.

—vv. 27-32.

Jeremiah was commanded to rewrite the Roll, and to assure the King of speedy and remediless destruction, by the King of Babylon, that should sweep away Ruler and People and City and Nation. To this rewritten Roll was added much more,—of like character (Jer. xxxvi. 32).

Hope for Judah was at an End. The whole history is one long object lesson of the overmastering and damming power of sin, especially as idolatry; and of the dreadful perverseness of man's sinful nature. The Law, with all its wonderful provisions, had proved inadequate in the long struggle with evil, thereby emphasizing the necessity for the Gospel.

IV. The Topic of the Fourth Lesson is "**Jeremiah in the Dungeon.**" Its Scripture is **Jeremiah xxxviii. 1-13.** Light is thrown upon it by the concluding chapters of Kings and Chronicles. "Jeremiah in the Dungeon," as a mere incident in personal history, would hardly be deserving of extended consideration. It is only in its relations to the Prophet's mission for Jehovah that it takes on significance and importance.

1st. Place of the Events in the History.

Although following immediately upon Chapter xxxvi., from which the preceding Lesson was taken, the two Scriptures are separated by a long interval of time.

The events of the last Lesson occurred in the 4th and 5th years of the reign of Jehoiakim. The great Fast at which Baruch read the Roll of Jeremiah's prophecies was probably caused by the near approach of Nebuchadnezzar's army or at least by the anticipation of its approach. The accession of Jehoiakim was in 610 B. C., which would bring the events referred to in 606 B. C., the very year of Nebuchadnezzar's first subjection of Jerusalem, from which the beginning of the 70 years of the Captivity is dated.

After reigning three years as the vassal of Nebuchadnezzar Jehoiakim, relying upon Egypt for aid (according to Jose-

phus), rebelled against him in 603 B. C. See 2 Kings xxiv. 1. Nebuchadnezzar was just then too much occupied with the task of consolidating the portions of his empire at the center to give much consideration to Jerusalem; but at length, in the seventh year of his reign (598 B. C.), he marched against his rebellious subjects in the West and, having first invested Tyre, advanced with a part of his army against Jerusalem. Having put Jehoiakim to death, as Jeremiah had predicted, he placed his son **Jehoiakin** (a child of eight years) on the throne. The wicked counsellors of the child-king, and the machinations of the Egyptian party at Jerusalem, brought on a rebellion, and in three months Nebuchadnezzar again turned from the siege of Tyre to Jerusalem, forced the surrender of the City, deposed the young king and sent him away, with the second band of captives, to Babylon, setting **Zedekiah** on the throne in his stead, in 599 B. C.

"One of the most remarkable circumstances of this event is that Nebuchadnezzar abstained from the utter destruction of the rebellious city. We shall see that, in all probability, the king had already received the first of those great revelations of Jehovah's power and majesty which were made to him through Daniel; and it seems impossible not to refer his moderation to this lesson. Ezekiel expressly states what was the policy of Nebuchadnezzar in thus continuing the existence of the state. "He hath taken away the mighty of the land that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand" (Ezek. xvii; 13, 14). The covenant referred to is the oath which Nebuchadnezzar exacted of the new king (compare 2 Chron. xxxvi. 13), and which Zedekiah shamefully broke" (Smith).

Zedekiah, as early as the sixth year of his reign (593 B. C.) seems to have been plotting treason with the king of Egypt. A year later—the 10th of the month Ab (July), the very day on which five years later the Temple was destroyed—the language of Ezekiel shows that the rebellion had already broken out (Ezek. xx., xxii., xxiii.) Two years later Nebuchadnezzar

laid siege to Jerusalem (589 B. C.) with the purpose of destroying it utterly for Zedekiah's treason.

All this history comes in between Jeremiah xxxvi. and the next chapters. **The Events recorded in Chapters xxxvii. and xxxviii. belong to the time of the siege of Jerusalem which ended in 587 B. C., in the destruction of the Holy City, "the great event and issue of Jeremiah's prophetic career."**

2nd. The Prophet and the King in the History.

Jeremiah figures in this history as the religious leader and guide of the Chosen People, the representative of Jehovah and the Covenant, **rejected in their closing career.** It therefore seems fitting that this event, the anticipation of which had colored most of his previous life, of which he gave at a later day, a comprehensive historical account, and which he immortalized in his **Lamentations**, should be so fully presented in these chapters. It is **Jeremiah as the presiding genius in the Death-Struggle of Judah.** It needs to be studied as such if it is to be understood.

Zedekiah stands out as the representative of Judah from the national and political point of view. These chapter's thus become the record of **the confirmation and completion of the apostasy and defiance of Jehovah and the Covenant**, that Jehoiakim fifteen years before had both actually and formally inaugurated. Judah's cup of iniquity was full. **The conditions and the catastrophe at hand** have been summarized by a historical writer:

"The utter corruption of the people at this time, their persecution of God's prophets and rejection of His word, so that His wrath came upon them 'till there was no remedy'; the wickedness of Zedekiah in not humbling himself before the word of God by Jeremiah; his faithlessness to the oath he had sworn to Nebuchadnezzar, and that not from religious patriotism, for 'he stiffened his neck and hardened his heart from turning unto Jehovah God of Israel'; and the and the result in the destruction of Jerusalem and the captivity of the people till

the time of the Persian Empire, so that the land kept her Sabbaths for 70 years as Jeremiah had foretold,—these outlines of the catastrophe are drawn by the writer of the Chronicles" (Smith). See 2 Chron. xxxvi. 11-21; compare Jer. xxxvii. 1, 2.

Zedekiah went his way to inevitable doom, under the guidance of his wicked counsellors and the false prophet Hananiah, apparently without one alleviating impulse toward penitence or reform.

3rd. The Lesson on Jeremiah in the Death-Struggle of Judah.

Essential factors in understanding the record in Jeremiah xxxvii, xxxviii. and xxxix, are the following:

The corruption and apostasy of Judah under Zedekiah are complete, and the time of its probation is ended.

Nebuchadnezzar, Jehovah's agent of judgment and destruction, is before the doomed City—once withdrawing when the king of Egypt comes against him, during which withdrawal part (perhaps most) of the recorded transactions occur—but returning to the inevitable completion of his divinely appointed task.

Jeremiah is unfalteringly keeping up his message of doom, repeating his prophetic program of judgment outlined long before (Jer. xi. and xxv.),—Judah shall be destroyed by Nebuchadnezzar king of Babylon and the people be carried into captivity for seventy years.

The King and the Princes fighting against the Prophet, and seeking in vain to force him by imprisonment and death, to modify or withdraw his message—Jehovah alone saving him from destruction at their hands.

Judgment speedily overtaking and blotting out the rebellious Nation.

The points for study in this remarkable conflict readily suggest themselves:

1. **The Embassy sent by the King—**when Nebuchadnezzar withdrew from before the City—to induce Jeremiah to retract his message.—Jeremiah xxxvii. 1-21.

This chapter is made up of two parts, "reporting two events, which had their course or beginning in the pause oc-

casioned by the departure of the Chaldeans."

(1) Zedekiah sends an embassy of officials to Jeremiah with a request for his intercession, and receives from the Prophet an emphatic denial (vv. 1-10).

The occasion and the form of the request come first (vv. 1-5).

The Prophet's reply follows, in which he makes the old and unwelcome message **tenfold more emphatic than ever before** (vv. 6-10). The Chaldeans will resume the siege of the City and capture and burn it (6-8). The king must not suffer himself to be deceived. "Even were the Egyptians to smite the entire Chaldean army, and there were only a few wounded men left, these would rise from their tents and burn Jerusalem" (vv. 9, 10).

(2) The second part gives an account of the imprisonment of the Prophet because of his message (vv. 11-21).

The exasperated officials take advantage of the withdrawal of Nebuchadnezzar and of an attempt of Jeremiah to go out to Anathroth, to seize, beat and imprison the Prophet,—charging him with disloyalty, and vainly seeking to force him to retract his prophetic message (vv. 11-16).

Zedekiah, hearing of the Prophet's plight, takes advantage of it to secure if possible a more favorable communication from Jehovah (vv. 17-21). No milder message is obtained, but the king removes him from the dungeon and places him in the court of the guard instead.

2. The Conspiracy of the Princes, with the weak compliance of the King, to put Jeremiah to death because of his message.—Ch. xxxviii. 1-13.

The officials ask Zedekiah to give up Jeremiah to them, in order that they may put an end to his prophesying judgment and his continual exhortations to surrender (vv. 1-5).

The King complies, and they then lower the Prophet into a pit of mud, from which he is rescued on a petition of the Ethiopian eunuch, Ebedmelech, who belonged to the King's household (vv. 6-13). They are thus foiled in their attempt, and that through the agency of a heathen.

3. The King's Secret Conference with Jeremiah, in which he again seeks to induce him to withdraw his message,—resulting in a conference of the Princes with the Prophet.—Ch. xxxviii. 14-28.

In this secret conference the King beseeches Jeremiah to hide nothing" from him, and the Prophet is assured by oath that his life shall be safe (vv. 13-16).

The Prophet now **urges the surrender more strongly than ever**, and portrays the horrible fate that shall otherwise befall the City and the King and his household (vv. 17-23).

The King binds the Prophet to secrecy, but declines to surrender, for fear of the Jews who have gone over to the Chaldeans and who hate him because of the evil he has done them (vv. 24-26).

When the Princes visited Jeremiah to learn of him what had occurred, he declined as he had a right to do—to inform them of all the facts, and they cease their persecutions, probably influenced by the return of Nebuchadnezzar to the siege. He is returned to the court of the guard where he remains until Jerusalem is taken (vv. 27, 28).

4. Jeremiah's Message of Judgment fulfilled in the Destruction of the City.—Ch. xxxix. 1-18.

The tragedy ends in the vindication of Jehovah and His Covenant and Prophet.

All through the writings of Jeremiah there have been **promises and predictions of the restoration of a remnant and of a glorious future**, toward which the thoughts of the faithful are now to be turned.

*Sunshine will soften wax and harden clay. Thus
God's grace softens David's heart and hardens Pharaoh's*

THE AUTHORITY OF THE BIBLE

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Authority is the best or worst of words. It is the best when it is right: it is worst when wrong. It is right when it expresses the nature of things: it is wrong when it springs from arbitrary will. The former produces obedience which is liberty: the latter results in freedom which is slavery. Authority and righteousness or rightness are synonymous. Perfect Authority belongs to God: imperfect to man. Wherever we can discover the Authority of God, we are to obey without questioning. Our obedience to man must be regulated according to his identity with the Divine point of view.

Divine Authority Postulates an Honest Universe

Divine Authority carries with it the assumption of an **honest** world. We do not mean the human world. That is far from honest. The golden rule, may not be the highest standard, but it is a good working one for humanity. When that level is laid on society, it is found to be far from plumb: so far indeed, as to raise serious doubts about the Power that has brought such a world into existence. It looks as if He either would not, or could not, produce a more satisfactory world. In either case He has not followed golden-rule-honesty. For if He could have done better and did not, his power is more diabolical than divine, since the world is what it is.

From this conclusion, the human mind recoils, and takes one of three attitudes in relation to this Power. (1) Agnosticism which means that the human mind is unable to comprehend the universe sufficiently to express an opinion and therefore is unable to exercise any trust. (2) Philosophy, which is the explanation of creation by physical causation alone and in terms of reason. (3) Revelation or the divine creation of the universe as revealed in the Bible.

The last is the only possible explanation, because a trustworthy universe

must be assumed as the only basis of thought and character. If the Author of the world and man is not honest, neither the physical world nor man can be depended on, in any respect. But the Bible asserts the **righteous** character of the Creator, and therefore furnishes the only basis for a self-consistent system of thought concerning the universe and man.

This assumption of the Bible is confirmed by the deepest facts of existence. Man's world is dishonest because he has made it so; but God's world is minutely and mathematically trustworthy. Euclid could never have produced geometry had nature not been constructed on mathematical lines. All human affairs would be impossible, unless the nature of things could be relied upon. There could not be human knowledge, if there were no laws of the mind. It is a necessity of existence, not only that there should be order in the universe, but that it should be a **good order.**

The material universe and animal world were providentially planned for the happiness of humanity. Geography proclaims divine wisdom and goodness in planning a home for a race of diversified nationalities. The whole constitution of man is specially adapted to the home prepared for his reception. More important still, all the faculties of a human being are brought into harmony with each other, **only** when they are in accord with the Mind and Heart of the universe. All this shows that the nature of things is trustworthy. It is an honest world.

This assumption is necessary not only as a basis of thought and character and progress, but it puts the Bible at the foundation of all possible explanation of human history. There are grave difficulties; but if we insist that the order at the center of things is a **good** order, it goes a great way towards their solution. This order must be evil or good:

if evil then the universe results in pessimism, which is despair, not only of intelligence, but moral rest. But if it is a good world, it must be interpreted under some form of optimism, though that conception of it may not be fully thought out by man's intelligence.

The existence of evil is an unsolved mystery. The best explanation ever wrought out by human thinking is either, the existence of two rival powers, one benevolent and the other malevolent; or one power of mixed good and evil, and indifferent to moral good or moral evil. Even the Christian conception, while optimistic does not explain the origin of evil. The problem is only carried back from man to Satan, as the cause, but the question, how man, divinely created, could yield to Satan, still remains. And more difficult still is the origin of Satan himself. But while Christian optimism cannot explain the introduction of evil, it postulates a state of moral probation in which evil is overruled for man's best good. It furthermore assumes that it is not inconsistent with the highest moral ideal that the universe should contain a personal and self-determining being like man, though he should bring upon himself and on the world what should not exist.

Another great difficulty in the way of an honest world is the miraculous in nature. It is said that if nature is trustworthy, miracles are impossible, because they destroy the uniformity of physical laws. It is true that a miracle is something without a natural cause so far as human reason is able to determine what is natural or super-natural. But the trouble is not with the miracle, but the mind of man. The whole order and movement of nature is every moment as miraculous as any special and marvelous event. Besides, miracles that relate to moral and spiritual life must not be interpreted physically. They are expressions of the Divine mind through natural agencies, and their meaning is therefore spiritual and not physical, and we must go back of the material to the immaterial Power of the universe. But

whatever the difficulties of miracles, if we insist on the trustworthiness of the universe, we know that truly authenticated miracles cannot be a subversion of physical order. The universe is not to be interpreted in relation to **things**, but **powers.**

Moral reason is back of physical causation, and the physical world is a school in which the moral and divine Author of the universe is being revealed to the spirit of man **through** the trial and discipline of human life.

A Divine Environment of the Universe

We must assume the presence of a Divine Power working throughout the **Whole** as a first condition of intelligible experience and intercourse with things and persons. The environment of the universe is divine. If it were not divine, but dishonest and deceiving, there could be no basis for intelligence or morality, and without intelligence and morality the world could not exist. It has been shown that no moral code can be effective, which does not inspire human beings who are asked to obey it, with the emotion of reverence. The capacity of any code to excite this or any other elevated emotion cannot be wholly independent of the origin from which all those who accept that code, suppose it to emanate. Persons may have these sentiments who are negativists in religion, and antagonistic to them. But the difficulties of the unbeliever are to explain away these sentiments, which he must as a mere Naturalist, regard as unreal. Naturalistic ethics are in conflict with the human will. Morals as well as aesthetics are impossible on the basis of Naturalism. There is progress in art and music, but not in the innate capacities of successive generations for enjoyment, just as there is no transmitted modification of the palate but progress in the art of cookery.

We are not in advance of the Greeks of the age of Pericles in respect of the technical dexterity of the artists in art or music, or of resources. "We must believe that somewhere and for some Being," says Mr. Balfour, "there shines an

unchanging splendour of beauty, of which in Nature and in Art, we see, each of us from our own standpoint, only passing gleams and stray reflections whose different aspects, we cannot now co-ordinate, whose import we cannot fully comprehend, but which at best are something other than the chance play of unobjective thought. Man is rational and he finds himself a part of a universe that is capable of being interpreted and used by reason. The arts and science through which his power is constantly advancing are proofs that he is justified in the assumption that every part of the universe is constructed on principles that will yield clear meaning to his search for unity, law and order." Dr. Fairbairn says, that "Science rests on the assumption that unity, order, and law pervade the universe. Morality rests on the assumption that the obligations of benevolence are a reality extending to the utmost bounds of our influence. Religion rests on the assumption that power, wisdom and love underlie the foundations of the universe. The first is the condition for any rational use of means, methods, and opportunities: the second is the condition for wisdom in the choice of ends and in the regulation of our lives: the third is the necessary condition for courage, confidence and joy in realizing the two previous conditions. The very essence of rational life lies in the conscious or unconscious acceptance of these higher postulates."

a Irrational creatures as well as man, put faith in the reality of objects revealed by their senses, though the only proof that the assumption is not a delusion is that it works well in serving the purposes of life; and the knowledge derived from different senses is harmonious. The above postulates of our reason are justified in the same way. They are necessary to continuance of rational life. They give vigor, and joy to life and bring all parts of our knowledge into a harmonious whole.

b **The Bible Postulates the Living God as the Basis**

The Bible is therefore the only common center around which can be

verified all knowledge. That center is defined as **The Living God**. Naturalism is absurd when separated from that focus of truth. If grapes cannot grow from thistles, neither can scientific naturalism grow out of a causeless universe.

If Reason is only a natural product of non-rational causes, whether physical or psychological or social, or all combined, then the uniformity of the law of cause and effect is destroyed. If scientific naturalism antagonizes this law, it is a house divided against itself. The only methods of accounting for and harmonizing the faculties of a rational being must be in going back of phenomenal causes to a Supreme Reason as a necessary and sufficient cause, not only of nature but of Man. But if the human mind can not be caused by the blind forces of materialism, much less can that faculty which gives authority for the mind to act at all, and sanctions or disapproves its action when taken, be assigned to Naturalistic causes, such as conscience or the ethical law of rational beings.

If a rational universe must be assigned to a Supreme Reason, a moral universe must rest on a Supreme Conscience. To make ethical law flow from materialistic fountains is to make sweet streams flow from bitter springs. And if this be true of ethical laws much more is it true of spiritual, since the spiritual is the basis and fostering environment of moral standards.

This brings us to the Bible—as the natural and only basis of a rational Universe, since it postulates **The Living God** as the Maker and Upholder of both a physical and ethical and spiritual order.

This makes the working theory of the Universe a "Providential" one. It is a divinely planned and guided order of things.

And this gives authority for belief in the Inspiration of the Scriptures. If the physical and ethical order are the result of a divine creation, then the special documents of formulated law and fulfillment which relate especially to that order, would necessarily carry marks of special divine Inspiration.

It may be conceded that all the movements of the Divine government have, in a sense, been inspired; that there is no such thing as unassisted reason. Before Revelation came, there was God speaking to and moulding the human mind through conscience and nature. All human genius has worked out its achievements, in science and literature, under that inspiration. Even many conceptions of the Scriptures were not planted *de novo* in the Hebrew mind. Much of their substance was already held by the patriarchal Semitic fore-runners, in sacred thoughts which came to birth and expression in the Divine inspiration of the Hebrew prophets and apostles. There is a progressive development in things spiritual as well as material.

But all this does not vitiate the special doctrine of the Inspiration of the Scriptures as the Supreme Authority in matters of faith and spiritual doctrine, an authority without parallel in literary, scientific or ethical relations. This Authority speaks for itself in such unmistakable tones, as to make the Bible a book of self-evident truths.

Many of these truths are admitted by all as self-evident: the existence of God, and His attributes of justice, wisdom, love and power, with the moral government which they imply. But there are certain parts of the Record, to which objection is made on the ground that it is an improbable, if not impossible, supernaturalism, and beyond the reach of scientific investigation. The answer to this is the practical mystery that attends the simplest facts of the physical world, and therefore the reasonable acceptance of things in the Spiritual realm which we cannot explain.

Take for example, the doctrine of Incarnation. This intellectually is improbable. So far as Science is concerned, it can be neither proved nor disproved. It is not subject to scientific investigation. It must therefore rest entirely on historical evidence. But the Scriptures which attest it as a historical event may be discounted, not however on purely historical grounds,

but as out of line with the philosophic theories of history—held by those, who pass on the credibility of the Scripture record. Higher criticism is not therefore so much the application of a historical as a philosophical method, to which the alleged facts are forced to conform.

The real test of the history must rest on more substantial ground. That ground is the underlying ethical need, which both explains and justifies the alleged events of history. If Christianity meets such a want, it is a strong proof of the credibility of its historical data.

Moral Demands Supreme in the Universe

Now, moral demands are supreme in the Universe. And it must be admitted that Christianity furnishes a working theory, for meeting those demands in human society, which is practicable and satisfying.

Materialistic philosophy does not meet that want. Its logic ultimately leads to the destruction of ethics and therefore makes human society and progress impossible, because there is no foundation for government. Besides it emphasizes the vastness of the material Universe, so as to make Man entirely insignificant. They tell us, Copernicus made Christianity untenable by discrediting the Biblical value of Man in comparison with the greatness of the Material Universe.

But this does not satisfy humanity. Every man is conscious of a longing for an unrealized ideal. There are infinite aspirations, stirring the depths of his nature. He can not help believing that the mind is of more value than any amount of matter. Notwithstanding the dominance of the animal over his intellectual and spiritual nature, he can not doubt that the latter is more important than the former, and should have the mastery. This impulsion makes him wretched, until it is realized. He feels that he is a dethroned and exiled prince.

The Bible sanctions and encourages him in these convictions. Best of all, it provides the means of their realization. It furnishes the bridge by which the human is carried over to the Divine. This is done not by a mere theory on paper or a theological figment, but by an object

lesson of reality. It is the Incarnation. The Divine becomes human and develops the human into the Divine. A human being, beginning at the lowest level of humanity, and passing through every stage and test of trial, reaches the goal of victory over all opposing forces of evil. This He does under the same conditions of divine assistance by which He asks all men to follow Him. "As I have overcome the world, so shall you overcome." The Incarnation must then be a true historical event, being grounded in the will of God and the necessities of mankind.

This gives a balanced proportion to the magnitude of the Universe. It reveals the value of a Man, as compared with the value of material worlds. Better the stars should fall into realms of perpetual darkness, than that the light of immortality be quenched in one human soul. These facts so fundamental in human existence and thought are made absolutely certain and feasible by being incarnated in the human personality of Jesus Christ, and thereby giving supreme Authority to His Religion.

The Unity of Nature

The Unity of Nature is the key to man's relation to the physical world. There is a material order which is instinctively recognized by man as inviolable. The **fitness of things** he accepts as his final and perfect law. And this concept man must have had from the beginning. It was a part of the constitutional endowment, with other innate perceptions. The perception of the **Unity of Nature** is a satisfactory clue to man's perception of the existence of a Creator. Such unity could come only from a central Authority sufficient to create and preserve a harmonious co-operation of the Universe; and that Authority is the Authority revealed in the Bible.

The reliability of the physical senses is proof of the reliability of the spiritual. By the first is perceived the fact that **God is**; by the second the fact as to **what God is**. What a proof of a Creator is the adjustment of the eye to the minuteness of ethereal movements by which it can discriminate them at a glance. But

man's spiritual nature is equally adjusted to the discernment of the **moral** constitution of nature. The whole mind and spirit become one great mysterious retina, for reflecting the images of the Spiritual Universe. This is the ground of moral obligation and Authority, the justness and benefit of which are universally recognized, as set forth in the Bible.

Mr. Wallace has shown that "The Unity of Nature is the **fitness of things**." This axiom casts much light on the question of man's creation. It differentiates his body from the beasts. In some respects he is inferior. Animal senses are quicker and more powerful than his. Man-like apes are more akin, but their capacities fall short of man since they are confined to trees and arboreal products of limited climatic range. To compensate man for his inferior animal equipment, he has intelligence. This generalizes his life and adapts him to all earthly environments. This advantage must have been necessary at the beginning, as without the capacity of knowledge and design he could not have competed, during a transition state, with his stronger and more alert animal enemies. His intellect was not fully developed at first, but must have been correct as far as it went, or the whole process of reasoning would have been vitiated from the start. Beginning with primary and intuitive perceptions the mind by the process of reasoning worked out its own development.

This is in keeping with the Unity of Nature, the laws of which are that every creature is produced in accord with his environment and with powers and instincts for efficiency and guidance. But man's mental processes and conclusions attained reliability only so far as they were subsidized by a true moral nature.

The first man must have had a moral constitution, which furnished a basis for an imperative sense of obligation. To have started the first man as a being with **pervverted** instincts, would have placed him below animals and would not harmonize with the analogies of nature. The "**fitness of things**," teaches that he must have been in accord with his origin and end, antecedents and consequents. His

was an open vision from above: sense and faculty enabling him, not to comprehend, but to apprehend, his Creator's existence and moral character.

This is increasingly confirmed by every new discovery of older historical records which show that the oldest conceptions of God are the simplest and best,—a fact which has led many who have begun with the assumption that the first state of man was savage to change their minds.

Idolatry and Fetishism, instead of being the undeveloped seeds of a better religious type, appear to have been the corruptions of higher and more spiritual conceptions, which still faintly survive among idolatrous tribes as vague surmises. There are mysteries of course, but not so great as those involved with starting man as a savage.

As mysterious as the origin of evil is, there is this mitigation, that without the possibility of evil there could be no possibility of virtue. This possibility is not antagonistic to the "fitness of things," specially when we consider the remedial system of Revelation by which the Unity of Nature is restored. The present broken Unity of Nature is best explained by a wilful disobedience inherited and transmitted by the descending human race. Man is not in accord with the nature of things. This is a perversion: originally he must have been. His present condition must therefore be an exception and opposition to the great law of environment, through inherited perversion. The Biblical account of the origin and fall of man, can alone harmonize the conception of human character with the analogies of creation. This knowledge is so united into a system and so accessible to intelligence that the mysteries of the universe are epitomized in man.

This knowledge carries with it the authority of self-evident truths, and it is for man to obey by being hospitable to this knowledge, the mind taking in more and more, until it reaches the material limits of intellectual arrest. The Bible begins where nature leaves off, and does for man what nature could not do. As nature answers to man's physical wants, so

the Bible meets his spiritual needs: just as truths related to the reason can be appreciated by the intellect only; so spiritual truths can be discovered by the spiritual mind alone.

The Unity of Nature shows that man can and does attain in the spiritual regions of the Invisible, as well as in the physical world, to a substantial knowledge of the truth. And that truth is the basis of authority, voluntary obedience to which is man's only possibility of liberty and peace.

Authority Fundamental

The great distinction therefore between Authority and Reason is, that the former is fundamental and the latter artificial. The controversy between Authority and Reason has raged for centuries. It is really a controversy between Individualism and Organization. Both are good and necessary principles, and with proper limits work in harmony and effectiveness. They move in opposite directions and their effectiveness is in their opposing movements. The problem is to strike a just balance between them. Individualism is a protest against the Authority of superstition and injustice. True Authority, rests on fundamental laws and intuitions. It encourages the Reason to investigate, and discriminate between what is fundamental in the Universe and the results which Reason has worked out from those foundations of truth. One is the Divinely authenticated truth, and the other is dogma. Since reason is but the expression of the whole personality of man, it is easily seen that dogma may be widely warped from its basis of truth by interested motives. This is shown in the unreliability of history, both secular and sacred. Facts are seen through the colored glasses of the prejudiced writer who has some end to serve.

The same is true in government. Human government rests on fundamental principles which need only to be mentioned to be recognized as having Authority. But personal interests work out their own politics from those principles, which often imperil the foundations of government. Nothing could be more subversive to the Constitution of the United

States than slavery, and yet slavery was defended by Southern **politics**, and morals..

The same is true in Religion. That Christ conferred great spiritual Authority on the Apostles is unquestioned. But the reasoning by which papal infallibility is worked out is as false as the principle is true.

The same line of reasoning may be carried out in regard to sacramentarianism, which is responsible for the wide divergence of ecclesiastical forms and ceremonies from the simplicity of the New Testament standards.

Such divergence brings its own penalties. Violation of spiritual laws is punished as certainly as physical. Spiritual laws converge around the two foci of the ellipse of Nature. These are birth and growth; while both are of God, the first seems most exclusively so. The human body is a marvelous mechanism. Its numerous and varied functions are performed in perfect harmony, and often for a whole century. If man conforms to its fundamental laws in providing proper food and care, all will be well. God is responsible for the mysterious workings of the internal system, but man is equally responsible for the supply of food and environment. So it is in the spiritual world. The Spiritual Life is born and put in working order by the Divine power. Its laws of growth are the same as the body. Food and environment must be provided in keeping with those laws. If not, we have a diseased and inoperative ecclesiasticism.

Reason bears a similar relation to Authority that food and exercise bear to the body. Of course, the character of the body determines the conditions of its existence, and should be obeyed for man's best good. If we insist on the body conforming to what we choose to provide, physical penalties will soon follow. The illustration has been used of the general system of atmospheric changes. These are based on modifications of the fundamental laws of climate. The differing zones form independent systems of currents both in the air and seas. But these currents are modified by their environ-

ment of an open sea or mountain barriers and enclosures. Now what the weather-vane which indicates superficial changes is to the fundamental laws of climate, is Reason to the self-evident fundamental truths of Nature and Revelation, and intuitions of the mind. It is the climate, not the weather-bureau, that determines the weather.

There are mental, moral, and spiritual climates. They are the foundations of thought, action and belief. And the greatest of these is belief, of which the mental and moral are only modifications. If these modifications are substituted for the fundamental concepts on which they are founded, we have either pantheism or superstition. But this outcome of Reason defeats itself. Rationalism, in its contention with Authority has gone on the assumption that Authority is only the refuge of bigotry, and insisted on the right of every one to believe as he pleases and to use the right critically.

But as we have seen in the case of government, morals and religion, such a position, scientifically, is absurd. If every one decided by his own reason, influenced by personal bias, what kind of government, or morals, or religion, would there be, as compared with the laws of Nature and Revelation, in shaping the course of human belief as illustrated in history?

The fact is, such individualism is impossible. In the struggle for existence animal and human life have to combine. As individuals they would perish, but by co-operation they survive. Man has never acted alone, but in families and tribes. This physical co-operation is a type of the mental and spiritual welding into the tribal and national life. His reason has little to do with his belief. That is settled by tradition. He believes as his father before him. He obeys the authority of climate. If the climate is bad his belief will be bad: if good his belief will be good. In either case it is a question of Authority and not of Reason. The rationalist regards all tradition as darkness, to be destroyed by reason. This assumes that reason is always right reason. But this is as impossible as to make all Au-

thority in belief right Authority. It is simply a choice of Authority; either Christian or Mohammedan, pantheistic or pagan. Authority is the unseen and unnoticed force which acts on the life of individuals and nations, and shapes it, while reason may in some degree modify the working of that force. This authority manifests itself in the **spirit of the age**. This is the attitude of society towards religion, and it varies with each new generation of light and progress.

Christianity the Ground of Progress

Christianity is the mother of progress. Intellectuality is stimulated to its utmost. It expresses itself in science, literature, and art. It creates a psychological climate. That climate affects man's view of religion. It becomes rationalistic. But after all it is not **reasoning** in relation to religion, that has given this point of view. It is the rationalism of the age that has produced this belief. The changing is in the new apprehensions and applications of the changeless. The changeless are the constitutional concepts of nature, and the intuitions of the Supernatural. The stars are always the same, though astronomy changes. The same is true of botany and flowers, and chemical constituents and chemistry, art and color, music and harmony, religion and theology. In the world of sense perception there is progress, an ever new science. Material forces which are as far beyond the human mind as ever are finding new applications daily. The successor of Newton is Herschel; of Lavoisier, Faraday; after Shakespeare comes Browning; after Beethoven follow Bach and Wagner; Rembrandt comes after Raphael. And all these, as great as they are, will not be made perfect, without the successors of genius in coming ages. The Spiritual procession must also grow. As great as the saints of the past there will be still greater in the future. Christianity is an evolution of the Christ type; each new generation should have a larger conception of the divine life, and more perfectly incarnate it in human character. This perfection will not be reached however by intel-

lectual processes, but by spiritual. It will not be achieved so much by greater power to **think**, as by greater capacity to believe and obey. It will develop according to the power of an endless life. But God and God's truth and law and love are changeless, though the manifestations of that life are ever changing. The changeless is limitless, vastness compensates for fixedness. The ocean is a fixed quantity, but the revelation of its depths is inexhaustible. We can never comprehend the great seas. Hence there is ever growing interest for us, while we soon tire of ponds and streams, on account of their narrow limits. This makes the difference, between God and man. Man changes and soon reaches his limit, but God is the shoreless sea and changes not. Him therefore we must always adore, while of man we are soon wearied. We have explored him; reached his farthest shores and greatest depths, and care not if we never see him more. In man we have intellectual arrest through exhaustion. In God we have intellectual arrest, because of inexhaustibility.

If reason be not a separate faculty, but an expression of the whole personality, then, if the personality is Christian the reason will be Christian; if the opposite be the case, the reason will correspond. Take as an illustration of this, Goethe and Milton. Goethe's mother had no moral sensitiveness. She thought sin should be forgotten, not repented of. She was a spiritual paralytic. The holiness of God seemed to make no impression upon her. She would be flippant in the face of the most solemn realities. On her death-bed she worried lest the raisins should not be profuse enough in the cake for the funeral, and she replied to an invitation, that Frau Goethe was sorry to be compelled to decline it for the reason that just at that time she was engaged in dying. Such was the inherited moral disposition and home atmosphere, in which Goethe grew up. He was a moral deformity, out of which was easily developed a pantheistic poet. The national religious atmosphere was a favorable environment for that evolution. The air was heavy with French infidelity through

the influence of Frederick the Great. Goethe's relations with the moral and religious became entirely commercial. Faust is the mirror of his own life. How different was the Puritan character of Milton. His parentage and education planted the seed of a personality which the environment of the English Reformation developed into great purity and patriotism. He was as great a believer as Goethe was doubter, and in life was as pure as the latter was polluted. Milton united the profoundest thought with intensest religion. A religious theme alone furnished a proper scope for his genius. Paradise Lost and Regained embody Christianity. Goethe was incapable of such mental reach, because he was ignorant of such a theme to incite it. Milton and Jonathan Edwards are the highest types of men, since they combine the greatest intelligence with profoundest faith in the Bible and obedience to its teachings.

Christianity Has Stood the Test

The Religion of the New Testament has been long enough on trial to determine the value of its claims, as a religion able to meet the wants of a disordered world. It is no longer a question, that whatever is noblest and best, and producing the highest types of man and womanhood, is the result of Christian teaching and influence. Nor does civilization out-grow its mother's ability, to meet its ever-expanding wants. As the races rise in intelligence, Christianity furnishes food for the most philosophical, as well as the most illiterate. John Stuart Mill confessed that "religion cannot be said to have made a bad choice in pitching on Jesus as the ideal representative and guide of humanity; nor even now would it be easy for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life." Christianity has been subject to such severe tests, and for so long a time, that the masses of society who are unable to pursue special inquiries to any great extent may safely assume its reliability. One could not, with greater absurdity, deny

the best established facts of history, or the most authenticated statements of science, such as the fact of gravitation or that the earth is round. The portraiture of Jesus Christ in the New Testament is so true to life, and the times in which He lived, that even Rousseau was compelled to say:

"Shall we suppose the evangelical history a mere fiction?" Indeed, my friend it bears no mark of fiction. On the contrary the history of Socrates which no one presumes to doubt is not so well attested as that of Jesus Christ. Such a supposition only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history; than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospels. The marks of its truth are so striking and inimitable that the inventor would be a more astounding character than the hero."

Napoleon, who knew men as few in this world have, said of Jesus:

"I search in vain in history to find the similar to Jesus Christ or anything which can approach the Gospels. Neither history nor humanity nor the ages, nor nature, offers me anything with which I am able to compare it or explain it. Here everything is extraordinary. The more I consider the Gospel the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind."

Channing, the founder of Unitarianism, says,

"In proportion to the superiority of Jesus to all around Him, was the intimacy, the brotherly love, with which He bound Himself to them. I maintain that this is a character wholly remote from human conception. To imagine it to be the production of imposture or enthusiasm shows a strange unsoundness of mind. I contemplate it with a veneration second only to the profound awe with which I look up to God. It bears no mark of human invention. It was real. It belonged to and it manifested the beloved Son of God."

Dr. McKenzie in his Lowell Lectures says:

"Christ fixed the calendars of the world. Every day is His birthday. All documents and literature start from Bethlehem. Every civilized land pays Him homage, in fixing all dates. This of itself a great fact attested by an unbroken chain of eighteen centuries. There is nothing mythical or theoretical in His history. In fact His memoir was written before His birth, in the Old Testament. He simply filled out the sketch. The prophets were His biographers. Everything pointing to His history belongs to solid facts. Palestine's ruggedness is a fit type of the solidity of New Testament history. Its history is more carefully and fully recorded than any ancient land. Its characters are historically identified beyond controversy. The lineage of Jesus is unbroken back to the beginning of the race. Compare this with myths of other heroes. His whole life is simple, open and rational. There are no **incognitoes**: the whole picture is in proportion, and the perspective,—the background or eternity,—the coming forth and returning is perfect. The stream of Christianity and civilization which has flowed from that life is an equal **fact**. Every Christian experience has reproduced in a measure that life. Regeneration is the immaculate conception and the new life is a resurrection from the dead. World history is really Church history. What Egypt and Babylonia and Assyria were to Judaism, have Greece and Rome, and Europe and America been to Christianity. They are the foil to set forth Christ in the foreground. At all points Christianity is a **fact more capable of verification than Science**. It appeals not only to the past; but is the most living **fact** of the present."

The center and source of Christ's authority is the Cross. The deepest want of man, is forgiveness of Sins. The assumption of Rome of the power to forgive Sins, is her Authority. Protestantism must not simply protest against the Authority of Rome, but have a truer and greater Authority, in her greater power to search the heart and conscience, revealing its needs, and a personal Redeemer, who alone is able to forgive. By the Reformation the soul was shut off from the Authority of the Church and shut in to a direct and personal Christ. This change was a revolution, not an evolution. Redemption was no longer an education but a new creation, by a Divine intervention. This makes the Cross, and not the Church the seat of spiritual Authority. And the Cross is most assuredly the culminating truth of the Bible revelation. To this authority the soul must render absolute obedience, and longs to do so when truly regenerated. If the Church must bow to the Authority of the Cross much more must reason. Conscience, not culture, rules man, because conscience is ruled by Him who alone can forgive sins. Authority is ethical, not rational. All truth may be reviewed and criticised by reason, but it cannot command obedience; obedience belongs only to One who is above reason and has power to command because of His power to forgive.

Every soul, so forgiven, becomes a nucleus in society of a Divine Brotherhood gathered around the Cross as a common center. As men draw nearer to that center they draw nearer to each other: the logical and social Authority are thus made one. Intelligence may formulate a creed, but Salvation is the gift of the Crucified, who thereby becomes the Supreme Authority of mankind.

SOME SPECIAL BIBLICAL TOPICS

The Smelling of the Sweet Savor of Noah's Sacrifice

Rev. G. L. Young, Nashua, N. H.

In Gen. viii. 20, 21 are these words: "And Noah [having come forth from the ark] builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar, **And Jehovah smelled the sweet savor,**" etc.

The words which I have put in bold-face describe Jehovah as smelling the sweet savor of Noah's sacrifice. And by some it is most crudely thought that the words represent Jehovah as actually smelling in a physical way the material savor of burning flesh and as being gratified thereat. And those who take this crude view of the matter naturally turn such a representation to account as telling against the historicity of the record and for the mythical nature thereof. And no great wonder if they should straight-way begin to compare the Jehovah of this passage with the gods of the Chaldean deluge story and compare also the Biblical account of the flood with the Chaldean account and as being on a par with it.

That a most material conception of the words under consideration is indulged in by some we may now note. Thus Prof. W. P. Paterson gathers from this passage that "The old Hebrew idea was that the food actually reached God in the form of the fragrant fire-distilled essence."¹ The Rev. F. H. Woods deems it to be "true, indeed, that the God of the flood, who took pleasure in the sweet smell of Noah's sacrifice, stands far below the God of the Psalmist, who delighted not in burnt-offerings and sacrifices, but in a broken and troubled spirit."² Says Dr. E. Worcester: "The religious significance of this verse is very peculiar. The conception of Jahveh pacified by the sweet smell of burning fat and flesh is certainly crude, though the

expression may be only an echo of the Babylonian story, which is cruder still."³ We perfectly agree with the doctor that such a "conception.....is certainly crude," crude enough. One may well wonder that any scholar should get so crude a conception of the passage. What a crude idea such men must have of the Bible! No marvel that they are blind to its real nature, its historicity, its spiritual beauties, its inspiration, its divinity!

Now, from a Bible standpoint, from the viewpoint of Biblical usage of language, what does the expression under consideration really mean? Is it a literal expression with a physical meaning, or is it a figurative expression with an ethical import? Does it mean that God actually inhaled the odor of burning flesh and was pleased thereat, like the Babylonian gods who "gathered like flies about the sacrifice"; or does it rather signify His acceptance of this true act of sacrificial worship and His pleasure thereat?

In 2 Cor. ii. 15 we have this saying: "For we are a sweet savor of Christ unto God" (see context). Now it is true that the verb "smell" is not here, but we have here a "sweet savor" and that "unto God." This was written by a Hebrew of the Hebrews, one well acquainted with Hebrew history, Hebrew ritual, Hebrew thought, and the usage of Hebrew language. But it needs no argumentation whatever to see that here "sweet savor unto God" does not mean the sweet savor of a physical smell.

Again, in Phil. iv. 18 this same Hebrew writer says: "But I have all things and abound: I am filled, having received from Epaphroditus the things from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

This presents an additional thought. It is now an "odor of a sweet smell." As

¹ Hasting's Dict. of Bible, iv. 334b.

² Hasting's Dict. II. 22b.

³ Genesis in the Light of Modern Knowledge, p. 332

this refers to a gift of things needful to Paul, the reference is not of course to physical odor. But as a gift it is, and that too in its sense of "an odor of a sweet smell," a "sacrifice," even a sacrifice "acceptable, well-pleasing unto God." For, as we know, it is a general truth that "with such sacrifices God is well pleased" (Heb. xiii. 16).

In Eph. v. 2 Christ is said to have loved us and given "himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." Here is a real sacrifice, the offering of the body of Jesus Christ once for all. As this sacrifice was not burned upon an altar, but offered on the cross, there was no smell of burning flesh, no ascending of any such physical savor. Yet it is plainly said to have been "a sacrifice to God for an odor of a sweet smell." In this case of real sacrifice, the "odor" must be, not a physical savor received by physical nostrils, but a figurative mode of describing its favorable reception by God. As "an odor of a sweet smell" is favorably received by the nostrils of a man, so the sacrifice of Christ was acceptable to God.

According, then, to the New Testament usage of language, anything said to be unto God a sweet odor or savor does not refer to its being so in a material way, but is a metaphorical way of describing God's favorable reception of that thing.

This language of the New Testament is taken from the observances and the language of the Old Testament. The term "sweet savor" (as it stands in our English Bibles) was often used in regard to the various offerings presented to Jehovah in the tabernacle services. Thus the term "a sweet savor, an offering made by fire unto Jehovah" occurs several times (Ex. xxix. 18, 41; Num. xxviii. 6, 13); while "an offering made by fire, of a sweet savor unto Jehovah" occurs yet oftener (Lev. i. 9, 13, 17; ii. 2, 9; iii. 5; Num. xviii. 17; xxviii. 8, 24; xxix. 13, 36). The burnt offering (Lev. i. 9, 13, 17), the meal offering (ii. 2, 9; vi. 15), the peace offering (iii. 5), the sin offering (iv. 31), were all alike to be offered as "a sweet savor" to Jehovah.

And are we to believe that this "sweet savor" is all material in the strict physical sense? Down through the centuries of Hebrew history and worship, down to the very opening of the gospel dispensation,—even to that fatal day, July 17, 70 A. D., when, priests and animals alike failing, Jewish sacrifices "ceased forever" (Mathews' **N. T. Times**, etc., p. 205)—down through these long centuries did the Hebrews always deem that their God was, according to their scriptures, forever sniffing in bodily fashion the sweet savor of burning flesh? Certainly this is not to be thought of. The language necessitates no such crude interpretation as this was intended to convey, no such crass meaning. It would be as consistent with common sense and with the usage of language to conceive the expression, "it is the food of the offering made by fire, for a sweet savor" (Lev. iii. 11, 16),⁴ as meaning that God actually ate the offering for food" as to conceive that He actually sniffed it as a "sweet savor." The true idea doubtless is that the sacrifice as a sweet savor (when indeed such, which was not always; see Lev. xxvii. 31; Is. i. 10-15; lxvi. 3; Jer. vi. 20; Amos v. 21, 22), was viewed by God with favor, was well pleasing to Him as an act of true and accepted devotion. This would be in exact agreement with the usage of the language of the New Testament which we have considered.

In Amos. v. 21 are these words: "I hate, I despise your feasts, and I will not smell in your solemn assemblies." The intended signification of the expression "I will not smell" is so patent that the Revised Version (both British and American) renders it, "I will take no delight." Henderson gives it this meaning in his Commentary. The **Speaker's Commentary** comments: "I have no pleasure in, and will not accept."

When, then, God does not smell a sacrifice it signifies that He takes no delight in it, does not accept it as a true act of worship. But when He smells a sacrifice, when it is to Him a sweet savor, an odor of a sweet smell, it signifies that he delights in it, i. e., that He receives it favorably.

⁴See Lev. xxi. 6, 8, 17, 21, 22.

The Bible contains many **anthropomorphisms**. These must not be literally construed. He who thus construes them misconceives their intent and is guilty of a false method of interpretation. Many glaring errors have been made in Bible exegesis by the failure to treat anthropomorphisms in their true character. The expression we are considering is doubtless an anthropomorphism. It is, then, to be treated as such; and not ignorantly, materially and I had almost said maliciously, to be given a physical application.

On the expression "a sweet savor unto the Lord" in Lev. i. 9, Dr. Steele has the following comment: "The anthropomorphism so clearly implied here is scarcely to be avoided. It is impossible for us to form a conception of pure spirit. Hence our ideas naturally clothe themselves in material forms, and we think of Jehovah as [under the figure of] a man whose nostrils are regaled with the delicious odors diffused through the air. Stripped of its impressive imagery and expressed in the cold phrase of modern philosophy, the Orientalism becomes this: God receives with delight every true act of worship" (Whedon's **O. T. Comm.**, ii. 27).

As to how some of the Jews looked at Gen. viii. 21, we may note the changes given in the Targum. In Smith's "Dictionary of The Bible," iv. 3405a, we read: "Anthropomorphisms, where they could be misunderstood and construed into a disparagement or a lowering of the dignity of the Godhead among the common people, are expunged: e. g., for 'And God smelled a sweet smell' (Gen. viii. 21). Onkelos has, 'And Jehovah received the sacrifice with grace.'" Exactly!

Let, then, those exegetes who, like "the common people," "misunderstand" this passage and who "construe it into a disparagement of the Godhead,"—let them learn to do better and truer exegetical work.

When such facts as the above are taken into consideration; when, instead of jumping to some crass conclusion founded upon our own crude conception of things, we accurately note the usage of

Scriptural language; then we may see that the term, "And Jehovah smelled the sweet savor" as rendered in our English Bibles at Gen. viii. 21 is a metaphorical expression denoting God's favorable reception of Noah's sacrifice; or, as Dr. T. Whitelaw puts it, as denoting God as "graciously accepting both the offerer and his offering" (**Patriarchal Times**, p. 138). The term in no way exhibits the mythical nature and consequent non-historicity of the record.

One other thing in connection with this expression may be worthy of note. Dr. Briggs renders, not "sweet savor," but odor of gratification" (**Messianic Prophecy**, p. 78). The margin of our Authorized Version informs us that the Hebrew is "a savor of rest." Dr. James Strong informs us in his Hebrew lexicon that the word rendered "sweet" is properly "restful." Urquhart boldly says: "There is nothing in the Hebrew about a 'sweet' savor. The words literally rendered are these: 'And Jehovah smelled a savor of that which giveth rest.'" And he continues: "That sacrifice was not in itself what God desired; but it was a savor, a type and pledge, of a coming satisfaction, of that which giveth rest—the atonement of Calvary" (**The Bible**, etc. p. 196).

Probably the historical method of study, strictly applied, would not bring out this significance. But, in the light of grand after developments, may we not say that Noah's sacrifice was indeed a type and pledge of that grander Sacrifice for sin, offered once for all? Dr. E. P. Humphrey says that:

"The **Olah** of Noah and Moses was the divinely appointed type of the great Sacrifice.... The sum of the matter is that Noah's oblation was expiatory and prophetic; it involved the confession of guilt, the remission of sin by the shedding of blood, and it pointed forward to the way of salvation by the sacrifice of Christ" (**Sacred History**, etc., p. 128).

In contrast with this, let us note the dark picture of cold-blooded and despairing pessimism as presented by Dr. Worcester:

"The religious significance of this verse is very peculiar. The conception of Jahveh pacified by the sweet smell of burning fat and flesh is certainly crude [it certainly is].....The motive of Jahveh's determination not to destroy human life again is left uncertain. Is it because the extinction of so bad a creature as man is not worth the sacrifice of earth's creatures, or is it that Jahveh sorrowfully takes for granted that the wickedness of man is innate and permanent, and despairs of making him better? Either thought is depressing but of man's improvement by God's help and of his final victory over evil there is not a word. So even the flood has failed to accomplish its drastic purpose, and the Jehovist's story ends merely with the promise that henceforth the regular processes of Nature shall not be interrupted on man's account" (*Genesis, etc., p. 332f*).

What a wail of woe! What a funeral dirge! Such a deathful, despairing view of the Bible almost gives one the creeps. And especially is this so when we consider that it is rather hard work, a real effort in fact, to view the Book of Light, Life and Love in any such mournfully tragic way. But those who have a "sorrowful" and "despairing" God may well themselves dolorious and doleful. But cheer up! cheer up! my weebegone critical brethren of the radical sort. **Believe God** (on good evidence), and you shall not be so lugubrious. Why, "light is sown for the righteous, and gladness for the upright in heart!"

"Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart" and that believe in His holy Word. "He that believeth shall not be confounded;" for that Word, which "is in truth the Word of God," worketh effectually in **those that believe.**

Did Christ Contradict Himself ?

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Through untold years, tender souls have been tormented by the question—Did Christ, who scorned the liar, contradict himself? and if He did, was it not an offense against Truth, incompatible with his perfect holiness—with His Godship?

The case has seemed so patent, so impregnable, so impossible of denial or evasion, that scholars have labored to explain it away; to prove that he did not mean what he said, but meant to suggest a collateral true thought by a statement on its face untrue. Does this help the matter? Must the very words of his choosing be explained away to make them befitting to the Lord of life and light, the fountain of truth? How much better to be able to declare unqualifiedly that Jesus did not contradict himself, even in appearance, and that his every utterance was open and limpid truth—every word consistent with every other word! And this everyone may confidently declare.

But by the unquestioned record (Jno. v. 31) Christ did say the words—"If I bear witness of myself, my witness is not true." Again (Jno. viii. 14) he said—"Even if I bear witness of myself, my witness is true." Did he not thereby absolutely contradict himself? Unhesitatingly the answer may be given—No, he did not. The impression that he did is due, and due entirely, to an error in punctuation, caused by faulty scholarship in ancient times. This error in punctuation very likely was made in the beginning of the art in the 15th century, and it has certainly endured, alas! to the present, appearing stolidly in the latest revision, where our Lord and Master is once more "wounded in the house of his friends" by being made to give himself the lie.

Strangely enough, yet perhaps logically, the Revisers, English and American, have bolstered up the false interpretation of Christ's words not only by an error in punctuation, but by an inexplicable error

in paragraphing—inexplicable, because it not only violates the obvious unities, but does so in the face of Bengel's correct paragraphing of 200 years ago. The passage in Jno. 5, beginning with verse 19 and ending with verse 30, is a succinct, continuous and harmonious whole, beginning with—"The Son can do nothing of himself, but what he seeth the Father doing;" and ending in the restatement, with his claim of sonship incorporated—"I can of myself do nothing; as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." Yet the Revisers, oblivious of this unity and apparently led on by a desire to render verse 31, as they give it, easier to explain, have divorced verse 30 from the preceding 11 verses—from the paragraph to which it intrinsically belongs—and have prefixed it to verse 3, as a sort of preluding disclaimer. It is nothing of the sort: it is a recapitulation of the testimony of verse 19, of which the whole intervening passage is an exposition and an illumination; and is a distinct reiteration of his claim to sonship of God. Moreover, from the first word to the last, it is **Christ bearing witness of himself**. Is it conceivable, then, that after all this Jesus should have falsified and stultified himself by exclaiming—"If I bear witness of myself, my witness is not true!" as an assertion of fact?

It is essential for us Occidentals, if we would understand the Bible—an Oriental book—to exercise an instructed and sanctified imagination. This is a *sine qua non*. If this scene is pictured by such an imagination, all becomes clear. Jesus is in Jerusalem during the second Passover of his Ministry. He has been to the pool of Bethesda on the Sabbath, and has there healed, by a word of power, the years' long infirmity of an almost despairing invalid. More; he has defended his act, against critics and objectors, as timely and justifiable, by a claim, blasphemous in the Jews' eyes, of sonship and equality with God. So they "sought the more to kill him." We read—"Jesus therefore answered them;" and we have the beautiful address, (verses 19 to 30 inclusive,) **filled with witness of himself**,

and proving his oneness with his Father. As he rounded out his defense and justification by taking to himself all he had begun by attributing to the Son of God, he was suddenly interrupted by a voice from the opposing crowd.

Were there space, it would be easy to prove by multiplied examples that this form of interruption was as common among his audiences as is "heckling" in English political assemblies. Suffice it to quote Luke xi. 53, 54—"The Pharisees began to press upon him vehemently, and to provoke him to speak of many things: laying wait for him, to catch something out of his mouth;" and to refer to the exact reproduction of the scene, (Jno. viii. 13, 14), when, a year later, we are explicitly informed that the Pharisees most uncereemoniously interrupted him with the very words of our present concern when uttered by Christ—"Thou bearest witness of thyself; thy witness is not true." But we must go back to our picture.

Jesus is standing before a band of deeply incensed Pharisees, behind whom crowd "the multitudes." He is defending his healing at the pool of Bethesda on the Sabbath, and claiming with varied figures and strong assertions his oneness with the Father, his sonship of God,—(all most positive **witness of himself**), when a strident voice is flung out of the crowd—"Thou bearest witness of thyself; thy witness is not true!" Jesus pauses; calmly, yet with shrewd and penetrating gaze, he looks into the face of his interrupter. Then he speaks, and with a rising inflection he repeats the assaulting words. He says—"If I bear witness of myself, my witness is not true?" Possibly he amplifies—"Do you mean that because I bear witness of myself, as I do, my witness is necessarily false? But my testimony does not stand alone. It is substantiated by the witness of John the Baptist." (Just here the Revisers again attempt to bolster up the false interpretation by an unfortunate alteration of the King James reading in verse 32, saying "it is another," where the Greek says simply, "is another," and the old reading correctly is, "there is another," in addition to me, that beareth witness of me).

"Again, (Christ continues,) I have further witness, greater even than that of John, for the works that I do bear witness of me; and the Father himself hath borne witness of me; and your very scriptures, so sacred to you, bringing you, as you claim, eternal life, these bear witness of me; finally, added to all these witnesses and completing the mountain of testimony, Moses, on whom ye have set your hope, wrote of me." One can well believe that, after this overwhelming proof of the credibility of his **"witness of himself,"** his enemies were silenced, and, as on another occasion, "no man after that durst ask him any question." **BIBLE STUDENT TWENTY-TWO**

If anything more is needed to reinforce the inherent probability of this refutation of a discrediting of himself by Christ; surely, discrediting, if the words of Jno. v. 31 are taken as an **assertion**—but how impossible so to take them, when the implication that he had not borne witness of himself is contradicted by every word he had been speaking, and the declaration that such witness is not true makes him a liar!—if anything further is needed to substantiate this explanation, it is

found in the recital (Jno. viii. 13) already referred to, of occurrences a year later, again in Jerusalem. In the midst of Christ's "witness of himself" that he is "the light of the world," once more the spiteful outburst is heard—"Thou bearest witness of thyself thy witness is not true." (Very likely his may have been a common retort to a vaunter of his own merits or powers; like the—"Physician, heal thyself!" (of Luke iv. 23 to a pretending curer). As in the former instance, Jesus, far from being disconcerted by the unmannerly interruption, with marvelous wisdom makes use of the injected trend of thought to expand and enforce his teaching. But now he adopts the **direct assertion**, instead of the affirmation by interrogation, and contents himself with declaring the validity of his testimony and its endorsement by the Father. Yet in this case no more positively than in the former does he proclaim and defend his truth, competency and reliability as a witness. His answers are practically the same and are absolutely consistent, the one with the other. **Christ did not contradict himself.**

SOME CRITICAL AND EDITORIAL NOTES

The Sources of the Gospels

There is an extensive literature that deals with the sources of the Gospels. This is a question that curious critics love to discuss, just as they try to trace the origin of "Macbeth" and "Paradise Lost." There is little practical good in such studies. If we were told where every line in the "Constitution," or the "Declaration of Independence," could be found in earlier literature we would be none the wiser for such knowledge. The value of those documents depends not on their sources but on themselves. Suppose that the literary critics should finally agree as to which of the first three Gospels is the source of the other two, what advantage would be gained? It is the Gospels as they are complete, not as they were inchoate, that claim our interest.

The same remarks hold good concerning the sources of Genesis. Modern commentaries are largely, if not wholly, given up to the task of assigning each verse to its source in one of the documents out of which the book is supposed to have been compiled. Even if the laborious critics were agreed in their analysis, what could be learned from such commentaries? But as they do not agree, it is idle to follow them in their ever more minute subdivisions. The great expounders of the Bible, like the great expounders of the Constitution, have not been concerned with questions as to the derivation of these works.

Higher Criticism and Textual Criticism

Professor Friederich Blass of Halle delivered, at Eisenach last May, an address in which he contrasts "Textual Criticism" and "Higher Criticism." He

a refers to the little that "Textual Critics" exclude from the New Testament, while the "Higher Critics" assail whole books and many of them. They do this, not on the ground of evidence and fact, but on the ground of preconceived dogmas and opinions. Instead of examining the witnesses (a long and wearisome procedure) they consider "inner reasons" and thus fall into many mistakes. The consideration of "inner reasons" does not require much learning or many books; one's own head is sufficient. "Textual Criticism" by its laborious procedure has made many points sure; but "Higher Criticism" with its consideration of "inner reasons" has not made one. The immeasurable incapacity of the "Higher Critics" is astonishing. The worst of it is that this nonsense is traditional and passes down from generation to generation; for these people are mere copyists and hand down what their teachers gave them. Harnack, in his abridgement of the Lord's Prayer follows "Higher Criticism," or whatever you may call this science or pseudo-science, but with all respect for Professor Harnack's learning, it is far beyond his capacity to determine what the Lord Christ said or did not say.

The History of Religions and the History of Religion

Professor Karl Noesgen of Rostock in a recent article calls attention to the important distinction between the "History of Religions and the "History of Religion." Many writers today find it convenient to overlook the distinction. They formulate a "History of Religion" on general principles in a wholly imaginary way, a history such as ought to be but never was. They make up their minds that the race began with fetishism and animism and evolved monotheism at last. Of course that is not so, but still they hold to their fine theory in spite of the facts of history. The facts are that religion has continually sunk lower

and lower among all races except the Jews.

Holding to this false theory of evolution of religious belief they are now trying to prove that Christianity is but an incident in this imaginary universal progress. They seek diligently to find the sources from which New Testament writers borrowed their ideas. They are very busy in exploiting the Apocrypha and the trashy Apocalypses for this purpose, and Gunkel and Zimmern are opening Assyrian Literature as the storehouse from which the Apostles drew their inspiration. The meagerness of the results of these researches proves that these scholars are on the wrong track, misled by their false theory of Natural Evolution.

Critical Views Refuted. d

Professor Oettli, in reply to Delitzsch, refutes the contention that the religion of Israel is the product of purely natural factors, a mere process of thought. He says, and in this Budde agrees with him: "Jehovah stands back of Israel. There can be no faith in God without a revelation from God."

Prof. Kittel, in replying to Delitzsch, refutes the contention, that the development of mankind has been in a straight line. He calls this idea "the first lie of modern critics." He refers to the Amarna letters, and to the still earlier culture of Babylon, as proof that mankind did not start from a degraded condition.

Professor Dillmann (Commentary on Leviticus, 3rd edition, p. 583) refutes the claim of the "Higher Critics," that Leviticus was composed after Ezekiel. He characterizes this hypothesis as "fundamentally perverse and built upon false critical principles." It will probably take ten years for critics in this country to learn that their main position has been discarded by the greatest authority of the age.

Boston.

W. W. Everts.

Trouble in the Church of England.

The subject of the New Testament Criticism is just now greatly exercising

the minds of the Church of England clergymen. A hundred of them have sent out a circular to the rest, asking for

signatures for the purpose of getting the creed changed so that men will not have to say that they believe in the Virgin Birth of Jesus, if they do not believe in it. It seems that a considerable number of the most progressive radical critics have come to the conclusion that the Virgin Birth is merely a myth like the Babylonian and Grecian tales. Mr. F. C. Conybeare anent this appeal has an impassioned article in the Oxford Chronicle, forecasting that Baptism also must be allowed a heathen origin. He ridicules the conservatives who still adhere to the fundamental elements of Christianity.

But the appeal seems to be receiving the cold shoulder. The entire Evangelical wing of the Church is opposed to it. Already Bishop Moule and Canon Webb-Peploe and others have spoken out against it. Many of the High Church Party wish to add to the tests of orthodoxy, not decrease the number.

It may not be generally known that the sense of instability caused by the radical criticism is being eagerly seized by the High Church Party to push their ideas. After the Bible goes they offer refuge in the Church. But this will not suffice, for, as Mr. Conybeare says, the Church is too vulnerable.

A recent conversation with a young clergyman of the Church of England shows that, in his opinion, **the bulk of the men are not being swept away**. They believe that it will come round right in the end, and refuse to take sides against the Bible even if they have doubts at points. It is an age of transition, and if the young men stand their ground all will be well. The truth is all that any one wishes, and that will be made clear in the end. Let the critics go ahead. The Bible is bound to pass through the crucible and it ought to do so. We shall know it better by means of the process, and there is nothing to hide from the eyes of men. Light will not hurt the truth, but only error.

The British Bible Society, at its recent session, had an exultant and confident tone. It was emphatically claimed that the tide was turning strongly towards

renewed confidence in the Scriptures. Dr. Cheyne, for instance, gave no lectures, either last term or this, at Oxford because, it is said, **no students applied for his courses**. The English conservatism is serving a good purpose just now.

The Agnostic Revival.

There is no doubt that on the whole materialism has lost its former position. The result of evolution on the whole has not been harmful to the spiritual conception of the universe. The return of George J. Romanes to the Christian faith and of John Fiske to theism shows that materialism has lost its hold on many of the greatest scientific minds. Lord Kelvin even claims science as the ally of spiritual religion.

But the position of Tyndall, Huxley and Spencer was not to be surrendered without an effort to retain it. The philosophical trend has been strongly monistic, and that has tended most naturally towards pantheism or atheism. Just now Haeckel is attracting most attention by his bold affirmation that man has no soul. The daily papers in Europe say that his recent lectures in Berlin have created a small sensation. But Haeckel is too well known to have permanent weight. He is not so cautious and guarded as Huxley and Spencer.

A recent conversation with a Scotch agnostic, a professor in a Scotch university, reveals rather the temper of the present-day agnostics. I give merely the successive positions assumed by him; not my replies to his arguments.

In general, as to the future life, he said, we can not tell and so had better not say. But, when pushed further, he even claimed that science disproves the existence of the soul by showing that mental states are dependent on the brain.

As to moral grounds, he denied the existence of absolute right and wrong. It was all a matter of education. There is just as much proof that a dog has a soul as that a man has. As to experience, the insane man is the most positive of all.

As to the superiority of Christianity, how can one tell? The Mohammedan is just as certain that he is right. As to Christ, the Christians do not accept his

teachings. Besides, we do not know what he really did say. Hence all a thinking man can do is to steer clear of theology and take what comes.

This is the line of argument that satisfies a man who makes original experiments in physical science, and is trained to trust his own conclusions.

There is in England a definite propaganda in behalf of materialism carried on by Mr. J. M. Robertson and others. It is not largely supported, but it has some influence.

A. T. Robertson,

Oxford, Eng.

SOME RECENT BOOKS FOR BIBLE STUDENTS

Professor W. M. McPheeters, D.D., Columbia, S. C.

Speaking of Professor J. W. Beardslee's **Outlines of an Introduction to the Old Testament** (Fleming H. Revell Co.) Dr. Geo. L. Robinson says, "Such a book has its appropriate place, and it is destined to find a welcome from many"¹ In this judgment the present writer fully concurs. The book is what it professes to be, namely "Outlines of an Introduction", and its elementary character is one of its excellences. This feature of the book brings it within the reach of the senior students in our Sabbath schools, and at the same time adapts it to the needs of the juniors in our seminaries. Whenever Introduction, and particularly Special Introduction, comes to its rights in our theological curriculum, the needs of an elementary but informing and well proportioned treatment of the subject will be more generally recognized than it seems to have been up to this time. To put Driver, or Keil, or any of the larger and completer treatises upon this subject into the hands of an average seminary student, with only the average amount of time at his disposal for this particular branch of study—I say, to put any of these larger, more abstruse and detailed discussions of Special Introduction into the hands of such a student is simply to invite confusion and consequent discouragement, if not despair. He cannot see the forest for the trees. A conspicuous excellence of Professor Beardslee's treatment of the subject is the amount of space that he devotes to the contents of the several books. This, certainly, for the ordinary student is the matter of

greatest importance. Everything else in such a treatise exists for this, and, one would think, should be made purely ancillary to the better understanding of the subject matter of the book. And yet even so valuable a little book as C. H. H. Wright's **Introduction to the Old Testament**—in its way a marvel of compactness and completeness—gives but a minimum of space to this feature of contents, to which, as I have said, attaches the maximum of importance. And even Professor Beardslee devotes too little space to making luminously clear the purpose for which each several book of the Old Testament was written, and the way in which the subject matter and arrangement of the contents is made to serve this purpose. This, it seems to the writer, is the true and proper goal of Special Introduction. He has long cherished the hope that Dr. Willis J. Beecher, some of whose best work has been along this line, would set his hand to the task just referred to.

The second volume of the Rev. John Urquhart's **The Bible its Structure and Purpose**, is equally valuable with the first. It is really of the nature of an exposition in the large, of the earlier chapters of Genesis (i.-ix). Its special value lies in the fact that Mr. Urquhart wastes very little time in perfervid denunciation of the "higher criticism" or of the "higher critics". On the contrary he addresses himself calmly, patiently, and intelligently to an examination of the leading positions laid down by the less radical and so the more dangerous

¹Bib. World, Jan. '05, p. 77.

of the radical critics,—men like Dr. Driver—and attempts to show that these positions are not sustained by the evidence in the case. He applies to learned ignorance the only sure remedy, namely more learning with less ignorance. For instance, Dr. Driver makes the very positive statement, "It need hardly be said that longevity, such as is here described, is physiologically incompatible with the structure of the human body; and could only have been attained under conditions altogether different from those at present existing, such as we are not warranted in assuming to have existed". Beside this Mr. Urquhart places the following statements from Weismann, viz.,—"Structure and chemical composition—in short, the physiological constitution of the body, in the ordinary sense of the words—are not only the factors which determine the duration of life. The conclusion forces itself upon our attention as soon as the attempt is made to explain existing facts by these factors alone: there must be some other additional cause contained in the organism as an unknown and invisible part of its constitution, a cause which determines the duration of life".... "Hitherto it has always been assumed that the duration of this total period is solely determined by the constitution of the animal's body. But the assumption is erroneous. The strength of the spring which drives the wheel of life does not solely depend upon the size of the wheel, or upon the material of which it is made. The facts are plainly and clearly opposed to such a supposition". "I consider that the duration of life is really dependent upon adaptation to external conditions; that its length, whether longer or shorter, is governed by the needs of the species".... "I consider that death is not a primary necessity, but that it has been secondarily acquired by an adaptation". Thus does Mr. Urquhart again and again meet positive statements of Dr. Driver with direct, clear-cut statements from those who, quoad the matters in dispute between himself and Dr. Driver, are not only the equals but

the generally recognized superiors of the latter. This is very effective. Not even the most dignified and frigid silence upon the part of Dr. Driver can save him from the impact of evidence such as that cited above. I trust that this volume of Mr. Urquhart will be widely read. How Old is Man? from the same pen and the same press (Gospel Publishing House, New York), is also a book that will repay the reading; only, one must not, of course, read it with his eyes alone. For while Mr. Urquhart's contentions are all interesting, and worth being carefully considered, one would not be wise to commit himself to them all without due reflection and after such reflection it is probable that there are some of them to which he would be unwilling to commit himself as the final solution of the vexed problems with which Mr. Urquhart deals.

One evidence of the strength of the Christian system is its ability to survive, among other things, what may be called the tactical blunders of its advocates. Why, for instance, should the adversaries of the truth have been permitted to arrogate to themselves such essentially honorable titles as "rationalists", "free-thinkers", "progressives", "liberals" and the like? Surely terms were never more grievously misapplied than these have been in the service of error. How different was the course of the apostle Paul. Placing himself directly across the claims of the Judaizers he met their arrogant pretensions with the peremptory challenge—WE ARE THE CIRCUMCISION! What a pity, to put it mildly, would it have been had he surrendered such terms as "brethren," "apostle", "teacher", and the like, to the pretenders, who sought to usurp for themselves these indispensable words! Instead of surrendering them Paul simply prefixed the word "pseudo," to them as applied to those who had no real title to them, and by so doing he not only preserved for us these valuable words, but he brought to distinct consciousness the true character of those who without warrant arrogated them to themselves. It is time, I respectfully submit, for de-

fenders of the truth to imitate the wisdom of this great leader in this particular. And one can not but regret that a book that stands for much that we esteem to be not only sound but of the first importance should be handicapped with such a title as **The Higher Critic's Bible or God's Bible**, (Jennings and Graham). With all respect for its author I must protest. For if we are to obey the apostle and "prove all things", holding fast only to that which is good, then we must ourselves be "higher critics". That is we must use a discipline which bears the name of the "Higher Criticism". When men like Drs. C. M. Mead and the late William Henry Green have been at pains to assert and vindicate the legitimacy of this discipline, why should we turn over the name of "higher critics" to those whose use of the discipline is vitiated by a host of naturalistic presuppositions? How different the course of these errorists themselves. Men like Dr. Lyman Abbott, W. R. Harper, T. K. Cheyne, S. R. Driver, C. A. Briggs, and others, cling, as we all know, with a tenacity which I shall not pronounce shameless, but which is certainly surprising from the standpoint of ordinary ethics, to such terms as "revelation" and "inspiration" even after writers so unbiased as Dr. Morris Jastrow, Jr., and Professor Fred. Delitzsch have pronounced their use of them to be not only contrary to establish usage, not only unfair and misleading, but—practically dishonest. And so these men—whose attainments and many humanities we all cheerfully acknowledge—persist in calling themselves "Christians"; although—I say it sorrowfully, but deliberately and out of calm conviction—if the Apostle Paul were living today I believe he would refer to their teachings, if by no sterner title, at least as "pseudo-christianity". We have no Senate where they may be arraigned and no Cicero to arraign them, and so I suppose they must be permitted to abuse the patience of God and men until something awakens them to the false position they occupy. But surely we need not concede anything to their unwarranted pretensions. If

the fact that they also employ the Higher Criticism entitles them to the name of higher critics, let them be called according to their true character **naturalistic higher critics**, and let the results of their abuse of the discipline be called according to its true character **pseudo-criticism**.

The Heidelberg Press (Philadelphia) has put out a valuable little book entitled **A Century of Bibles**. It is "edited and compiled by a Sunday-school teacher", and contains in a small space a large amount of useful and interesting information about the Bible, in a form very well adapted to meet the needs of the "the two millions of Sunday-school teachers in the United States of America" to whom it is dedicated.

Mr. J. A. Ruth's **What is the Bible?** (Open Court Press) "maintains that religious as well as other knowledge came and comes only by development, education, observation, experience, and not by revelation; that the men who wrote the Bible wrote according to the knowledge that they had at the time they wrote, and that the Biblical writings show man's development in religious knowledge during the period they cover". Mr. Ruth is no doubt a little crude and one-sided in his dealing with the problems that he has undertaken to discuss, but he is at least frank. He does not believe that the Bible is "inspired" in the sense ordinarily attached to that word, or that it is a "revelation" in the ordinary and proper sense of that word, or the "Word of God" in the usual and proper sense of that phrase, and he does not trouble himself to conceal the fact, nor does he feel that he can properly apply to it terms like these, the meaning of which has become so fixed by usage that to employ them in any other than their normal sense would involve endless explanation, or else mislead unwary readers. And for this we thank and praise him, recalling the words of Jeremiah "Backsliding Israel hath shown herself more righteous than her treacherous sister Judah".

Divine Penology, by Dr. L. B. Hartman (Fleming H. Revell Co.), discusses

"the philosophy of retribution and the doctrine of future punishment" in "the light of reason, science, and revelation". The discussion, as becomes the subject, is serious in tone, and temperate and kindly in spirit. It is enriched by frequent quotations from a host of thinkers and writers in different fields. Towards the close we are presented with a conspectus of opinion, representing "the position of the Church Universal on the doctrine of future punishment", derived from fifty living persons of prominence in the various Churches. The concurrent testimony of these witnesses, delivered as it is with tender solemnity, is very impressive. It does not suggest to the reader the idea that the doctrine of endless punishment is one that has lost, is losing, or is likely to lose, its hold upon the minds of thoughtful men.

We cannot well have too many good historical geographies. Indeed, the ideal one for use in the class-room yet awaits some one to produce it. It will be one that presents the geography in closer connection with the history, or the history in closer connection with the geography, than any of the smaller manuals that I have yet had the pleasure of reading. Why for instance should we not have the historical geography of Genesis, Exodus, Numbers and the other books of the Bible treated with enough detail to give it some vital significance? But coming to what is now available, we have to thank Professor John E. Calkins, of Canada, for a manual of the **Historical Geography of Bible Lands** (Westminster Press, Philadelphia) worthy of a place beside our own Professor R. L. Stewart's **The Land of Israel**. As the title indicates, Professor Calkins' book takes a rather wider range than that of Dr. Stewart. The latter confines itself to "the land of Israel," the former treats of not only Palestine, but Syria, Assyria and other Bible lands. The attempt to cover so much ground has made it necessary to dispose of each several country in the briefest possible space. A useful feature of the book is "an outline of the history" of Israel from the beginning to the end of the Roman period.

We are indebted to the University of Chicago Press for three of its recent publications. Their respective titles are **Religion and the Higher Life**, **The Priestly Element in the Old Testament**, and **An Outline of a Bible-School Curriculum**. The first two are from the pen of Dr. W. R. Harper, the last from that of Professor Geo. W. Pease, of Hartford. Each of the three possesses a merit and an interest of its own. In the time and space at my disposal anything approaching an adequate notice of any one of them is impossible. **Religion and the Higher Life**, according to the modest sub-title given it by its author, is a series of "Talks to Students". The students referred to are, of course, those of the University of which Dr. Harper is the distinguished head. And the "Talks" are a series of addresses upon "religion and the higher life" which he has delivered to them "in these last years". Much in this little volume invites comment. I must content myself with simply saying that one is struck—indeed, oppressed would hardly be too strong a word—with the note of sadness that pervades the book from its Preface. One is struck with this, but the thoughtful reader ought not to be surprised. For as one reads, it becomes more and more apparent that while Dr. Harper is keenly alive to solemn responsibilities of this present life, and to the yet more solemn possibilities of the future, he has no real gospel to offer the young men and young women whose perils and possibilities weigh so heavily upon him. Perhaps the most significant feature of this book, and also of his **The Priestly Element in the Old Testament** is a religious syncretism which is as crass and as impossible, as that introduced into Israel by Ahab, and into Judah by Ahaz—though of course without any of the grossness and sensuality that characterized either of the latter systems. Speaking of his effort to minister to the religious need of his students through these addresses, Dr. Harper himself says, "I have noticed that, with each recurring year it has required a greater effort on my part to undertake this kind of service". Who does not

experience a thrill of pity as the semi-conscious sense of pained disappointment that breathes through these words becomes manifest to him, and all the more as the cause of that disappointment becomes apparent? And yet strange to say, the cause of it does not seem to have remotely suggested itself to Dr. Harper himself. If such a procedure were not wholly forbidden by our modern sense of the proprieties, one might be pardoned for taking up the old Elijah-cry—"If Jehovah be God, follow him: but if Baal, then follow him." The fact is that syncretism in religion is of all impossibilities perhaps the most impossible. Christ is either Lord, supreme and absolute Lord, or an impudent impostor; the Truth or a blasphemer and a liar. His word is either the final word, or it is a word that is already anti-

quoted. This issue is not of anybody's making. It lies in the nature of things, and cannot be evaded. I have only space to add that The Priestly Element in the Old Testament contains a large amount of classified matter that will be found of much service to the student of the topics with which it deals. It is, of course dominated by the view-point of the school to which its distinguished author belongs, and contains statements some of which at least are truly surprising for their disregard of facts. Professor Pease's book, despite the taint—I must be pardoned the terms—and be permitted to add that the book itself reveals scarcely a trace of it—that inheres in the very atmosphere from which it proceeds, is one that every pastor may study to the advantage of the teaching work in his Sabbath school.

SECOND CORINTHIANS—INTRODUCTION AND ANALYSIS

Rev. William H. Bates, D.D., Clifton Springs, N. Y.

The Church at Corinth was founded by the Apostle Paul (Acts xviii. 1-11; 1 Cor. iii. 6-10; 2 Cor. xii. 14) about A. D. 52, he being at Corinth a year and a half (Acts xviii, 11).

The First Epistle to the Corinthians is reckoned to have been written by Paul from Ephesus, about A. D. 57, the occasion of it largely being the correction of certain distressing evils that had arisen in the Corinthian Church—divisions, i. 10-16; unchastity, v. 1-13; taking private quarrels before heathen magistrates, vi. 1-8; and disorders in their religious services, xi. 1-29

Paul, because of the riot at Ephesus occasioned by his preaching (Acts xix. 23-41). left this Asian city to go again over into Europe (Acts xx. 1), but stops at Troas (Acts xx. 6). Solicitous about the reception and effect of his letter to Corinth, which had been sent thither by the hand of Titus, he anxiously awaited at Troas Titus' return (2 Cor. ii. 12, 13). Disappointed, he pushes on into Europe, and comes to the Macedonian city, Philippi. Probably here Titus meets him. His co-laborer's report fills his heart with the conflicting emotions of joy and sorrow: joy, because much of the evils had been corrected; sorrow, because an anti-

Pauline party had openly attacked his character and authority. He was charged with fickleness (2 Cor. i. 15-20); self-laudation (2 Cor. iii. 1; v. 12; x. 8); unrightful assumption of authority (2 Cor. x. 14); with being a traitor to his country and an apostate from his faith (2 Cor. xi. 22); not a true minister of Christ (2 Cor. x. 7; xi. 23); and putting himself on a level with the apostles (2 Cor. xi. 5; xii. 11). This cut him to the quick. Surely, another letter was called for.

The Second Epistle to the Corinthians was written, probably from Philippi, some months after the First, A. D. 57 or 58, to commend the reformation wrought by the First Epistle, to vindicate himself against the unjust accusations that had been made against him, and also to give further enouncements of Christian truth. Here, more than anywhere else, is the Apostle's heart exposed to view. As has been well said: "Human weakness, spiritual strength, the deepest tenderness of affection, wounded feeling, sternness, irony, rebuke, impassioned self-vindication, humility, a just self-respect, zeal for the welfare of the weak and suffering, as well as for the progress of the Church of Christ, and for the spiritual ad-

vancement of its members, are all displayed by turns in the course of his appeal, and are bound together by the golden cord of an absolute self renunciation dictated by love to God and man."

It is to the fact that this Epistle is to so large an extent personal—emotional and not logical—that its unsystematic character is due; but the order of its contents may be indicated by the following

ANALYSIS.

- I. Personal and Ministerial. Chaps. i.—vii.
 1. Salutation. i. 1, *2.
 2. Introduction. i. 3, 14.
 3. Self-vindication against the charge of fickleness, with respect to his promised visit, i. 15-24, and with respect to the case of the incestuous offender, ii. 1-13.
 4. Thanksgiving for what God had wrought by him, ii. 14-17.
 5. His ministry's credentials among them, iii. 1-3.
 6. The Old ministry and the New. iii. 4-18.
 7. His personal vindication completed. iv. 1-18.
 8. His reasons for hope and courage. v. 1-10.
 9. His motive. v. 11-15.
 10. Its foundation in Christ and His redeeming work. v. 16-21.

11. How he carried on the gospel work of reconciliation, vi. 1-12.
 12. The response that should be made to such work. vi. 13-vii. 1.
 13. Exhortation to cast aside suspicion and trust him. vii. 2-16.
- II. Contributions for the Poor Saints in Jerusalem, or Benovelence Transmuted into Beneficence, Chaps. viii., ix.
 1. The example of the Macedonian Churches. viii. 1-5.
 2. Principles and methods of beneficence. viii. 6-24.
 3. Exhortation to liberality. ix. 1-15.
 - III. Paul's Vindication of His Apostolic Authority. Chaps. x.—xii. 18.
 1. He proposes to overcome all opposition. x. 1-6.
 2. His authority derived from Christ, which he will use by letter or speech, and so widely as may be needful. x. 7-18.
 3. Reply to accusers. xi. 1-17.
 4. The seal—his sufferings and work. xi. 18-33.
 5. The attestation of Visions and Revelations. xii. 1-6.
 6. The Thorn, and sustaining grace. xii. 7-10.
 7. His defense concluded. xii. 11-18.
 - IV. Final Warnings, Salutations, and Benediction. Chaps. xii. 19—xiii.

WORLD POWERS AND COMPLICATIONS OF TO-DAY

Rev. William Ashmore, D.D., Wollaston, Mass.

Since time began there have been what were, proximately speaking, more or less world-masters and world-powers. Among them may be named, Nimrod, the Hittites, Alexander, Genghis Khan, Tamerlane, Napoleon. In Old Testament times there were the Babylonian, the Medoo-Persian, the Grecian and the Roman Empires.

1. World Powers of To-day.

Great Britain, America, Russia, Germany, France, Japan, China (to be added by and by. Its day is coming).

These are entitled to be called "World-Powers" because their trade, their commerce, their people reach out over the world, and their influence on the affairs of all the nations is also world-wide, and not local.

In addition there are the Secondary Powers in Europe, Asia, Africa and the Americas, which make themselves felt in their own continent, but not the world over, and whose sphere of influence is in their being make-weights in the possible groupings around the Great Powers.

2. International Alliances, Combinations and Understandings.

Some of these are in existence, some not openly declared, and some by which the world's future is to be greatly affected are working up.

(1) The Triple Alliance—Germany, Austria and Italy.

(2) The Anglo-Japan Alliance.

(3) The Russo-French Alliance.

(4) A Japano-Chinese Alliance.

(5) A possible Russo-German understanding.

(6) An Oriental Combination to resist Occidental aggressiveness.

3. Impending Conflicts in the Civil Domain.

The reign of Righteousness and Peace is not accomplished. Wars and rumors

of wars are to continue, and until the time of the end desolations are determined.

(1) Ambitions for supremacy and struggles over "the balance of power".

The balance of power has been largely a European question hitherto, but is now becoming an Asiatic question.

There is no issue of "a balance of power" among Powers of the Western Continent.

(2) Greed for territorial acquisition.

The islands of the sea have been appropriated; Africa has been largely divided up, by England, France, Germany, Italy, Portugal—but the map not yet certain.

Soon are to begin the territorial struggles in Asia—and there are several yet to come.

(3) Racial antagonisms and jealousies.

There are the white races against yellow races and vice versa. The black race question is again coming up in America.

The antagonism of the Slav race against the Anglo-Saxon is rising. The Latin race is to renew effort for political ascendancy.

(4) Inherited and transmitted unsettled controversies of the ages.

The fathers eat sour grapes and the children's teeth are set on edge. Among these controversies are:

The question between Capital and Labor, Union or Non-Union.

The conflict between Autocracy and Democracy.

The antagonism between the claims of the Roman Church and the Greek Church.

The conflict between the claims of the Vatican and the Powers of Europe.

A struggle for the possession of Jerusalem.

Unsettled Jewish questions.

Various socialistic controversies.

The harvests of the earth—of sin—of bad government.

(1) This paper is No. V. of a short series of outline studies in mankind missions offered to students for consideration and use if they approve them.—William Ashmore.

4. Impending Conflicts in the Domain of Ethics and Religion.

(1) Heathenism as a Religious world-force.

(2) Mohammedism as a Religious world-force.

(3) The Greek Church as a Religious world-force.

(4) Romanism as a Religious world-force.

(5) Science and Philosophy as a Religious world-force.

(6) Protestantism as a Religious world-force.

(7) A restored Israel as a Religious world-force.

The coming grapples—and the final struggle, Armageddon, "That day." "That great day, of 'God Almighty.'" A rectified and purified Christianity. The Lord alone shall be exalted on that day.

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, Office of Issue,
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League Notes and Points

REACTION ABROAD AGAINST RADICAL CRITICISM

Evidences from every quarter are multiplying that indicate a widespread and vigorous protest against the extravagances of the rationalistic criticism that has been arrogantly claiming possession of all the chief seats of learning in Christendom. Naturally it was in Germany, where the radical and naturalistic methods originated, that the need for their repudiation was first felt, and their baselessness and godlessness were first thoroughly exposed. But the reaction is spreading westward and is just now especially in evidence in England. The fact—vouched for, in the present number of our magazine, by Professor Robertson of Louisville, writing from Oxford, England—that Professor Cheyne has delivered no lectures in Oxford University, for the last two years, for the reason that **no students applied for his courses**, is to say the least, very significant. Still more significant are the **latest organized opposition movements**, the accounts of which have just reached us from the mother country."

Manifesto of the Bible Students Union

This paper was intended as a counterblast to the recent Church Manifesto

issued by one hundred clergymen of the Established church, of which Professor Robertson writes in our present issue. Section 4 of their appeal in behalf of Liberalism reads as follow:

"We desire to record—

"(4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question."

This is a distinct repudiation of the authority of the New Testament Scriptures and of what the Church of England has always taught on the subject.

The **Counter Declaration** referred to was issued by the Bible Students' Union, Easter Eve, 1905, in response to this challenge of Liberalism.

"The Higher Criticism Manifesto: Counter Declaration.

"As considerable publicity has been accorded to a Declaration advocating

one school of thought, it is of equal importance that similar publicity be accorded to the statements of an opposite school of thought, the Bible Students Union, a body containing members of higher ecclesiastical rank than those whose signatures have been published as supporting the Manifesto.

"Perhaps the first thing noticeable among the names appended is the absence of the chiefs of the Higher Criticism; on the other hand, two names are conspicuous, that of the principal opponent of the Atonement as taught by the Church of England, and that of the seceder of the proposal made in Oxford Convocation, on May 17th last, by which non-members of any Christian body, and non-believers in the Christian Religion, might be eligible for appointment as Theological Examiners for Divinity degrees—which was defeated by 400 (but two).

"Presumably the cause of the above Declaration is to be found in the serious anxiety which is being felt as to the fate of Higher Criticism; for since Baxter's unanswered reply to Wellhausen 10 years ago something like 300 books have been written on the defence side, and shewing in one way or another the unscientific character of modern Biblical Criticism, and the consequent untenability of its "results"; but probably this anxiety was brought to a climax by Dr. Emil Reich's articles in the **Contemporary Review** (February and April) under the title, "Bankruptcy of Higher Criticism."

"These numerous defence books, many of which are by the most eminent Biblical scholars of the day, have been circulating through the whole country, and their contents widely discussed in the Press, especially during the last five or more years.

"This declaration, therefore, comes too late—people now know far too much; and as to Germany, whence all this originated, the tide has turned to such an extent that it is said that a considerable majority of the Theological Professors are now opposed to the Higher Criticism: while in Berlin one Encyclopaedic English defence work of eight volumes

is now in its fourth edition in German.

"Congregations listening to Higher Critical sermons are now aware that these results are challenged at home and abroad, and of the grounds on which they are challenged.

"So long as they remain on their own ground, whether Lower or Higher Criticism, the critics are comparatively safe: but when they leave that ground and invade the region of the Christian Faith, and require of the latter that it shall shape itself to fit in with their suppositions, then they challenge the entire Christian community.—The challenge is resolutely taken up, and the whole religious world is now on the alert, and marks how each year adds scientific assurance to the unalterable truth of the Bible, and of the Christian Faith resting upon it."

ROBERT P. C. CORFE,

Joint Hon. Sec.

On behalf of the Committee.

Heatherdene, Downshire Hill, Hampstead, Easter Eve, 1905.

The Bible Students Union was organized nearly two years ago for the purpose of opposing hostile criticism of the Bible. Mr. Corfe, a layman of independent means, was associated with the Rev. John Urquhart, Hon. Organizing Secretary, and General Mercer, Hon. Treasurer, in its formation. The Society is interdenominational. Amongst the members of the General Council, at whose instance the manifesto has been issued, are the Bishops of Durham and Argyll, Dean Wace, the Archdeacon of Liverpool; the Revs. Canon Fausset, Canon Courtenay Moore, Canon Gayler; Dr. Baxter, Dr. Sinker, Dr. Linklater, Dr. Porter, Dr. Waller, Dr. (Principal) G. Douglas, Dr. Kerr, Professor Dick; and many other leaders, clerical and lay, in the Churches of Great Britain.

Appeal of London Presbyterian Elders

Another significant movement is that initiated by leading Elders in the Presbyterian Churches in London. Early in the year 1905, as reported in the London **Daily News** of April 29.

"Six London elders of the Church sent out a circular addressed only to their brother elders in London. The document is signed by the following: J. E. Mathieson, 58, Ladbroke-grove, W.; J. L. Maxwell, M.D., 31, Hammelton-road, Bromley, Kent; George Moody-Stuart, 6, Lauriston-road, Wimbledon; Robert Morton, 27, Hamilton-terrace, St. John's Wood; James Robertson, 39, Gordon-square, W. C.; and Walter B. Sloan, China Inland Mission, Newington Green, N."

The Appeal is in the following terms:

"Distress and alarm have been caused by recent utterances from certain influential pulpits, both of the Church of England and of Free Churches, seriously imperilling faith in the Deity of the Lord Jesus Christ, consequent on a repudiation of His teaching respecting the genuineness and Divine authority of the Old Testament Scriptures.

"These deplorable utterances are admittedly the outcome of accepting the views of the advanced exponents of the 'Higher Criticism,' who openly reject Christian truth and having regard to the hold which at a former epoch Arianism obtained in the Presbyterian Churches of this country, it can not be a matter of anxiety lest this terrible evil should again take root in our own Communion.

"After much thought and prayer, therefore, some of the London Elders have decided to invite their brethren in the Eldership of the Presbyterian Church of England to join them in an Elders' Union, whose aim shall be to watch the beginning of any lapse of this kind.

"There is reason to fear that the evil leaven is already working, but happily nothing of it has yet come to public notice in our own Church to give an appeal of this kind a controversial or hostile character. The moment seems singu-

larly opportune, therefore, to invite the Elders of the Church individually to express their views respecting such a Union, in letters addressed privately to any of the undersigned.

"A stand in defense of the great vital truth of the Deity of Christ, and of His supreme authority as a teacher can not but command the cordial sympathy of the great majority of our ministers. But as this appeal emanates from elders, it is issued only to the eldership, though, of course, the co-operation of ministers would be heartily welcomed. And it is a question for future consideration whether the proposed Union should not include the deacons, managers, and other members of the Church who are not office bearers; and an expression of opinion as to this is solicited.

"No one who gives a favorable response to this appeal is thereby committed to any expression of opinion respecting the 'Higher Criticism' controversy generally, but only to an uncompromising stand against any development of it which clashes with the truth of the Lord's Deity or His recorded teaching respecting the Divine inspiration and authority of the Old Testament Scriptures." * * * *

As an indication of the deep interest felt in this subject it should be said that the great London secular dailies and the leading religious weeklies have been devoting large space to its discussion. There is increasing evidence that the intelligent rank and file of the Churches are standing firm in their faith in God's Word and in vital Christianity, the defecton being confined mainly to the speculatively inclined scholastics and to the unintelligent laity who have been influenced by the boldness of the assumptions and assertions. The outlook is therefore decidedly encouraging.

AN APPEAL FROM THE AMERICAN BIBLE LEAGUE

The following appeal is now being sent out by the Executive Committee to the friends of the League, in view of the imperative call for increased efficiency in its work:

Dear Friend:

The American Bible League although young in years has already found a place in the hearts of American lovers of the Bible. Born at a time when it seemed to many good men and women that nothing could stay the hands of those who, boastful of their scholarship, were scattering doubts as to the authenticity of first one and then another portion of the Sacred Word, it has already demonstrated that there are scholars who are ready and able to answer those who would undermine the faith. Most of the financial support of the movement has thus far come voluntarily from a few friends of the League, although we are glad to say that the number of such supporters is constantly increasing.

We, the undersigned members of the Executive Committee of The American Bible League, appeal to you for your financial co-operation with us in our great work of conserving and advancing the teachings of the Bible as the inspired Word of God.

At this time, when the faith of multitudes in the Bible as the Word of God is being undermined and destroyed by the infidel teachings of modern so-called "Higher-Criticism," it is incumbent up-

on every true Christian believer to aid in the support and advancement of the only great Interdenominational Organization that is successfully engaged in stemming the tide of scholastic unbelief. The American Bible League is the organization, and, as such, seeks your contributions that it may still further prosecute the work it has in hand.

We are now engaged in raising a fund of not less than \$5,000 to enable the Committee to prosecute successfully the rapidly expanding work.

Any sum, large or small, that you may think best to contribute will be gladly received and cordially acknowledged.

Please make all remittances payable to
Rush Taggart, Treasurer.

Address **The American Bible League,
39 Bible House, New York City.**

Faithfully yours,

David James Burrell,

Henry A. Buttz,

Robert Russell Booth,

Edward P. Ingersoll,

Willis E. Lougee,

John J. McCook,

Robert Mackenzie,

J. B. Remensnyder,

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The Bible Student and Teacher

Volume III

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The Conference in New York==Continued

"The Bible the Inspired Word of God"

In the June issue were printed the Addresses of Rev. Drs. Luther T. Townsend and G. Frederick Wright, of the Topic of the First Session of the Conference: "Inspiration, Its Explanation and Confirmation". In the July number appeared the Addresses of Rev. John Urquhart and Rev. Dr. Wright, on "Confirmation of the Bible from Prophecy and Science", the Topic of the Second Session. In the present issue we print the Addresses on the Topics of the Third and Fourth Sessions.

Owing to a misunderstanding no stenographic report was taken of the exceedingly interesting and luminous Address of Professor Albert T. Clay, Ph.D., of the University of Pennsylvania, on "Babylonian Testimony to the Bible". This is greatly regretted, as it was one of the most valuable of the Conference. The subject was presented without notes, and Professor Clay is not able to furnish at present even the substance of what was said. Later in the year he expects to publish an extended discussion of the same theme.

Topic, III. — Confirmation of the Old Testament from Archaeology

Wednesday Afternoon Session, May 17, 1905

"SOME GEMS RECOVERED FROM AN OLD EGYPTIAN LAPIDIST'S WORKSHOP"

Rev. M. G. Kyle, D. D., Philadelphia, Pa.

My theme is, "Some Gems recovered from an Old Egyptian Lapidist's Work-Shop; or Egyptian Testimony to the Historical Trustworthiness of the Old Testament."

I once obtained from the Towara Bedouin of the Sinai Peninsula, the coveted privilege of visiting their turquoise mines in the Sinai Mountains, where, in the most primitive manner surreptitiously, for it is an illicit business, they carry on the search for the gems which was begun by their Egyptian neighbors thousands of years ago.

Amidst all the novelties of a visit to a mine of precious stones, I marveled most at the way in which the beautiful blue gems are picked out of the solid rock, not from crevices between layers, nor out of cracks, but from the very

heart of the rock. If one should procure from the miners a fine gem of very marked peculiarities, said to have come from that mine, and afterwards in stumbling about the debris of the mine should find a matrix into which all of its niceties exactly fitted, the conclusion would be irresistible that the miner's account of the origin of the gem was trustworthy.

Now, among the gems of the Bible are those purporting to have come from Egyptian literary mines, portions purporting to have had Egyptian sources or associations; such as the Pentateuch, the Kings, the Chronicles, some of the Psalms, and the Prophecy of Jeremiah. Not one person, but many—Chabas, Brugsch, Naville, Lieblein, and a host of others, indeed every Egyptologist in stumbling about the debris of Egyptian antiquity, have come upon a matrix into which one or another of these Biblical gems has been found to fit; that is to say, there have been found linguistic correspondences, marked peculiarities, between the language of the Old Testament and the Egyptian language of the time from which various portions of the Old Testament purport to have come. Those who see how exactly these niceties of linguistic peculiarities are fitted will find the conclusion irresistible that the genuine matrix has been found, and the historical trustworthiness of those portions of Scripture established. The miner's story of the origin of the gems must in this case also be true.

In accordance with my firm belief that the people only need to see the evidence on Biblical questions to judge correctly for themselves, I purpose to show you the setting of a few of the choice gems from this old Egyptian lapidist's work-shop.

There are Two Classes of Gems to be considered:

I. Hebrew words in Egyptian writing at a time which harmonizes with the patriarchial stories. These stories include the Scriptural accounts of Moses and of the Israelite sojourn in Egypt and the Exodus therefrom, and the words attest these patriarchial stories as belonging to the time to which they are attributed.

The northeastern part of the Egyptian delta was the home, the royal residence, of the Hyksos kings, from the thirteenth to the seventeenth dynasties. They were of Asiatic, probably of Semitic origin. To one of these kings the patriot Abraham paid a visit and received friendly, almost royal, treatment. Under another of the same kings, probably Apophis, Joseph rose to great position and power, and the children of Israel were settled in Egypt and began that marvelous growth so graphically delineated in the account of Israel in Exodus. The old Egyptian language used by the people under these Hyksos kings was in time transformed into the Coptic, as Old English has been transformed into Modern English, and the Coptic itself became in turn a dead language. But a dialect of the Coptic has been preserved by old Arabic writers. It is known as the Basmaurite dialect, a sort of patois. Even in this dialect may still be recognized a large number of old Semitic words, is-

lent witnesses to the presence and great influence of Semitic people in that part of the land at the age the Patriarchal stories require.

In Louisiana French names still seem to cling to the very soil. witnesses to the romantic days of the olden times; in Florida melodious Spanish names are still an echo of the chivalrous days of Spanish adventure; and to this day the homes of many of the great tribes of American Indians can be located by Indian names which still cling to the old neighborhood,—Mohawk names in New York, Seminole names in Florida, Mingo and Shawnee names in Ohio, and Sioux names in Iowa. Just so may the Hebrews be located in Egypt. **Migdol** is a Hebrew word for Tower, especially the tower of a fortification. Compare Judges viii. 9, and ix. 40. The account of the Exodus mentions a place called Migdol on the eastern frontier of Egypt. The Egyptian scribes of that time also speak of a tower fortification on the northeastern frontier, and call it by the same Hebrew name, testifying thus to a Hebrew residence long enough and strong enough to give a Hebrew name to the great fortress which guarded that frontier.

When Jacob brought his household to Egypt, according to the account given in Genesis, they were assigned to dwell in the land of Goshen, because they were **shepherds**. We know that the Oriental shepherds of the olden times were a nomadic people who dwelt in tents. At the end of the Israelite sojourn in Egypt we read again in the Book of Exodus that, when the great fleeing hosts left the region of the city and made one day's journey across the country toward the desert, they encamped at a place called **Succoth**. The Egyptian language also of that time has the Egyptian equivalent of the same word "**Thuka**", which they applied to this same region. And Succoth is a Hebrew word meaning **tent**, not a substantial tent of canvass or skins, but a hasty booth of branches, such as shepherds would construct where they stop for the night. As a matter of fact, it is the very word that was used for the booths constructed for the Feast of Tabernacles, so that this name Succoth is just such a name as the Hebrew sojourners would give to the tenting region where they fed their flocks and herds.

An Indian tent is spoken of as a "wigwam", or a "tepee," using the Indians' own word; the assembling place of French soldiers is called a "rendezvous"; and the long supply train of an Arab host is called a "caravan". These are naturalistic touches and speak much for the genuineness and trustworthiness of the account in which they occur. Just so Meromptah II., in an inscription of victory, tells of the fortifying of Memphis and On, because foreigners had pitched their tents near by, and the name by which he speaks of the tents is "**Ahil**", which is manifestly the Egyptian equivalent of the Hebrew word "**Ohel**", which means not a booth of branches, but a portable tent, such as soldiers use, the very name indeed given to the tent of the Tabernacle in the wilderness.

Once more, "**Massa**" has almost wholly passed from use in this country. It was once in a portion of the country a most familiar word in colloquial

English. It came into colloquial English contemporaneously with African slavery in America, and it has rapidly passed away since the Emancipation of the Slaves. We have something very like this in Egyptian history. As our Government once had a **freedman's bureau**, so Meremptah II., probably the Pharaoh of the Exodus, in the insight he gives us into the civil administration of affairs in his time, makes known the fact that he had a **foreign bureau**, to deal with the great number of foreigners within the borders of Egypt. They were employed in three ways, in industrial settlements, in the army, and on the public works. For the superintendent of Public Works the Egyptians had a very familiar title of their own, **The Superintendent of Construction**". But the Superintendent of the Public Works on which these foreigners were employed was not called by this name, but by a foreign name; and strange to say it was "**Adon**," the Hebrew word for master, especially a master of servants. Compare Genesis xxiv. 14. This is exactly the name the Hebrew slaves, in their long bondage as servants of the government on Public Works, would have given their superintendent, who as representative of the government stood to them as master. So "**Massa**" came into the Egyptian tongue, just as it came into the English tongue, and later passed away.

Now, all these are **Hebrew words** in the Egyptian Records at a time which harmonizes with the patriarchial stories, including those of Moses and the Israelite sojourn in Egypt and the Exodus therefrom. But they are not only **Hebrew words**. If so they would not prove much. They are **most peculiarly appropriate words**. These gems have marked peculiarities and and the matrix fits them exactly. When we see how exactly all these niceties of these parts of the patriarchial stories are fitted by the Egyptian use of the word at exactly the right time, and when we consider that these correspondences lie entirely outside the domain of chance or forgery; that they were neither intentional nor accidental, but natural—that is to say historical—the conclusion is irresistible that the Hebrew patriarchial stories are hereby attested as belonging to their times.

II. There is another class of gems: **Egyptian words in the Hebrew Bible, accrediting the authorship of the records to the same age as the events recorded.**

Among us, proper names mean nothing. They gratify the vanity of grandpa or grandma or aunt Jane, or please the fancy of papa or mama, or perhaps make a bid for an inheritance from some rich uncle; but in themselves they mean nothing. It is altogether different with Oriental names. They are always expected to have a significance. Among the Egyptians they were religious, and, as the pantheon was very large and the favored gods often changed with the dynasty, or even the location of the Capitol, Egyptian proper names have become a kind of chronological index; indeed about as reliable as any we possess. Accordingly Joseph's Egyptian name, **Zaphnath-Paaneah**, and the name of Joseph's Egyptian wife, **Asenath**, have fig-

ured conspicuously in the critical discussion of the date of the Pentateuch. Some years ago, M. Kraal argued, but by a strange and well-nigh impossible etymologizing, that Joseph's name was of a kind that did not occur until the 20th dynasty or about 900 B. C. This is still relied upon by some of the most prominent leaders among radical critics to prove that the narrative of Joseph's life could not have been written before that late date. But more recently Lieblein has found the names of three kings before the time of Apophis, the traditional Pharaoh of Joseph, with names compounded with the philologically troublesome part of Joseph's name. **Asenath** has been clearly shown to be a woman's name in use from the eleventh dynasty on to the eighteenth dynasty, inclusive. Thus these names are entirely consistent with the Mosaic authorship of the Pentateuch. But I would have you note that their use is a good deal more than **merely consistent** with the Mosaic authorship. It accredits the narrative to that age. Are we to believe that some exile or post-exilic scribe was an Egyptian Archaeologist who carefully selected names from the buried and forgotten records of that remote age? or, that some happy chance directed his genius in inventing names for his heroes and heroines? The only credible explanation of these linguistic correspondences is that the author wrote near the time when such names were in common use in Egypt; which cannot be later than the Mosaic age.

In these days we are familiar with the expression "**the yellow peril**". Joseph said to his father and brethren "every shepherd is an **abomination** to the Egyptians". The common appellation by which the Egyptians designated the Shepherds from the East, who ruled over them for so many centuries about the time of Joseph, was the epithet "**Aat**", meaning "**pest**" or "**abomination**." Indeed, they used this word with such exasperating persistence, instead of the proper name, that it has never been possible to learn from them the ethnic name of their oppressors. These people were their "**yellow peril**". Now this word being not a proper name, but a mere epithet, was not transferred to the Hebrew but translated into it as "**toebah**", meaning "abomination". How is it possible that a writer "before the time of Jeremiah" 800 years later, or in the time of the exile, a thousand years after the "**abomination**" had been driven out of Egypt, and the utmost effort made to eradicate every trace of their residence in Egypt, would have attended to such a philological nicety? Rather is this a distinct mark of authorship either contemporaneous with the Shepherd Kings or not long subsequent thereto.

"**Pampas**" is a Peruvian word applied to the dry upland pastures of the steppes of Central South America. So the Egyptians had a word, "**Akhu**," for the meadows of grass peculiar to their swampy regions along the Nile and its numerous canals. On the other hand the Hebrew has five words for grass, or reeds, "**Desheh**", "**Hatsar**", "**Yarek**", "**Aseb**", "**Asab**". In Pharaoh's dream, and in Job when he says "Can the flag grow without water", the Egyptian word "**akhu**" is used and nowhere else in the Bible.

"**Fine white linen**" occupied a most prominent place in the ritual service of both Egypt and Israel. The Egyptians had a word especially for this

material, "Shesh", and the Hebrews used besides this four words "Bad", "Peshteh", "Sadin", "Aitun". The Egyptian "shesh" is used in thirty-eight passages in the Bible; all but four of which are in the Pentateuch. Of these four, one is distinctly of Egypt; two are in imagery drawn from the Tabernacle; only one, Proverbs xxi. 22, has no Egyptian reference apparent. In Proverbs vii. 16, however, in no sense an Egyptian book "aitun", a distinctly Semitic word, is used, even when referring to the linen of Egypt.

"Yeor", for river, or stream, occurs in 66 passages in the Bible, and always with reference to the Nile or the streams of Egypt, with the single exception of Daniel xii. 5-7, where the word occurs four times. It may well be questioned whether or not this is an exception, though it has been accounted such. It follows close upon an extended passage relating to Egypt, if indeed it is not a part of that prophetic passage rather than a historical statement, as it is usually accounted. But aside from this passage, here is a word of very extended use which occurs wholly in those books purporting to have **Egyptian sources and associations**, including a few instances in prophesy where the imagery is drawn from Egypt. This word is distinctly and peculiarly **an Egyptian word**, of frequent occurrence in the hieroglyphics and in the Coptic. It was not a proper name for the Nile or any other stream, but a generic name for a **water channel**. Its use corresponded exactly to that of the word "Bayou" in Louisiana, which means "a channel for water." And as in Louisiana "**the Bayou**" means the particular channel at hand, so in Egypt "**yeor**" means the particular stream at hand, whether the river or a canal. It is in this sense that it is taken over into the Hebrew Bible and is used there in both singular and plural. Moreover, its use is in striking contrast with the use of the two common Hebrew words for river, "Nakhar" and "Nakhal", which occur in other books of the Bible, but not in reference to the streams of Egypt, and which never occur in these Egyptian books or passages, except to distinguish the streams of lands other than Egypt. "Nakhar" and "Nakhal" each occurs 13 times in the Pentateuch, but not in a single instance of the streams of Egypt. Even the "**river of Egypt**", which was not an Egyptian River, but a desert stream marking the borderland, has not the Egyptian word "**Yeor**", but the Hebrew word "**Nakhal**". "Romancers" "historical novelists", "forgers", as you please, must have been skilful beyond the imagination of the heart of man to conceive, to have attended to such a little thing, over so wide a field of literature, without a single mistake.

The transformation of proper names among descendants of immigrants to this country forms a curious episode in our national development. In a few generations they undergo great changes and oftentimes lose all trace of foreign origin or influence and become wholly American. The genealogical lists in **Chronicles**, are objects of like curious interest to Egyptologists; something of the same history ought to be traceable in the lists of names, if the narrative is historically trustworthy. A comparison between these names and a list of Egyptian names, such as Lieblein's "Dictionary of names", is

exceedingly difficult, for the reasons, that both the Hebrew and the Egyptian omit vowels in writing, and both had few vowel letters, and the equivalency of the letters themselves is not yet made out with accuracy. Nevertheless, a few names can be clearly identified, and many others have a decidedly Egyptian appearance, and a very difficult Hebrew etymology, the exact identification of which is not yet made out. But **the significant fact** is that the names which can be identified, and those which have a suspicious look, occur earlier in the lists in Chronicles, and wholly disappear toward the close of the list; exactly as would be the case if the narrative is historically trustworthy, and such as would indicate a skill and care hardly believable in **forgers**, if the **lists** are not historically trustworthy.

One more illustration must suffice. Everywhere in the Pentateuch the king of Egypt is referred to merely as "**Pharaoh**"; occasionally only, as "**King of Egypt**". No name of the particular king is ever given. In the later books of the Bible, which some critics tell us were written before the Pentateuch, the name of the king is sometimes added, as "**Pharaoh Necho**". "**Pharaoh Hophra**". The etymology and history of the word is this; Pharaoh is composed of two Egyptian words, "**Per**" meaning "house", and "**Aa**" meaning "great"; hence "a palace" or "temple". In the earliest times it was so used, and did not mean **king** at all. Later, at the time of the Middle Empire and the beginning of the New Empire, it began to be used for the **government**, and even the **king** himself; just as the Turks use "**The Sublime Porte**". It so occurs in the Tale of Two Brothers, of the time of Rameses II., the oppressor of Israel. In the later dynasties, contemporary with the kings and the prophets, it became customary among the Egyptians to add the name of the particular **Pharaoh** meant, as "**Pharaoh Necho**", "**Pharaoh Hophra**". Thus the Bible uses these words with historical accuracy, not only for the time of Necho and Hophra, and the kings of Israel, but also for the time of Rameses the Great, and the Egyptian captivity, and even the days of Abraham. How would scribes of the seventh or fifth century B. C. have been able to do this? Were they archaeologists? Had they searched the old records of the monuments and papyri? and had they entered into the modern science of philology and traced the history of this word? Were the technical minutiae of the historical romance developed to such a high degree in that early day? There are but two horns to the dilemma. Either they had thus scientifically traced the history of this word, **Pharaoh**, or the books wherein the early use of this word occurs must have been written in the Middle Empire, or the early part of the new Empire of Egypt, i. e., in the Mosaic Age.

There is a profound principle underneath the Biblical words. "Thy speech bewrayeth thee". Brogues cannot be well imitated by amateurs. I tried to read some humorous Scotch selections at a social gathering of the people of my congregation, and some good Scotch ladies almost laughed themselves into hysterical convulsions. Did some historical novelist, not to give him any more opprobrious name, living centuries after the event, write

out this narrative of the patriarchal stories, and so catch all these nice peculiarities of language that not in a single instance does his speech bewray him? To me, such a view of the case is incredible, and the only alternative is that these peculiar linguistic correspondences between the Hebrew and the Egyptian accredit the Hebrew records to the age of the events recorded.

The conclusion of all this may be very briefly stated thus: The demands of a Court of Justice concerning historical trustworthiness of a narrative is, that such events did take place, and that the documents submitted date from the time of the events, and were not written up afterwards to support a case. The great argument of Harnack for the trustworthiness of the Acts of the Apostles, is the same: that the events did take place as recorded and that the records are from the time of the events. So in the case before us, the events recorded are attested as belonging to their time, and the authorship of the records to the same age as the events; and the historical trustworthiness of the records is thus established. These things attest to us for the authors of the books under discussion, the sentiment of Peter in his Second Epistle when he wrote, "We did not follow cunningly devised fables when we made known unto you".

Topic IV.—Confirmation of the Old Testament from Criticism

Wednesday Evening Session

"WAS ABRAHAM A MYTH?"

**Professor Robert Dick Wilson, D. D., Theological Seminary,
Princeton, N. J.**

This subject, as originally stated, was not of my own choosing, nor was it suggested by the discourse to which the President has referred, delivered in the City of New York about a week ago.¹ But our good friend, Dr. Gregory, rather forced this subject upon me in view of what he considered to be the emergencies and necessities of the case today with reference to the history of the Old Testament. The subject as first suggested and published was, "Abraham Demonstrated a Historical Character from Geography, History and Archaeology," or something to that effect. Now, I am not going to attempt to prove that Abraham ever lived. In all probability, no proof of that, outside of the Scriptures, will ever be found. Abraham, so far as we know, left no records of himself; and it was not the custom in those days for the kings of Egypt and of Babylon and of Elam and of other nations to leave records of any but themselves, least of all of sheiks, like Abraham, and those who had

¹ The address referred to is that of Rev. John P. Peters, Ph. D., at the so-called Episcopal Conference or Congress,

defeated them in battle. No more in ancient times than in modern do you find recorded on a Vendome Column or on an Arc de Triomphe the defeats of Leipsic and Waterloo, and the defeats in the destruction of Moscow and in the retreat therefrom.

But what I do attempt is this: To show from records outside the Scriptures that no man today can deny the possibility of the existence of a man like Abraham, who may have lived his life in the places and in the midst of the countries and circumstances in which, according to the Scriptures, Abraham did live. And I claim that this is as much as anyone can ever demand in the way of proof of the existence of Abraham; inasmuch as no one could ever demand anything more in the way of proof for the existence of any man who lived outside the bounds of any nation which has left us records from ancient times. And I appeal to you as a jury. I shall argue my case, presenting before you two lines of thought.

In the first place, I shall take the proper names which are found in the Biblical record of the life of Abraham, and I shall endeavor to show that those names—names of places and countries and persons—are such as are known from the records of Egypt and Babylon to have been in existence, or to be similar to those that were in existence, at the time of Hammurabi and Chedorlaomer, the great kings who, according to the Scriptures, were kings contemporary with Abraham.

And I shall attempt to show in the second place, that the laws and customs that are mentioned in the Biblical account of Abraham are such as are known, from the records of Egypt and Babylon, to have been in vogue amongst the nations that existed in the time of Hammurabi, the contemporary of Abraham.

In other words, I shall endeavor to show that the situation, the sphere in which Abraham is said to have lived, is in harmony with the monuments.

First, then, let us take the Proper Names.

We shall divide them into three classes, the names of Cities, the names of Countries, and the names of Persons.

1. Take the Names of the Cities.

The names of the principal Cities which are connected with the life of Abraham—in fact these names may almost give us a sketch of the life of Abraham—were really Ur of the Chaldees, Shechem, Hebron, Salem, the city of Melchizdek, and Zoar; to which Damascus may properly be added, inasmuch as Eliezer seems to have been from there, and to have joined Abraham on his way from Haran to Shechem. These are some of the cities with which Abraham's story is more or less closely connected. One of the three cities not found on the monuments, is Beersheba, which is said to have been founded by Abraham, and was in fact nothing but a well and an encampment near it. Another is Bethel, between which and Ai Abraham is said to have pitched

his tent. The sentence in which Bethel and Ai occur is a circumstantial clause, equivalent to a parenthesis in English; so that it does not necessarily imply that these cities existed in the time of Abraham. Hammurabi may have visited the six cities; Chedorlaomer may have visited them; any man living in their time, with sufficient wealth to pay for his travelling expenses and for protection to his person and goods, may have visited and lived in or near these six cities. We might call this man John Smith; we might call him Tubal-Cain; we might call him Abraham. No one can deny that a man called Abraham may have lived in or near these cities in the time of Hammurabi. There is nothing mythical about such a supposition. It is a plain matter-of-fact statement:—some man may have lived in these six cities in the time of Hammurabi, for they existed in the time of Hammurabi.

Now, all these other cities have been found upon the monuments of Egypt and of Babylon and of Assyria which are nearest the time of Hammurabi, or on the earliest monuments that speak of the country in which they were situated. Thothmes III., the first great Egyptian conqueror, who has prepared a record of the places he conquered, on a large gate in Southern Egypt, mentions, among the places he conquered, Damascus and Shechem, and perhaps Hebron. Now, Thothmes III. is the first Egyptian king who lived after the time of Abraham. He lived 300 years before the time of Rameses II., the Pharaoh of the Oppression; about one hundred year or two hundred years after the time of Hammurabi, perhaps three hundred, but in the immediate time of Hammurabi. Now, when I say the time of Hammurabi in this address, I mean the period of time between 2500 and 1500 B. C. Abraham lived in that time. It is before the time of Moses. The fact that Sodom and Gomorrah are never mentioned on the monuments after this time, for instance in the lists of Thothmes' III., may be taken as proof that they did not exist at the time of Thothmes' conquest; but it does not show that they may not have been destroyed before his time, as the Bible asserts.

The records which we have of that time give us then the cities and countries and persons who were in existence in the great time of Hammurabi. Ur of the Chaldees was in existence for a long time before the existence of Hammurabi. It had its kings and its worship and its monuments. Hebron, the other great city mentioned in the life of Abraham, is mentioned first on the monuments of Tiglath-Pileser I., who lived about 1100 before Christ; and he is the first king who gives us any record whatsoever, of any length, of that particular place.

Now, then, you see that the places mentioned in the life of Abraham, these cities where he resided, are all mentioned within this period, the very nearest to the time of Hammurabi; and that those particular nations existed with reference to those particular localities.

Now, let us suppose that these records had been found, and records of these conquests of these countries and places, and that these names were not

found there: these cities which were so prominent in the life of Abraham are absent from the records; or, let us suppose that we found upon certain records of Egypt Babylon and Assyria that one or two or more of those cities had, as a matter of fact, been founded 500 or 1000 years after the time of Abraham. If that had been the case, I, for one, do not see how we could have defended the historical character of the life of Abraham, unless we were going to maintain that the names of the places had been changed.

But not merely the places, but the very names of the places are found upon the records going back to the nearest point possible to the time of Abraham. a

Let us take Sodom and Gomorrah. I am not going to treat of the scientific characteristics of those places, because Dr. Wright has already done that so well. Besides it is not in my line. But does not the fact that Sodom and Gomorrah have not been mentioned upon the monuments found after the time of Hammurabi indicate that those places may have been destroyed by fire in the time of Abraham and Hammurabi? Suppose, for example, that Sodom and Gomorrah had been found mentioned on monuments that post-dated the time of Hammurabi, then it would have been impossible for us to defend the historicity of the Biblical account which is found in the life of Abraham. But, as it is, the very fact that these two are not mentioned is equally a proof that the historical incidents recorded in the Scriptures may have been enacted with regard to these two places, and places like them. The very fact that they are not mentioned in later monuments, say is an indication that they existed away back in the distant past, before these monuments had been written.

2. Let us take **the Names of Countries**. Now, you remember, the great countries in the time of Abraham, according to the Scriptures, were Egypt on the one hand, and Elam. When Abraham began to live—take him as contemporary with Hammurabi—Chedorlaomer, the king of Elam, had all of west of Asia,—Chedorlaomer and Arioch. Thus according to the monuments Hammurabi and Arioch were sub-kings. About the eleventh year of Hammurabi he defeated Chedorlaomer, and afterwards conquered Arioch the king of Ellasar, who had been theretofore subject to the king of Elam. 12

Now, you remember that, in the 14th of Genesis, Elam was the principal country and Chedorlaomer the principal king. According to the records which we have gathered from the monuments, of Hammurabi and of Chedorlaomer and of Arioch, at the beginning of the reigns of Hammurabi and Chedorlaomer, Chedorlaomer was the chief king, and later Hammurabi became the chief king. May not that have been after the defeat of Chedorlaomer by Abraham? Monuments say nothing about defeats, ordinarily. But, at any rate, that would harmonize very well with the facts as they exist. But notice this point: there never was a time after that in the history of the world, until Elam was finally utterly destroyed by Assyria, that Elam

had the hegemony in Western Asia; never once after the time of Hammurabi. Thus Hammurabi founded the power of Babylon on so firm a basis that it was never destroyed until Cyrus the Great came with his conquering army and put an end to the Semitic supremacy.

If this Scripture had been a myth, written five hundred or a thousand years after that time, don't you think that Babylon and Assyria and the Hittites would have been mentioned among the other nations that flourished in the time of Abraham? Now there are certain other nations, the Canaanites and Amorites, mentioned as flourishing in the time of Abraham; and the Hittites and the Amorites and Canaanites and all of these are mentioned on the monuments that come from the time of Abraham, both in Egypt and in Babylon, so that the whole situation, as far as the nations of the world are concerned in the time of Hammurabi, suits exactly the situation as we find it in the record in the Scriptures.

What was found to be true of the names of Cities is thus found to be equally true of the names of Countries. The great nations of the time of Hammurabi, are Babylon (or Shinar), Elam and Egypt. If the story of Abraham had been invented in the time of Moses even, one would have expected that Assyria or the Hittites would have been given a prominent place rather than Elam and Larsa (or Lagash) in this connection.

Again, the Canaanites and the Amorites, as well as the Hittites, are known from other sources to have been **then** already in the land. So that, as far as the facts are known today, the Scriptural accounts agree with the situation.

It will be noted, further, that the recent discoveries of the French Expedition to Susa, the capitol of ancient Elam, have shown that, in the early part of Chedorlaomer's reign, he, the king of Elam, held the hegemony in Western Asia, Hammurabi and the kings of Babylonia being subject to him. It was late in his reign, probably after the ignominious defeat of Chedorlaomer by Abraham, that Hammurabi, king of Babylon, rebelled and assumed the leadership in Western Asia, which the kings of Elam never regained.

Thus the story of Abraham is shown to be right in the order and the relative importance of the names of the kings.

The evidence of the monuments, both from the mention and the failure to mention the names of Cities and Countries, is favorable to the historicity of the account of Abraham as it is recorded in the book of Genesis.

3. In the third place, we will look at **the Proper Names of Persons.**

Dr. Gray of Mansfield College has written a very learned work and so have Dr. Nestle of Germany and others written such works, on the Old Testament, in which they attempt to lay out **in strata**, and **not in periods**, the proper names contained in the various documents and the books in the Old Testament. And I, for one, agree that if they could make good their point

about the strata of the proper names they could make good their arguments about the dates of the various documents. I believe in that. There is something in proper names that passes down through the centuries intact. John and Jane and Jack, Jerusalem and Memphis and Rome and Athens—they change not. Proper names of places change not, and of persons, except in endings and in very slight omissions or additions. You can make out proper names from the very beginning of time down to the present from various changes in the phonetics. I believe in that argument. *a*

Now, bearing this in mind, I will go into the Proper Names of the time of Abraham. There are no names of persons mentioned in the Biblical life of Abraham which may not well have been borne by persons living in the time of Hammurabi.

First, we have Chedorlaomer and Amraphel (or Hammurabi) and Arioch and Tidal mentioned in Genesis xiv. These were the four great kings who came from the East and conquered Palestine and there stayed twelve years; and then upon revolt they came again and conquered the land, and were defeated by Abraham and his followers and others at the battle at the north of Palestine.

The long-sought name of Chedorlaomer has been found within the last few years by Prof. Scheil, Père Scheil of Paris, who was in the Morgan Expedition to Susa, Babylon, in three inscriptions, published and translated by him in the *Recueil d'Assyriologie* for 1897. Hammurabi and Eriaku were contemporaries of Chedorlaomer, and can now be identified with certainty as the same with Amraphel and Arioch of Genesis xiv. And, if you will allow me to speak of my own knowledge of Assyria, I would say that, in my opinion, there is no doubt whatsoever that those three inscriptions, published by Pere Scheil, have the name of Chedorlaomer upon them exactly as we would expect to have it; and these inscriptions also contain mention of his relations with Arioch, the king of Ellasar. *b*

Now, Hammurabi on his monuments declares that he defeated Chedorlaomer and conquered him, and also that he conquered the king of Arioch.

The only point in doubt is as to the identification of "Tidal, King of Nations," either about the text or about the nations. But the name of Tidal has been found by Mr. Pinches, who makes the mention of it in the time of Chedorlaomer a plausible argument for admitting the identification of this name also. The name itself has been found in that time. Nobody can dispute these facts. In my opinion, at least, it is impossible to dispute that. *c*

Now, we come to **Abraham**. The name Abraham itself has been found on one inscription which goes back just three generations beyond the time of Hammurabi. That is, the name of Abraham has been found as existing in that very time, three generations of men back beyond the time of Hammurabi. The very name, **Abram**, has been found as the name of the father (?) of a witness living immediately before the time of Hammurabi. *d*

Now, we have **Isaac** and **Ishmael**, the sons of **Abraham**. Isaac and Ishmael: these names have not been found; but I am arguing now for the character of names, for the forms of names as well as the names themselves. Ishmael has not been found, but **Jabin-el** and **Jopohi**, names of exactly the same formation, have been found occurring in the Tel-el-Amarna tablets. Those of you who are Semitic scholars will recognize that **Jabin-el** and **Jopohi** are substantially the same as **Ishmael** would be, and so also with **Isaac**.

These further names of that time have been found. Of **Melchizedek**, king of Salem, the name in full has not been found, but both parts of the name occur in proper names in the Tel-el-Amarna letters, viz., Ben-zedek and Milkili. **Abimelech** is found in the same letters, as the name of a king. **I Iezer** does not occur, but the equivalent of **Eli** is of frequent occurrence in proper names. **Sara**, from a Babylonian root, meaning Queen—being simply the feminine of the word **Sar**, meaning King—was in use from the earliest times of the Babylonian language, apparently. But notice that **Hagar** on the other hand, is not a Semitic word, but has, it seems, been found in Egyptian.

I had almost forgotten one name, **Pharaoh**. I don't want to forget that, because that is my pet name. I have made an investigation of that for the last two years. I have been investigating the names and titles of the kings of antiquity, and I am going to state the result just in so far as I think it to be true.

It has been said against the Pentateuch that it cannot be true because it calls the king of Egypt Pharaoh, and does not mention the personal names of the kings; where further on, in the Old Testament, in the time of Shishak, it begins to mention names, and mentions the names of kings from that time on. Now, I was rather surprised, on having made this almost voluminous collection—which took up about seventy-five pages of octavo in the Princeton Theological Review, of names and titles—in looking over it, to sum up, to find that the name Pharaoh occurred but two or three times apparently, as far as I had collected, before the Twelfth Dynasty, the dynasty during which Abraham is said to have lived; and that skipping over the 13th, 14th, 15th, 16th and 17th, we have no name records at all. The only names we find are in the 18th, 19th and 20th dynasties. So that the king is called simply Pharaoh in what we might call literary works, and we will find the name Pharaoh mentioned twenty-five times to the mention of the proper name of the king once. Pharaoh is the literary title given to the king of Egypt during the 18th, 19th and 20th dynasties in literary works. Now, I am going to investigate that farther hereafter, but at the present it is my opinion at least that from the 12th to the 20th dynasty, inclusive, Pharaoh was the literary title and the title which foreigners seem to have employed in referring to the head of the Egyptian government.

If that be true, you see that Pharaoh was the exact and proper title for Moses or for Abraham to apply to the king of Egypt. It was the title by

which foreigners addressed him, if you please. It was the title which literary writers employed in speaking of him. I must say that I cannot see either why the writer of Abraham's history should have gone out of his way to bring in each one of the names of the kings of Egypt. Each one had four, and the first one of those four titles contained three or four names, or three or four Egyptian words. So it might have been extraneous to the idea of the writer.

I waive the question whether the **Pishi** of the title of the king of Hashija may mean Pharaoh, or not. But I wish to raise the question whether **Pharaoh** may not have been the proper literary designation of the ruler of Egypt, from the 12th to the 20th dynasty, inclusive. It is certainly a striking fact, that the name came first into general use at the time of the 12th dynasty, and that it was frequently used in documents of the 18th, 19th, and 20th dynasties. Shishak and other kings of the 20th dynasty, however, and other kings of late dynasties, as well as the literature of their periods, seem to have avoided the use of the title by itself as a designation of the king of Egypt. If my conclusion, based as I am forced to admit, upon a necessarily incomplete induction of the facts, is not upheld by future investigation, it will still be true that during the time of the 18th and 19th dynasties, and also during that of the 9th and 12th, **Pharaoh** alone was an ordinary designation of the king of Egypt. a

I might go into this farther, but time is passing, and I think you will allow me to say that, in general, it is absolutely true and undeniable by any Assyriologist who has gone into the subject at all, that the names which are to be found in the Biblical account of Abraham are such names of persons as are known to have existed at that time of the forms of which names existed at that time.

Suppose we had found it otherwise—suppose we had found that the names of Chedorlaomer and Hammurabi were found on the monuments; and then we found that the names in the Biblical account of Abraham were entirely different from the names found at the time of Hammurabi; that they were not of the same nature; that they were not of the same forms and could be shown not to be Semitic names, and not names of characters of the time of Hammurabi at all—I don't know how it would be with you, but I, for one, would not know any way of escape from supposing that the life of Abraham has lost some historicity.

In conclusion, we may say that there is no reason in the kind of names employed, why the life of Abraham may not have been lived in the time of Hammurabi. All the names that I have mentioned (and of most if not all of the others the same is true) have been found, or forms like them, in the earliest records that have come down to us from those that lived in Palestine or in its surrounding countries in the time of Hammurabi.

The force of the argument, as against a mythical theory of the life of Abraham, will appear if we suppose that these records had come down to us, and that the names of the persons then living were all entirely different both b

in sound and form from those mentioned in the Scriptural account of Abraham's life. Languages may change, but proper names usually preserve some measure at least of their original sound and form. If the history of Abraham had been written 1000 or 2000 years after the time of Hammurabi, would it not have been marvelous that those far-off writers, in a construction of myths, in throwing these projections of the imagination upon the canvas of the 20th century B. C., should have used no Jehovistic names, no names, in fact, that would enable us to say: This name indicates a date as late as 1000 B. C.; this name could not have occurred at 2000 B. C.; because no people using the language of these names existed in Palestine or its surrounding lands at that time? If this argument would be valid, not to say convincing—and I, for one, cannot see how it could be answered if it were true—does it not follow also, that **since** the names of persons mentioned in the life of Abraham may all—and I know of no exception—have been used in the time of Hammurabi, that some one during the life of Hammurabi may have been brought in contact with persons of just these names? And who can say—who knows enough to say—that there was not such a person, and that his name was not Abram?

II. Let us pass on to the consideration of **the Laws and Customs which characterized the time of Hammurabi.**

In general, the laws and customs and general conditions of the life of Abraham as given in Genesis are not out of harmony with the times so far as they have been revealed on the monuments.

I shall divide these into, (1) those connected with business, (2) those connected with the social status, and (3) those connected with religion.

1. There is not much in the life of Abraham about **business**, but the little that there is harmonizes very well with what we know about the business of the Babylonians in the time of Hammurabi.

When Abraham is going to buy a piece of land he discusses the matter before witnesses, and the business is transacted in legal form. Of course, that might have been at any time of the world, but it suits what we know of the customs of that time.

And you also notice that silver and gold are both mentioned but silver before gold. Silver was the money at the time; gold was used for ornaments. Now, if that account of Abraham had been written as late as 800 years before Christ, if you please, or 500 years before Christ, after gold had come to be used as money, it is certainly possible that the writer might have made a mistake and spoken of gold having been used as currency in the time of Abraham. Then we could not have answered the critics. Then rings and bracelets of gold were used for adornment, and were buried with the dead. Everybody that ever goes over to Cairo will see a most beautiful exhibit of gold ornaments that came from before Mina the first king of Egypt of the First Dynasty.

Then the cattle mentioned—horned cattle and sheep and asses—are the ordinary possessions of Abraham, and they were the ordinary possessions of Babylonians and Egyptians at that time. I am not going to skip the camel and the horse. Erman and other writers on Egyptology say that upon the Egyptian monuments the picture of the camel does not appear up to the time of Thothmes, and that is true. There is only one instance known, and that is a little ornament that has two camels on it, but the age of it is not certain. Now, the conclusion that is drawn from this fact that the camel is not shown upon the Egyptian monuments to the time of Thothmes, is that the Egyptians did not know anything about camels until the time of Thothmes. I will leave that for the present. Whether the Egyptians knew anything about camels or not, the Babylonians and the Assyrians did, for the first and great king of Assyria who conquered all western Asia speaks of camels, and that was 1100 years before Christ. But that was the dromedary; but the real camel existed away back before that in Babylon. Professor Hommel thinks that the name is derived from Arabia, because that is the natural habitat of the camel, and that is where we would expect camels to originate. a

Now, notice this little argument that camels existed in Western Asia, and of course would be used in the desert especially, as they are today, in the time of Tiglath Pileser, and long before that in Babylon. Do you suppose that those kings of Egypt who conquered all Western Asia and who had commercial relations with Babylon and all Western Asia knew nothing about camels? Besides, Egyptologists are not agreed that camels were not known in Egypt, although figures of camels are not found on monuments, while one of them says that camels were known to the Egyptians. So, it is merely an argument from science in regard to the camel. But if the camel was known in Western Asia 1,000 years before its picture is drawn on the Egyptian monuments, why may it not have been known 1,500 or 2,000 years earlier?

Now, about the horse. The horse is not mentioned in the time of Abraham. There were horses in Egypt at the time of the Exodus, as you remember; there were horses in Egypt at the time of Rameses II., because they cover the walls of one monument as high as a house; he drives against the Hittites in his chariot, and horses are pulling it. There is no doubt about that. But it does not follow that Abraham had horses, or that he ever saw horses, for that matter. The name of the horse in Babylonian is the ass of the East, and it has been assumed from that fact that the horse was imported from Persia, and in fact that is what the scientists say. The horse comes from central Asia; that is its original habitat; and so they call it the ass of the East. But in the time of Hammurabi and 300 years before the time of Abraham, horses are sent to Egypt as presents; and that is about 400 years before the Exodus. So the history of the horse is exactly in harmony with the life of Abraham and the history of the Exodus. b

2. We come to the **Social Status** of the time of Hammurabi.

They buried the dead in Babylon. Abraham buried his dead in the Field of Machpelah. Down in Egypt they embalmed them. Joseph was afterwards embalmed. They did not do that, at least not at that time, over in Babylon; they did not burn them as they did in Greece.

Again, polygamy was practised. Now, you need not suppose that polygamy was the universal custom. There were different kinds of polygamy, and the kind of polygamy that Abraham practised was the kind of polygamy that prevailed in Babylon; it wasn't the polygamy of the Mohammedan, or the Mormon polygamy, but the kind that prevailed in Babylon. When his wife was childless she gave her handmaid to Abraham as a wife, exactly in accordance with the laws of Hammurabi. I had three laws on a piece of paper, but I thought I would not read them here, because laws of those times were very much as they are today, full of repetitions. But if you look at laws 146, 171 and 176 of the Code of this very Hammurabi who lived in the time of Abraham, you will find this very point in regard to polygamy and in regard to Hagar and Ishmael and Sarah.

It was customary for a man to take a second wife, a handmaid or slave, when the first wife and real wife was childless. He might acknowledge the child of that second marriage, if you might call it that, as his heir. If then the real wife had a child the question would arise, What is the status of the child of the handmaid? If the father called that child of the handmaid "my child", that is, his child, then the child of the handmaid inherited along with the child of the wife; but if the handmaid had a child the law was that she might not thereafter be sold as a slave, nor the child. She might be driven out, if you please, but she went free.

Now, you see how that all harmonizes exactly with the situation connected with the life of Abraham, Hagar, Sarah and Ishmael. Sarah wanted that boy driven away lest he might inherit with the child of the free woman according to the Babylonian law. She gave the handmaid to Abraham according to the Babylonian law. Abraham might have adopted Ishmael according to the Babylonian law. The whole circumstances are in exact accord with the laws 146, 170 and 171 in the Code of Hammurabi, the contemporary of Abraham, according to the Scriptures.

Then Abraham married his sister or step sister, or whatever relation she was to him. Now, the Egyptians did that preferably. I am not here to defend it, but I am just stating the facts, that the ancient Egyptians married their sisters preferably. A savant of Berlin, who is an authority on Egyptology, dwells on this. He says that the Egyptians preferably married their sisters, although they might have called other ladies sisters when not real sisters—that is true. But the kings certainly married their own sisters. So you need not think that it shocked humanity when Abraham married his half, or step sister, or whatever kind of a sister she was.

Just one other point here, and this is one that the radical critics reveal in. They say this is not history but myth, because it says that Abraham twice lied about Sarah, calling her his sister; and then Isaac repeated it, apparently afterwards. Now, they say that is evidence of myth, of the mythical evidence of the whole thing.

It does not strike me that way at all. When I was preparing for college, I was ill for several years, and I had an old professor who believed in teaching literature by reading it. So he had me read, among other things, the great novelists of the 18th Century, Smollet and Sterne and Fielding. Now, I will tell you one thing about all of those novels in general: they all describe certain things that are almost exactly the same; there is a difference in the names of the places, but the general characteristics are the same. There is a tavern, and there is a young man, and there is a woman, and there is a brawl, and there is a duel, and somebody is hurt. The general characteristics are the same. The same is true of the French novels like Gil Blas, and the Spanish novels of the same period. Why? Because one was copied from the other? Because there were three accounts of the same thing? Because there was one original story and they all have copied and varied it? No, not at all. But why? Because the state of society at the time when those novels were written, or the state of society which those novels are describing, is the same state of society. A young man could not leave Edinburgh or York and go to London in that century without coming to taverns just like that, and being robbed just like that, and going through scenes just like that.

So I take it if you would go back to the time of Abraham and note the condition of the world at that time,—here an almighty tyrant down in Babylon, and here another one down in Egypt, and here comes along a stranger. Why, what more natural than that he should impose on the stranger? It was the custom of kings in those days to marry the daughters of their neighbors. Kings in those days intermarried just as much as they do today, and when Abraham came along with his wealth and his power, what more natural than that the king should want to make an alliance by marrying Abraham's sister? What more natural than that the king of Egypt should have done so? It harmonizes with the state of society which existed in the world at that time.

3. I pass on to the Religious Observances of the time of Hammurabi.

That is the central thing after all. Abraham saw visions, fell into a deep sleep, and he had dreams. Now, dreams and visions like that were characteristic of the Egyptians and Babylonians in that time, and all through their history.

How about the worship? Babylonians sacrificed the sheep; so did Abraham. Of course they had their altars. You cannot sacrifice without



a altars, but the priests of Assyria were kings as well; or kings were priests as well, would be a better way of stating it; just as Melchizedek was a priest and a king. And tithes were offered in Babylon before the time of Abraham, just as Abraham offered tithes to Melchizedek, the Prince of Jerusalem. But here is a singular fact, and that is, if Abraham is a myth, that the names of the sacrifices which Abraham employed are the names which the Babylonians used, and they are **not** the names of the Mosaic cult.

Now, if I were pleading my case before a jury, and you were the jury, I would like to know, if this history of Abraham is a throwing back upon the distant past of the ideas of the eighth or seventh century before Christ, how it happens to come about that the writers mention only those sacrifices as being made by Abraham which were common to Babylonians? Isn't it strange that he never got mixed up and mentioned the sin offering or the trespass offering?

Now, negatively, two points and then I shall close: **the offering of Isaac, and Circumcision.**

Abraham was ordered by God to offer up his son as a burnt offering. The Egyptians did not practise human sacrifices, the Babylonians did not practise this human sacrifice. Here, then, is Abraham doing something which was not in vogue among the Babylonians out of whose myths he came, nor amongst the Egyptians. I do not know enough about the Palestinians in that time and others between them, to say exactly what they did. But you notice this fact, that according to Scripture Abraham was ordered by God to do that. It was not a customary thing, apparently for the family of Abraham. It was an order from God. And when Isaac walks along beside his father he says, "My father, behold the wood and the fire, but where is the lamb for a sacrifice?" What does that mean, but that Isaac did not know anything about human sacrifice. And Abraham says, "My son, God will provide himself a lamb for a burnt offering." And God did provide the lamb. No human sacrifice took place. There is no lack of harmony with the monuments and that story at all.

And the next thing is **circumcision**. So far as I have been able to get information, the Babylonians knew nothing about circumcision. They have no name for circumcision, as far as I have been able to find, and they did not use circumcision. The Egyptians did.

This, then, is the situation. Abraham comes out of Ur of Chaldees in the midst of the Babylonians, and they didn't have circumcision there and Abraham and his family were not circumcised when they came out of Palestine. They go to Egypt and learn what it is and come back to Palestine, and the Lord makes a covenant with Abraham, and the circumcision was first introduced as a sign of the covenant.

Now, notice, the Babylonians, out of whose midst Abraham came, knew nothing, so far as we have any information, about circumcision, and the descendants of Abraham have done it practically from immemorial time.

* At the present day they sacrificed as a beautiful sight by burning him on the pile.

Where is the proof in this that circumcision was not existing in the time of Abraham? There is not the shadow of proof except in the imagination of certain critics.

And now, my friends, I will resume. I have endeavored to show in the first place, that the Proper Names,— the names of Places, the names of Countries and the names of Persons—which are found in the Biblical accounts of the life of Abraham, are such as were found in the world at the time of Hammurabi. I have, in the second place, endeavored to show that there is nothing in the Laws and Institutions and Customs which characterize the Biblical account of Abraham, which is contradicted by what we know of the world in the time of Hammurabi; but on the contrary that all we do know confirms the Biblical account.

Was Abraham a myth? We will take what the Bible says, we who believe in Christ. Isaiah and Micah and Ezekiel all base their arguments upon the belief that he was a real man. In the new Testament Paul bases his great argument for the fundamental principle of Christianity upon the assumption that Abraham existed and lived the life that the Old Testament says that he lived; and the Epistle to the Hebrews is just as full references to the life of Abraham. The Lord himself in his discourses and in his sayings as recorded in the Gospels, refers to Abraham as a real person. "Before Abraham was, I am." And for the sake of those of you who are Greek scholars, I would just like to say that in Greek it is this: "I say unto you before Abraham came into existence, I am."

I don't know how it may be with you, but as a believer in Jesus Christ, and seeing that the monuments of the time of Hammurabi do not contradict the historical statements of the Biblical account in reference to Abraham, I for one, expect to believe in the historicity of that account until some proof, some evidence other than the assertion of any man, is brought forth, and such convincing proof as that it cannot be gainsaid.

I might close, and I shall close, by adopting the words of England's great liberty-lover:

"Though all the winds of doubt and criticism should be let loose upon this earth, so truth be in the field, we do injuriously to misdoubt her strength. Let truth and falsehood grapple. Truth is mighty, next to the Almighty, and must prevail."

To bear witness to the truth is the mission of the Christ, and the Christ himself is Truth.

"THE BOOK OF DANIEL--THE CRITIC AND THE ARCHÆOLOGIST"

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The book of Daniel has been the occasion of the fiercest battle with the modern Pseudo Higher Criticism. Critic and Archæologist have vied with each other in the violence and virulence of their attacks upon its authenticity and genuineness. A complete discussion of all the points at issue would show that the Prophet has come unscathed from the fiery furnace and the lions' den. It is only possible in the time allotted to take up two of the many topics suggested by the Book and the controversies over it; but these will sufficiently illustrate the fallacious character of the entire range of critical contentions.¹

I. "THE BOOK OF DANIEL."

We shall first test "criticism" by one of its supposed irreversible verdicts. If the critics can be said to have been entirely unanimous in anything, that one thing is their common judgment regarding Daniel. Their supposed exposure of the late date and of the unhistorical character of this book has been confidently pointed to as a proof of the certainty of their methods and of the usefulness of their labours. Daniel had long been a stumbling block, on account of the superabundance in it of the miraculous element; but now, the critics imagined, it was cleared out of the path, and would no longer trouble the rationalistic wayfarer. It was supposed to have been triumphantly demonstrated that it was merely a bit of well-intentioned fiction. From this decision it was asserted that there could be no appeal. The case had been tried, decided, and ended, and their work was declared by Baron Bunsen to be "one of the finest triumphs and most useful achievements of modern criticism."²

That was the calm, assured belief of the critics and of their followers. But much has happened since then. Assyriologists find that they have a good deal to say about this very matter. They are discovering that much of what the critics had set down as fable turns out to be fact. The case is accordingly being re-tried. The critics are placed on the defensive, and are being swept from one position after another.

The Supernatural in the Book, and the Reason.—The miraculous element in Daniel is certainly most marked. A dream, which the king cannot recall, is recalled and interpreted by Daniel, to whom God makes known the dream and the interpretation in a vision. Three young captive Jews, who refuse to pay idolatrous worship to the image of Nebuchadnezzar, are thrown into a furnace, the heat of which is so intense and the flames so fierce that the men who cast them in are consumed; but these three escape more wonderfully than the heroes in a fairy tale. Though they are hurled down among

¹The material of the Address as here printed has been drawn from Mr. Urquhart's book entitled "The Inspiration and Accuracy of the Holy Scriptures" of certain portions of which the Address as delivered was an abridgement. The discussion in the work in question ably covers all the main issues raised by Critic and Archæologist.

²God in History, Vol. I, p. 191.

flames that roar around them, they are not only unconsumed; they live and breathe. They are seen by the king walking to and fro as in a garden, at ease, and with apparent enjoyment. A fourth walks with them, of majestic mien, and radiant with a more than human glory. When they are called forth, it is seen that not a hair of their head has been singed; and it is noted that they carry with them, as they pass along, no odour of burning; the smell of fire has not so much as passed upon them. Daniel himself, in his old age, is cast into a den of lions; but the lions' mouths are closed, and they do him no injury.

All this is certainly startling; and the question has risen in many a breast—"Can these things be true?" But they were meant to be startling. Those marvellous works were done for the express purpose of awakening astonishment, and proving beyond all possibility of doubt the direct intervention of God. The experience of Egypt had to be repeated, because of a like necessity. The Israelites had been swept out of their land and were in the hands of a masterful foe. God will, therefore, interpose. He will show that, though Israel has been overborne, Israel's God has not been conquered, and that He who has smitten Jacob is able also to heal him. One is accordingly sent into the king's palace and educated there, just as Joseph and as Moses in the more ancient days of Israel's need were sent into the palace of the Pharaohs. Ezekiel carries on his work among the captives but Daniel makes God manifest to the Babylonian king, and bows the proud spirit of the world's master by the revelation of Jehovah as the Disposer of all events; and the Babylonian conqueror is made to "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 25).

But, strange to say, some of these marvels bear upon them the Divine stamp still. The dream so miraculously recalled and interpreted is still a palpable miracle. It has set forth the entire course of the world's history, and is increasingly proved to have come from God alone. Take one feature only. It is declared that there would be, beginning with the Babylonian Empire, four universal dominions, and four only, till the kingdom of God should be set up upon the earth and the thrones of men should be abolished. The fourth world empire was to continue in its partition and its fragments till the kingdom of God and of his saints should be established. No fifth dominion of man was ever to appear. Now there have been four, and four only of these universal sovereignties of man. Since the days of the Roman Empire, there has never been another. Men have hoped, plotted, warred, and shed oceans of blood to establish a fifth, and all of them have failed. The fragments of the Roman Empire still hold the field. This Empire, too, which lay furthest from the prophet's vision is more minutely described than any other. It is described with a truthfulness that has startled those who read the words in the light of what we know about that empire. It was indeed that kingdom "strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise" (Dan. ii. 40).

The presence of this prediction in the Book of Daniel is the stamp of God. No man could have foreseen these things at any date that has ever been assigned to the book. There is another strange thing, to which I shall afterwards refer. The book is written in **two languages**—in Hebrew and in Syriac. In the 6th verse of the 2nd chapter Hebrew is exchanged for Syriac. The Syriac continues till the beginning of the 8th chapter. This employment of the two languages has been a standing puzzle to the critics and to the generality of commentators. But, when looked into, and compared with later Scriptures, the arrangement is plainly prophetic. Syriac was the language and the symbol at that time of the Gentile peoples; Hebrew, on the other hand, was the language and the symbol of the people of God. The use of Syriac points to the fact that this part of the book refers to "the times of the Gentiles." The subsequent predictions in Hebrew deal with God's return to His ancient people. When we read the Book in the light of that hint, everything becomes luminous. Was that a human device or a Divine arrangement? The devout reader has but one answer. Not only the things revealed, but even the kind of language, in which these things were to be recorded, was chosen in obedience to the guidance of the Spirit of God.

Two Common Objections.—It is hardly in keeping with my present subject to deal with the two objections which I am about to name, as they do not come within the scope of modern discoveries. But it may help some reader if I allude to them in passing. In the Apocryphal book of Ecclesiasticus a great many Old Testament heroes and writers of Scripture are named. There is no mention made of Daniel. The critics argue from this that the Book of Daniel was unknown at that time, that is, that it was not in existence in c. 200. Canon Driver sets great store by that argument, but it proves too much. There is no mention of the twelve Minor Prophets, for the passage that refers to them is an interpolation. Nor is there anything said of Ezra, Mordecai, or of others. Unless Canon Driver is prepared to deny the accepted dates of Ezra and the Minor Prophets, he cannot press the argument from the silence of the son of Sirach, the author of Ecclesiasticus, regarding Daniel. The foolishness of the argument will also be apparent to anyone who turns to the passage in the Apocrypha. **The writer is not giving a list of the Canonical Books.** He is only citing the names of certain Old Testament heroes. The contention that since Daniel is not there named, the Book of Daniel could not have been in existence, is simply monstrous, and shows the utter recklessness of critical methods.

The statement with which the book opens, that the expedition of Nebuchadnezzar against Jerusalem, in which Daniel was carried away captive, took place "in the **third year of Jehoiakim**," is alleged to be in distinct contradiction to other parts of Scripture. It is said that there is an utter absence of any reference to such a siege of Jerusalem, and that Jeremiah speaks of the king of Babylon smiting the forces of the Egyptians in Carchemish in the **fourth year of Jehoiakim**. Now let me ask the reader's close attention

to these statements for a moment or two. I take the last first. It is said there is no record of this capture of Jerusalem in the Scripture. Will the reader turn to Jeremiah 36th chapter, verse 9? He is there told that Jehoiakim, in the fifth year of his reign, and in the ninth month, appointed a solemn fast for all his people. **Why was that fast appointed?** Why were the people to humble themselves just then? This very capture of Jerusalem is the only event that we know of which can explain it. If Jerusalem had been captured the year before, and if numbers of the people were carried away, then there was abundant reason for appointing the day of humiliation. It was the first anniversary of a terrible chastisement. It was also an unwelcome proof that all those terrible predictions against which they had been steeling themselves **might** after all find their accomplishment. The indication here is most valuable, as it fixes the capture of the city in the ninth month of the **fourth** year of Jehoiakim.

Now let us turn to the other point. Carchemish was an ancient Hittite city on the west side of the Euphrates. It lay on the road from Babylon to Palestine. The Egyptians had advanced thither in their conquering career. Berosus, the Chaldean historian, tells us of this very expedition against them. He says that the father of Nebuchadnezzar, "on hearing of the revolt of the Governor, whom he had appointed in Syria and Phœnicia, to the Egyptians, being too weak to go himself, sent his son, Nebuchadnezzar, with an army." We learn from Jeremiah xli. 2 that Nebuchadnezzar's victory over the Egyptians at Carchemish took place "in the fourth year of Jehoiakim, son of Josiah, king of Judah." Nebuchadnezzar then followed the beaten army, retaking the places which the Egyptians had captured, and stamping out the rebellion of which they had taken advantage. In this expedition, according to Berosus, Nebuchadnezzar "subjugated Syria and all Phœnicia." These words embrace Judea. There was, then, at this very time, a capture of Jerusalem, and good reason for the establishing of Jehoiakim's fast-day.

But, it will be asked, what of "the fourth year of Jehoiakim?" Daniel says that "in the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it." This last rag of "the difficulty" disappears when we change one word in the above translation of the Hebrew of Daniel. The word **bo** is capable of two renderings. It means either "to set out" or "to arrive," "to go" or "to come." This double sense has been denied, but any reader may satisfy himself on the point. We read, for instance, in Gen. xv. 15, "Thou shalt go to thy fathers in peace," where the word translated "go" is this same word which appears in Dan. i. 1. Reuben says to his brethren when he discovers that Joseph is not in the pit: "The child is not; and I, whither shall I go?" (Gen. xxxvii 30). Here again **bo** is translated, and can only be translated, by our word "go." It does not mean to arrive at, but to set out towards. In Jonah i. 3 we read, "He found a ship which was going to Tarshish." Here it is equally

impossible to render **bo** in any other way. The ship had not **arrived** at Tarshish; it was only **setting out** towards it.

There are other instances which might be given, but the above are quite enough. The statement in Daniel is simply this, that Nebuchadnezzar **marched** to Jerusalem in the **third** year of Jehoiakim. The third year of that King's reign was, no doubt, within a month or two of its close. The remainder of it was spent in the advance to Carchemish and in the preparations for battle; in the ninth month of the **fourth** year of Jehoiakim the conquering Babylonians had put down the rebellion between Carchemish and Judea, had swept over Judea itself, and had taken Jerusalem. Everything is in this way more perfectly harmonious than if no apparent contradiction had existed. And the seeming difficulty is really a testimony to the absolute fidelity and the minute accuracy of the Scripture. But we have not yet exhausted the testimony of this incident. The critics have, in this case, challenged the Scripture to their own confusion. Their contention is that this book was written **in Palestine**. But in those opening words—"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon marched unto Jerusalem, and besieged it."—God has stamped this book, so that the place of its origin can not be mistaken. The writer speaks, not of Nebuchadnezzar's arrival at Jerusalem, but of his departure from Babylon. Where then, is he located? What is his point of observation? **It is Babylon, not Palestine**. He sees, so to speak, the army marshalled on the plain before the city, and passing out from the land in which he is writing. That "**third year**," of which the critics have made so much, wrecks their theory. Daniel writes as a resident in Babylonia.

Nebuchadnezzar's Idolatry.—Their conclusions are being swept away from other sides. The student of **Daniel** is struck by another phrase in the beginning of the book. We are told that Nebuchadnezzar brought the vessels of the house of the Lord "to the house of his god" (i. 2). Reference is again made to this one Babylonian deity in the same way. Nebuchadnezzar speaks of Daniel, "whose name is Belteshazzar, according to the name of my god" (iv. 8). But was not Nebuchadnezzar an idolator and a polytheist? He was a worshipper of many gods and of many goddesses. How, then, can he be spoken of as having but one god? He names Daniel by the name of him whom he calls "my god," as if he had never acknowledged, or even known, any other. He brings the holy vessels of Jehovah into the house of this same idol, as if in utter unconsciousness of the existence of a single god besides in all the Pantheon of Babylon. Is this a mark of the Palestinian origin of the book, and of the authorship of some ill-informed Jew, who imagined that, just as he himself had only one god, so must it be with everybody else upon the face of the earth?

The reply is startling in its completeness. The Scripture, in this strange representation, is shown to be absolutely correct by the testimony of Nebuchadnezzar himself. He has explained it in inscriptions of his, which still remain. He has one favourite god, Merodach, **the very god named** in the

book of Daniel. It is true that he is spoken of as Bel; but this again reveals an intimate acquaintance with Babylonian ideas in the time of Daniel. Bel and Merodach were originally regarded as entirely distinct divinities. But as the worship of Merodach grew, the attributes, and even the name, of the greater god Bel, were assigned to him. He was looked upon as "another manifestation of Bel,"¹ and was spoken of as Bel-Merodach. "He was called 'the ancient one of the gods, the supreme judge, the master of the horoscope'; he was represented as a man erect and walking, and with a naked sword in his hand."²

To the worship of this idol Nebuchadnezzar gave himself with intense adoration and affection. He speaks of him as "the sublime master of the gods"; and he calls him "my great lord," "the joy of my heart," &c. Indeed, his inscriptions appear to have largely the one object of glorifying Bel. "The inscriptions of Nebuchadnezzar are, for the most part," says Sir Henry Rawlinson, "occupied with praises of Merodach, and with prayers for the continuance of his favour. The king ascribes to him his elevation to the throne: 'Merodach, the great lord, has appointed me to the empire of the world, and has confided to my care the far-spread people of the earth;' 'Merodach, the great lord, the senior of the gods, the most ancient, has given all nations and people to my care.'"

I shall speak more fully by and bye of the religious element in Nebuchadnezzar's character; but meanwhile let the reader note the absolute accuracy of the account which makes him speak here as a worshipper of one god only, **This is the king's way whenever he refers to Bel-Merodach.** There are other passages in **Daniel** where he speaks as a polytheist, as, for example, when he refers to Daniel as "one in whom is the spirit of the holy gods" (iv. 18). This 'peculiar character of Nebuchadnezzar's religion,' says Canon Rawlinson,— "at one time polytheistic, at another monotheistic—is also evidenced by his inscriptions. The polytheism is seen in the distinct and separate acknowledgment of at least thirteen deities, to most of whom he builds temples. . . . The Monotheism discloses itself in the attitude assumed towards Merodach, who is "the great Lord," "the God his maker," "the Lord of all beings," "the Prince of the lofty house," "the Chief, the Honourable, the Prince of the gods, the great Merodach," "the Divine Prince, the Deity of heaven and earth, the Lord God," "the King of Gods, and Lord of Lords," "the Chief of the Gods," "the Lord of the Gods," "the God of Gods," and "the King of heaven and earth." Nebuchadnezzar assigns to Merodach a pre-eminence which places him on a pedestal apart from and above all the other deities of his pantheon."³

Nebuchadnezzar's Personality.—This is, however, only one trait in a character which is very fully impressed upon the Book of Daniel. Every reader of the Scripture has a very clear idea of Nebuchadnezzar's personality. That idea is due to the Book of Daniel alone. Nebuchadnezzar is mentioned

1 Ancient History of the East. Vol. I, p. 455.

2 Ibid.

3 Egypt and Babylon, pp. 80, 81.

elsewhere in Scripture; but had it not been for **Daniel**, the great king would have been only a name to the readers of the Bible, and, we may add, to the entire world. This book is the only literature in the world which has caught and preserved the man's personality. We know from profane history that of the eighty-eight years, during which the Babylonian dominion lasted, his reign covered forty-three, or nearly one-half of the whole time. We know also that he was a successful warrior. But, when we have said this, we have summed up all the information supplied by literature outside **Daniel**.

Here, then, is a circumstance which should help us to come to a clear decision regarding the Bible and the critics. We have in **Daniel** a picture of the great king so clearly and so powerfully painted that the memory of the man still lives. Nebuchadnezzar is, for every child in our Sunday Schools, one of the great personalities of history. Has this Book conveyed a true impression of the man? If it has done so, one inevitable question follows, which sweeps like an avalanche upon the critical fabric. How did that portrait of the great Babylonian monarch get into the Book of Daniel?

Let us now look at the Bible picture. We are taken, on more than one occasion, into the king's presence. The scene that transpires is so placed upon the page that we hear Nebuchadnezzar speak and see him act. The man—for one thing—has a thoroughly regal spirit. He is masterful and determined. When his fury is roused, it is like some awful conflagration. He has had a dream, which has impressed him greatly, but the details of which he is unable to recall. His astrologers and soothsayers are summoned, and commanded to tell both the dream and its interpretation. It is in vain that they expostulate. "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain" (Dan. ii. 12-13). When Daniel tells the king the dream and the interpretation, we note the same regal sweep in the reward which Nebuchadnezzar bestows. No one is regarded; there is nothing stinted or measured. "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon" (verse 48).

These are two glimpses of the man: let us now take another. He has a great image set up. We shall return to this incident—meanwhile let us simply note the spirit which Nebuchadnezzar displays. The proportions of the statue are vast. It is ninety feet high and nine feet broad. The spirit of the man stamps itself upon that colossal figure. Then it is not enough that a statue be erected: divine honours must be paid to it. Even that is not enough. The great officials of his world-wide dominion must be gathered together to the dedication, and the inauguration of the worship must be made a great State ceremony. The king's will is withstood by three Jews, to whom, for Daniel's sake, he has shown great favour. They are brought before him. He wants to save them, and he will give them one more chance; but it must then be compliance or death. Woe to them if they persist, for the

threat that rests over them will be mercilessly fulfilled! They do refuse, and then appears the king's fierce determination. He is resolved that no god shall deliver out of his hand, and the furnace into which they are to be cast he commands to be heated seven times, so that there shall be an end of them at once. When they are delivered, it is not enough that he himself should honour the God whom these men served. He must issue a decree "that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill" (iii. 29).

a **Nebuchadnezzar's Pride.**—Now, in the providence of God, we are able to come into this man's presence for ourselves, and to hear his own words. The pride of Nebuchadnezzar is represented in **Daniel** as displayed more in his rejoicing in his buildings than even in his victories. We shall afterwards look into the account of the king's madness more closely, but meanwhile we note one part of it. The judgment fell upon him as he gazed from the roof of his palace upon the vast city stretching away on every hand. He looked on it with no feeling of gratitude to a higher Power who had permitted him to accomplish so much. His only feeling was self-elation. "Is not this," he said, "great Babylon, that I" (the emphasis in the original is placed upon the pronoun) "have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" (iv. 30).

Here we have Nebuchadnezzar revelling in the thought that he is the constructor of Babylon, and that he has made it worthy of the place it holds as the capital of the mightiest empire the world had ever seen. Will the reader bear all this in mind, and then compare that representation with what follows? The boast was, in one sense, amply justified. The neighbouring Arabs have used for generations, and still use, the ruins of Babylon as a huge quarry. They dislodge, carry off, and sell its bricks for building purposes. *b* **Nine out of every ten of these bricks are stamped with the name of Nebuchadnezzar.** It was absolutely true that he was the builder, at least the re-
constructor, of that great Babylon.

c But we are able to go still further, and to show that Nebuchadnezzar himself has borne the most striking testimony to the truth of this part of God's Word. Inscriptions of his have been found in which he speaks in this very way. In all of them he dwells with special pride upon his buildings. He tells, for example, in a long inscription, how he re-built the temple of Belus, and the temples of the other gods in Babylon. He speaks with still greater self-elation of those very buildings which, in their vast extent and with their magnificent architecture, lay under his eye as he walked upon the palace-roof. "I have adorned," he says, "no part of Babylon, that city which is the pupil of my eye, as I have the palace. That is the house which commands the admiration of men. It is the central point of the country, high and elevated. It is the house of royalty in the country of Babylonia. It stretches from Ingour-Bel to the canal Libiloubol, from the Euphrates to Meboursapon. . . . I employed in it enamelled bricks, forming inscriptions and pictures, and

enamelled bricks also framed the doors. I collected there gold, silver, metal, precious stones of every kind and value, a collection of valuable objects and immense treasures."

This shows the delight which he took in his buildings. The other inscriptions are of a like character. Here is a short one found on a brick now in the Zurich Museum. It contains these words: "Nebuchadnezzar, king of Babylon, restorer of the temple of exaltation and of the temple of well-being (?), son of Nabopolassar, king of Babylon, I." "By far the larger number," says Schrader, "of these inscriptions—some of which are of considerable extent—are exclusively occupied, when they are not of a religious character, with the royal buildings at Babel and Borsippa."¹ The Rev. J. C. Ball writes of the long India House Inscription: "The Inscription paints for us in unfading colours a portrait of the man Nebuchadnezzar; it exhibits in the vivid light of actuality his pride of place and power of greatness, his strong conviction of his own divine call to universal empire, his passionate devotion to his gods, his untiring labours for their glory, and the aggrandisement of that peerless capital which was their chosen dwelling-place."² Mr. Evetts, in his recently published book, says: "The activity of Nebuchadnezzar as a builder, illustrated by the cuneiform inscriptions already found, fully corresponds to the words of the Book of Daniel, which speak of the king as exulting over the magnificence of the city which he had himself done so much to enlarge and beautify."³

The pride of the man speaks in the following, found in the larger inscription from which I have already quoted: "**To astonish mankind**, I re-constructed and renewed the wonder of Borsippa, the temple of the seven spheres of the world." These words complete the picture. The purpose which this vast architectural display was intended to gratify was not love either to Babylon or to the gods; it was "to astonish mankind!" The reader will observe with what wonderful fidelity the man, revealed to us in his own inscriptions, is set forth upon the page of Scripture. Every feature is there. Through acquaintance with the Bible, we have known this man from our infancy. His personality has been so vividly painted, so clearly defined, that the monuments bring us nothing that is essentially new. We were already so fully in possession of everything, that these add nothing to our impressions and correct nothing in them. Will the critics tell us how a book, written three centuries after Nebuchadnezzar perished, could have painted him so? We believe that Inspiration was needed for the task in any case, but, if the critical date is to be accepted, it can only be by accepting along with it a yet mightier miracle of inspired insight!

II.—"Allusions to Babylonian Court Officials and Court Customs."

It was impossible to deal with the Book of Daniel without first referring to the great Babylonian king whose memory it has so long preserved, and

¹ Cuneiform Inscriptions and the Old Testament, Vol. 2, pp. 49.

² Records of the Past. New Series. vol 3, pp. 103.

³ New Light on the Bible, pp. 351.

whose personality dominates its opening pages. But it is not Nebuchadnezzar alone that has been brought from the dead to vanquish the critics. The opening verses of the book present us with quite a cluster of confirmations.

Ashpenaz, the Rab-saris.—Mention is made (i. 3) of Ashpenaz, "master of his (Nebuchadnezzar's) eunuchs." The word in the original is **Rab-saris**. This title is given elsewhere in Scripture to men who are evidently of the very highest rank at the Assyrian and Babylonian courts. But till a few years ago the title had not been found upon the monuments. Herr Hugo Winckler, a young German Assyriologist, and one of the critical school, pounced upon this as a proof that in some cases the monuments do not confirm the Bible, but, on the contrary contradict it. He asserted that the title was absolutely unknown to the Assyrian Court; and he explained its appearance here and elsewhere in Scripture as due to a mistake made by the Hebrew writers. The mistake was this, he said, that out of the title Rab-shakeh, they had made two, Rab-shakeh and Rab-saris.

Halevy, the Jewish Assyriologist, who writes not as a believer in an inspired Bible, but simply as an Assyriologist, has supplied one of the most crushing replies ever penned.¹ The fact that the title had not been found on the monuments was one of the frailest of arguments. Several of the titles of the high officials of the empire were indicated on the monuments by ideograms, the real pronunciation of which was as yet unknown. Rab-saris might very well be among them. But by a most fortunate—let us say Providential—discovery, Halevy, was able to provide a still better reply. There is a conical brick preserved in the British Museum, which contains an inscription in Assyrian and in Aramean. The Aramean is a translation of the Assyrian, and is easily read, being in the usual Hebrew character. One of those ideograms, used of the high official, appears in the Assyrian inscription. It is, of course, translated in the Aramean, and there we find this very word Rab-saris!

To this there is and can be no reply. The supposed "inaccuracy," like every other on which we have had full information, turns out to be a confirmation. It is slender and unexplained allusions of this kind that yield the most conclusive proof that the so-called "critics" are utterly wrong in the late date which they assign to the book. They form the best of all date stamps, as it is impossible to imitate them. A writer of today refers with the greatest brevity to things and customs which it would be foolish to explain or to enlarge upon, simply because they are so thoroughly well known to everyone. But these are things which may soon pass away, and leave readers of the next century clamouring for some antiquarian editor to explain that the words refer to. Our newspapers are full of such phrases as "The Lords and the Commons," "The Forces," "The Volunteers," "Unionists," "Radicals," "Nihilists," unknown even to Englishmen a century ago, and which will probably be matters of ancient history even to Englishmen a century later. These and kindred references to institutions and well-known facts of the present day will form the date stamp of the literature of our time, and will

¹ *Revue Des Etudes Juives*, No. 39, Mar., 1890.

resist the attempt of any thirty-first or thirty-second century "critic" to prove that it belongs to a later period.

Now this mention of the **Rabsaris** is only one of many such casual references in **Daniel**, which prove incontestably that the book belongs to a time before the events and institutions of the Assyrio-Babylonian dominion had passed away from the memory of men. We are told, for example, in chap. i. 2, that Nebuchadnezzar carried the vessels of the house of God "into the land of Shinar, to the house of his god." We have already seen that the deity whom he so affectionately named, was Bel-Merodach. Is it not striking, then, to find, from an inscription left by this very monarch, that it was his custom to so dispose of the choicest of his spoils? He tells us that he made an expedition "to far-off lands, distant hills, from the Upper Sea to the Lower Sea," that is, from Lake Van to the Persian Gulf. He "fettered the rebels," and "ordered the land aright," and removed the people to new localities. He then describes what he did with the chief spoils amassed in the campaign. "Silver, gold, glitter of precious stones, copper, **mismakannar**-wood, cedar, what thing soever is precious, a large abundance; the produce of mountains, the fulness of seas, a rich present, a splendid gift, to my city of Babylon into his (Bel's) presence I brought." Could a late writer, who knew nothing whatever of Nebuchadnezzar and what he was accustomed to do, have lighted by any chance upon what was so fully in accord with his devotion to Merodach, and with the practice by which that devotion was manifested?

Education of Foreigners in the Palace School.—In close connection with this we come upon allusions to other customs and institutions of the time. Ashpenaz, the **Rabsaris**, is commanded to look out "certain of the children of Israel, both of the king's seed and of the princes, children in whom was no blemish, but well-favoured and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (i. 3, 4).

Now there are four things implied in this incident:

(1) Learning was a recognised, honourable, and ardent pursuit among the Babylonians. They were not only warriors; they were also scholars.

(2) There was a **Palace** school for the instruction of the princes and young nobility; for we read that, besides being under the control of Palace officials, food was sent them from the royal table, so that the place of instruction could not be far distant: "And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king" (verse 5).

(3) Children of foreign princes were admitted to the Palace School.

(4) The special subject of study was the literature and the language of certain people called Chaldeans.

All this is plainly implied in the simple statement contained in Dan. i. 3-5, and every item of it is now abundantly confirmed by recent discoveries. Let us take the points in the order in which I have named them.

(1) **Learning in Babylon.**—Did learning hold this place among the Babylonians? It was by no means a characteristic of every conquering race, or of every ancient civilization. It has very seldom, in fact, been a leading feature of a warlike people. Learning flees from the din of camps, and the rough, active, pleasure-loving soldier has little in common with the quiet, self-denying student. It would have been so here, but for special, and I might say extraordinary, circumstances. The Babylonians, were the inheritors of the earliest and—apart from revelation—the highest learning ever attained by humanity. The cradle of the human race was also the fountain of its arts, its sciences, and its wisdom.

Some members of the critical school have said that it is extremely improbable that Daniel, a strict Jew, would have consented to occupy himself with the learning of the Babylonians, or to have accepted the presidency of its learned men, seeing that the learning of the Chaldeans was wholly concerned with magic. In making this statement they have only supplied another illustration of the adage that "a little learning is a dangerous thing." The learning and literature of Assyria and Babylon was by no means confined to magic. Mr. Layard, during his excavations, discovered the remains of the library established by King Assurbanipal in his Palace at Nineveh. These books were formed, according to the Assyrian and Babylonian custom, of square tables of baked clay, which were covered with closely written cuneiform characters. The great majority of these tablets or books are now in the British Museum. They contain the remains of an immense grammatical encyclopædia, treating of the difficulties of the ancient Accadian language and writing. "We find from them," says Lenormant, "that grammar had become among the Assyrians a very advanced science, and received much attention from them, the natural and almost inevitable consequence of the complication of their system of writing, requiring long and profound study." The work is of a most elaborate kind, comprising a grammar and half-a-dozen dictionaries of various sorts. The study of these, without which the ancient Chaldean language could not have been understood, must, in itself, have called for immense application. But this was only one part of the contents of the library. There were also treatises on law, with details regarding special cases. There were chronological tables and a manual of the history of Nineveh and Babylon, "arranged in parallel columns." There are also remains of a large geographical encyclopædia. There were lists of the officers of the government, and of the various provinces, with statements regarding their productions, revenues, and sums paid by tributary countries and cities. There were also lists of the public buildings of Babylonia and Chaldea, "classified according to their kind, temples, pyramids, and fortified citadels."

But even this was not all. There were works on natural history containing lists of plants and minerals, and of every species of animals known to the Assyrians, classified in families and genera. The classification is rudimentary but scientific. "We may well be astonished," Lenormant writes, "to find

that the Assyrians had already invented a scientific nomenclature similar in principle to that of Linnaeus." They had achieved still greater success in astronomy and mathematics. "The library of Assurbanipal contained many treatises on arithmetic, and the remains give us reason to think that Pythagoras borrowed the plan of his famous multiplication table from the Mesopotamian civilisation." There were also catalogues of astronomical observations. Their knowledge of this science was of a very advanced kind. "They were acquainted with the solar year of three hundred and sixty-five and a quarter days, and invented the division of the circle into three hundred and sixty degrees, the degrees into sixty minutes, the minute into sixty seconds, and the seconds into sixty thirds, which, along with the Babylonian signs for these divisions, are still retained by the science of the present time, and are thus confessed to be incapable of improvement."

It will therefore be seen that the first of the four things implied in the opening statements of **Daniel** is fully confirmed; the pursuit of learning was one of the most prominent features of the Babylonian civilisation.

(2) **The Palace School.**—The second is also established by Layard's discovery. Assurbanipal's library was **the library of the Palace school**. The king says, in a notice affixed to one of the treatises: "I have placed it in my Palace for the instruction of my subjects." The monuments contain other references to these Palace schools; but the contents of the library at Nineveh would of themselves have abundantly proved the existence of the custom. The grammars, the dictionaries, the explanatory lists of written characters, &c., are all intended for instruction. There is, in addition, a tablet in the British Museum which contains a lesson intended to teach a young princess how to spell and read Assyrian, and which is nothing else than an Assyrian A B C. We are even able, through those remains of the Palace School Library, to obtain a clear idea of the way in which the instruction was given. The tables of signs were carefully arranged, so as to lessen as much as possible the immense difficulties connected with the reading of the ancient Accadian classics.

(3) **Foreign Children Admitted.**—But there might be Palace Schools in Babylon, without admission being accorded to people of a subject race. It has been the policy of some conquering nations to keep a conquered race in ignorance; and even we in England today show no anxiety to give a superior, or indeed any, English education to our Indian Princes. We do not select any number of them for training at our home Universities, nor locate them in our palaces so that they may be instructed along with the princes of the royal house. We should have imagined that Assyrians and Babylonians would have been equally indifferent, or equally wary. But the monuments have proved that in this matter, as in the rest, the Scripture has presented an absolutely faithful picture. The confirmation comes from no less a personage than that old foe of the people of God—Sennacherib. He has shown in one of his inscriptions that this was the practice of the Mesopotamian kings. The inscription runs as follows: "**Belibni, son of a learned man, of the race of**

Babylon, who as a young child had been educated in my palace, I have established upon the throne of Sumir and of Accad." Here we find Sennacherib, evidently following an established custom, selecting a son of a Babylonian notability, educating him in his Palace school, and then creating him, apparently after a period of personal attendance and service, viceroy of the great province of Babylon, and therefore the highest prince and first servant of the State. Belibni, in his selection, education, and advancement, forms an exact parallel to Daniel.

(4) **Chaldean Learning Studied.**—Three of the four customs, the existence of which is implied in the account of the removal of Daniel to Babylon, are, therefore, fully confirmed by recent discovery. We come now to what is really the most important point of all. The learning and language, which the captive princes of Judah were to occupy themselves with, is ascribed to a people named Chaldeans. Daniel and his companions are brought for the express purpose of studying "the learning and the tongue of the Chaldeans."

This name confronts us with one of the most {peculiar features of Babylonian history. The art of writing was invented by a people who bore this name of Casdim or Chaldeans. They were the originators of what we now designate by the name of "civilisation." They were the founders of science and art, and the organisers of government. From them, too, was handed on to the Semitic population—the Babylonians and Assyrians—what was always regarded as their classic and, indeed, their sacred literature. It was for the study of these ancient texts that Assurbanipal formed his library and established his school, and in this he followed the example of his predecessors and continued a custom which dated from the remotest times, and which was devoutly followed to the latest day of the Babylonian monarchy. These fathers of science, art, and magic were, strange to say, a Turanian people, closely connected with the Tartars, the Finns, and other peoples who have never since been much distinguished for intellectual pursuits.

So surprising was this discovery that Renan declared it was most improbable that it could be true of the Turanians strictly so-called. "We acknowledge," he said, "that it does astonish us to find the word Turanian taken in its strict sense, and to see that ancient substraction of the learned civilisation of Babylon assigned to the Turkish, Finnish, and Hungarian races; in one word, to races which have never done anything but pull down, and have never created a civilisation of their own."¹ But there is no escaping from the conclusion. Those very peoples whom he names are too closely associated in customs and in traditions with the first founders of human learning for anyone to doubt their relationship. The name Accadian, which is commonly applied to these originators of literature, science and art, means mountaineer, and only designates the locality whence they came. When we go back to these same mountains we find them long retaining this very name reported to us in various forms by the classical writers. They are called **Chaldaioi**, **Kardakes**,

¹ Journal Asiatique, 7th Series, Vol. II, page 42.

Kardouchoi, Gordiani, Kardu. They are still known by the name of Kurds.

Now there was a **special reason** why this name "Chaldean" should appear in the book of Daniel. Those old masters and instructors of the country, were, as we have seen, earlier known as Accadians, that is, as Highlanders. They were subsequently conquered by the Semitic population. In the twelfth century B. C. their language had died out, as they had adopted, under compulsion or from choice, the speech of their Semitic masters, those whom we now know as Assyrians and Babylonians. "A little later," says Lenormant, "the tribe of Kaldi appears upon the scene. They were the Chaldeans, properly so called, who boasted that they, more than any other tribe, had preserved in all its purity the blood of 'the most ancient amongst the Babylonians,' which was considered on account of its antiquity even more noble than that of the Kushites or Cephenees."¹

"In the cuneiform documents," he says in another place, the term Kaldu or Kaldi occurs as the name of a tribe of the great Accadian nation, which was at first very obscure, but which began to be renowned about the ninth century before our era." It established itself in the south of Babylonia, and became "mistress of the whole region bordering on the sea-coast, which was then called Kaldu, and was divided into a great many small principalities governed by the chiefs of this tribe. From the eighth century B. C.) the tribe of the Kaldi became important enough to furnish kings of Babylon."² Their power spread over the southern part of Mesopotamia, and they directed their growing strength against their Assyrian masters till, on the fall of Nineveh, the Babylonian empire was established, of which Nebuchadnezzar's reign formed the chief glory.

It was natural, therefore, that under these Kaldi kings the ancient Accadians should be called by their own name, and that all that pertained to them should be made a subject of special study. There are evidences indeed that the Accadian, though for long centuries a dead language, underwent a partial revival. Nabonidus, the last king of Babylon, whose son, Belshazzar, occupies so large a place in **Daniel**, had another name which he also uses in his inscriptions. He was elected to the throne by the "Chaldeans," properly so-called; and his second name, **Nabu-nitug**, which is the translation in old Accadian of his Assyrian name **Nabu-nadu**, no doubt showed his love for the old Kaldi tongue. "This," Lenormant writes, "indicated a kind of renaissance of the Accadian as the sacred and classical language of the time of the late Babylonish empire. It also proves," he continues, "that the Accadian is indeed the 'language of the Chaldees' in the sacerdotal sense of the name, which the Book of Daniel describes as one of the principal paths of study marked out for young people destined to a learned career."

The reader will also notice the **two-fold description** of the study to which Daniel and his companions were directed. The "**tongue**" of the Chaldeans is mentioned as prominently as their "learning." This is now explained by

¹Chaldean Magic (Bagster) p. 368.

²Ibid pp. 339, 340.

recent research, which has shown that the ancient Accadian in which the Chaldean literature is written, is the most difficult language to decipher with which the human intellect has ever had to deal. Each, therefore, of the four points implied in the statement in **Dan.** 1. 3-5 is now seen to be an indication of the most perfect acquaintance with the customs and the literary pursuits of the times. Under the Persian empire the knowledge of those things rapidly disappeared; and under the Greek dominion they had subsided into oblivion. These three verses, then, constitute for the "critics" a difficulty of the first magnitude. **Daniel** cannot possibly belong to the time of the Maccabees, and it presents us, not with romance, but with statements which modern discovery has shown to be the best informed and most reliable history.

Professor Sayce has marred his recently published book by an ill-considered attack upon **Daniel**. This is the more to be wondered at that there is no book in the whole of Scripture which has been so steadily confirmed by the growing light cast upon Babylonian history and civilisation. Had he merely enumerated the points which, one after another have been definitely settled, to the confusion of those who have assailed this Book, and to the triumph of those who have maintained its Divine origin and authority, his readers would have been amazed and his own cavils would have been hushed.

He makes a point of the names assigned to Daniel and his companions. Now, the history of opinion regarding these and the other names in the book is significant. They were confidently declared by the "critics" to be Persian and not Babylonian. It was supposed that the knowledge of the Babylonian language was entirely forgotten when **Daniel** was written, and that the Persian itself had become a matter of such antiquity that its names and terms were taken as representative of the most ancient civilisation of Mesopotamia. This was certainly the case in the age of the Maccabees, as every reader of the Septuagint and of the Old Testament Apocrypha knows; and if **Daniel** had been written at that time, as was confidently declared by "criticism" to be undeniable, then nothing but gigantic blunders were to be expected. **It is now acknowledged on all hands that these names are largely Babylonian, and that those of Daniel and his friends are wholly so.** Is not that in itself a striking fact? The knowledge of the Babylonian had died out by the third century B. C. No writer of the Maccabean period, writing in the second century B. C., knew anything whatever of it. The "critics" themselves have proved this, and, because it was incontestable, they asked that judgment should be given against the claims of Daniel. They have, therefore, really established the claims of the book. For a very full knowledge of Babylonian is now seen to be undoubtedly in it; and, if that knowledge was not possessed in the Maccabean times, nor in the century that preceded them, then the book must have had an earlier origin than either. The "critics" have really proved too much for their own comfort; and, while attempting to demolish **Daniel** they have been cutting the ground from under their own feet.

But apart from the names themselves, there is something implied in the very giving of them. It is no part of our customs to change the names of

those who are appointed to public offices, or of those who have been received into royal favour; but it is plain that, if this book is to be believed, such was the custom in Mesopotamia. Not only is Daniel's name changed, but the names of all his companions are changed also. When we ask whether this was so, we receive another proof of the service which the Scripture (so often rejected and maligned) has been rendering to humanity when it is viewed merely as history. The Assyrio-Babylonian civilisation had passed almost completely out of sight; but here and elsewhere in Scripture it has been shown us as faithfully as one's form is reflected in a mirror. It was a custom common to Babylonian and Assyrian kings to give Assyrian names to foreigners who were received into favour and service. Assurbanipal placed an Egyptian prince, the well-known Psammetik, at the head of a province, and changed his name Nabusezi-banni. In changing the names of these Hebrew princes, Nebuchadnezzar was, therefore, simply following a custom established by his predecessors.

(To be Continued.)

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The International Lessons for September are connected with **the Babylonian Exile**. Their Topics are: "The Captivity of Judah"; "The Life-giving Stream"; "Daniel in Babylon"; and a "Review" for the Third Quarter of 1904. The selection of Topics is obviously made for homiletical reasons rather than for historical, literary or Biblical; but they may be made available for bringing out—(1) the great facts of the Captivity or period of Exile; (2) the central facts concerning Ezekiel and Daniel, the Prophets of the Exile; and (3) the plan and scope of the Books that respectively bear the names of these Prophets,—the facts essential to any proper understanding of the movement of Redemption during this period, preparatory to the Restoration at the end of the seventy years.

I. The Topic of the **First Lesson** for September is "**The Captivity of Judah**". The selected Scripture is **2 Chronicles xxxvi. 11-21**. It is usual to say that these verses conclude the words of the Chronicler, and that verses 22 and 23 are an appendix added by Ezra, or by a later hand from the opening of the book of Ezra. It is true that these verses contain a condensed statement of what is found in the opening of Ezra, concerning Cyrus and his decree, but it is equally

true that they are an essential part and the proper conclusion of the Chronicles. This will be appreciated by any one who understands the place of Chronicles and the contrast between it and the Book of Kings, as already set forth in the course of these Lessons. The latter, dealing with the Covenant of Jehovah with David and the Kings, as his successors, closes with the destruction of the Kingdom of Judah, in which that covenant was broken never to be reenacted except in a spiritual sense; while the former, dealing with Jehovah's covenant with His People, naturally reaches out in its conclusion and takes in the restoration of the Remnant, preparatory to the renewal of the spiritual covenant and the waiting for the Advent.

"**The Captivity of Judah**" suggests as subjects for special Consideration:

1. The Jewish and Gentile History of the Seventy Years of the Exile. This embraces: (1) The course of events among the Babylonians; and (2) The course of the History of the Jewish People during the same period.

This twofold history—which may for present purposes be best set forth together—is essential to the understanding of the places and mission of the two Prophets of the Exile, Ezekiel and Daniel, from

whom are drawn the Topics of the subsequent Lessons.

2. The Unfolding of the Scripture of the Lesson itself, as setting forth the greatness of the sin of the Chosen People in breaking with Jehovah, and the greatness of the destruction that followed.

If verses 22 and 23 be taken in, there is found in them an impressive lesson of **Jehovah's faithfulness in spite of the unfaithfulness of the Chosen People.**

(I.) **The Course of the Twofold History --Babylonian and Jewish--of the Period.**

The **Gentile History** furnishes the best setting for the contemporaneous history of the Chosen People. The history falls naturally into **three unequal divisions**, marked by different stages in the discipline of the Remnant of Israel and the preparation for their restoration to Jerusalem.

1. **The Period of Nebuchadnezzar's Control**, from the first conquest of Jerusalem, 606 B. C., to the accession of his son Evil Merodach, 561 B. C.

This was the opening period of the **active supernatural intervention by Jehovah**, in Prophecy and Miracle, in preparing for a later period of quiet instruction and influence.

"Of all historic figures" says Dr. Smith, "Nebuchadnezzar most strikingly represents the power of destruction. Like his own image on the plain of Dura, he towers over the ground he has cleared of every opponent from the Nile to the Euphrates. Above all, he had been the instrument in the hand of God to root out His people for their sins from the good land given to their fathers, but **he had yet to learn that he himself was subject to their God.**"

The story of Nebuchadnezzar's conquests and empire may be found in any good encyclopedia or compend of history. What is of interest here is **the way in which Jehovah taught the World-Emperor this lesson**, especially by the hand of Daniel, one of his Hebrew captives.

With the fall of Nineveh (probably 607 B. C.) the Babylonian Empire superseded the Assyrian. Nebuchadnezzar appears first as the general of his father, Nabopolassar, engaged in the conquest of Judea and in the carrying away of the

people of the land. An account of **the successive deportations** appears in the Lessons for August, beginning with that of 606 B. C., from which the commencement of the seventy years of the Captivity is usually dated.

In this **first deportation** (606 B. C.), Daniel and his companions were taken to Babylon, and their education begun in the Palace School.

In the **second deportation**, (following the revolt of Jehoiakim, and dated 599 B. C.) Ezekiel was taken among the captives to the river Chebar, and Jehoiachin the king and Shimei the grandfather of Mordecai and many leading Jews were taken to Babylon.

In the **third deportation**, following the destruction of Jerusalem (587 B. C.) in consequence of the rebellion of Zedekiah, Zedekiah and most of the remaining leaders were taken to Babylon.

Two Centers of Divine Influence were thus established—the one on the Chebar and the other at Babylon the World-Center—furnishing the spheres for the activity of the two Prophets of the Exile, Ezekiel and Daniel.

a. In the settlement on the Chebar, which became the scene of Ezekiel's activity, the Divine interventions took the prophetic form, and may be studied in the Book of Ezekiel. The Prophet's work was facilitated by the privilege granted the exiles to form a pretty complete civil and ecclesiastical organization, by means of which they kept in touch with the Temple till the destruction of Jerusalem, and the Prophet was afterwards able the better to continue the work of instruction and preparation for the future.

Ezekiel's call as Prophet came from Jehovah, 594, B. C., at about the age of twenty-five, five years after he was carried captive and seven years before the destruction of Jerusalem (587 B. C.). Zedekiah was then on the throne, and Ezekiel, in the prophecies in this year, began "to enforce upon the exiles at Babylon the same lessons that Jeremiah was teaching at Jerusalem" (Ezek. xvii. 11-21).

The prophecies of judgment upon the Nations and of the future glory of Israel, embraced in the later chapters of Ezekiel,

belong to the time after the Destruction of the Holy City, and were designed to meet the needs of God's afflicted people,—the Prophet's closing visions being perhaps occasioned by Nebuchadnezzar's second invasion of Egypt (placed at 571 B. C.).

b. **The Divine interventions in Babylon, the World-Center, in which Daniel figured**, were both prophetic and miraculous in the stricter sense.

This was **one of the critical periods**—such as the Exodus and the Advent—when multiplied miracles became a necessity in the Divine plan. Nebuchadnezzar was to be taught the Sovereignty of Jehovah the God of Israel, and the Chosen People were to be cured of their idolatry and prepared for the Restoration. The understanding of the supernatural occurrences recorded requires that these ends be kept in view: They are so timed as to produce the most profound impression upon both Babylonians and Jews.

The **first event**, the interpretation of the King's Dream of the colossal image (Ch. ii.), probably occurred 604 B. C., just as Daniel and his friends finished their education and probation, and when Nebuchadnezzar's first successes in the West had begun to open to him visions of World-Empire. It exalted the wisdom of the Jews as the representatives of Jehovah, above the learning and science of the Chaldeans which was supreme in the world of that age. It mapped out the future for Nebuchadnezzar, and led him publicly to acknowledge Jehovah to be "the God of gods", and to place Daniel and his friends at the head of civil affairs where they could protect their captive brethren.

The **second event**, the setting up of the Colossal Idol in the plain of Dura to his god Bel-Merodach (Ch. iii.), for all the world to worship and the events connected with it, probably occurred after the destruction of Jerusalem and Nebuchadnezzar's more complete conquest of the West and consolidation of his dominions, say about 588 B. C., when his marvellous successes had effaced the impression of the first great miracle. It cast contempt upon the claims of Bel-Merodach before all the world, and upon the implied claim of

the King to deity; and showed the absolute safety of the faithful among the Chosen People in Jehovah's hands. It led Nebuchadnezzar to issue to all nations a **decree of destruction** against any one that should utter a word against the God who could afford such deliverance, and to promote still further the friends of Daniel in Babylon.

The **third event**, the seven years madness of Nebuchadnezzar and his recovery (ch. iv.), doubtless occurred after the completion of his conquests and the beautifying and enriching of Babylon with the spoils of the world. It would thus come within the last decade of his reign, 567—561 B. C.; and, as his dominion was established again after his recovery and before his death, probably from 570 to 563 B. C. Intoxicated with the magnificence of his own achievements in building Great Babylon, in an outburst of pride and exultation he proclaimed himself the author of all these things, and ignored the Most High the God of heaven and earth. The Divine judgment, the madness and the recovery were made to the last degree impressive by Nebuchadnezzar's sending forth, before the close of his life, in his own Imperial Rescript, a full account of them "unto all people, nations, and languages, that dwell in all the earth". These events and the Rescript resulted in the further exaltation of Daniel and the Hebrew influence, and the end of the reign of Nebuchadnezzar found him **acknowledging the absolute sovereignty and the sole supremacy of Jehovah the God of the Hebrews**.

"Assuredly Nebuchadnezzar is the grandest of all despots; but the climax of his grandeur is seen in his publishing the history of his own humiliation, **in order to give glory to the Most High God**" (Smith).

2. The Period of Silence in the Biblical History, from the accession of Evil Merodach the son of Nebuchadnezzar to Belshazzar and the Fall of Babylon, from 561 to 540 or 538 B. C.

There is thus a **gap of twenty-three years** between the conclusion of chapter iv. and the opening of chapter v.

This was a **time of quiet instruction and influence**—mainly unrecorded—at the two centers of Captivity, in which the

personal presence of Ezekiel and Daniel counted for much in preparing the Remnant for their future. Indeed, we learn that, although Ezekiel disappeared early from the recorded history, Daniel continued in a position of influence during all this period and down to the reign of Cyrus. See Daniel I. 21.

What is known of this time is derived from **Jeremiah**, whose prophecies of this period are almost as definite as histories, predicting "that all nations should serve Nebuchadnezzar, and his son, and his son's son, until the very time of the end came" (Jer xxv. ii. 7; 2 Chron. xxxvi. 20); from **the secular historians**, Berosus, Herodotus, Ctesias, Josephus, etc.; and from **the scanty inscriptions** on the monuments.

The main facts derived from these sources may be briefly summarized:

Evil Merodach succeeded his father Nebuchadnezzar in 561 B. C. It was on his accession that Jehoiakin, the last of the line of David, was released from imprisonment, and after nearly forty years accorded a place of honor (2 Kings xxv. 27-30; Jer. lli. 31-34). At the end of two years Evil Merodach was deposed by his sister's husband, **Neriglissar**. The usurper reigned but a short time, and seems to have been succeeded by his son **Laborosoarchod**, who lost his life by a conspiracy. It was during the reign of Neriglissar that **Cyrus the Great began the work of laying the foundation of the Persian Empire** (568 B. C.), dethroning Astyages, the last king of Media, and taking the rule over the Medo-Persian Empire (about 563 B. C.) and devoting the succeeding years to the extension and establishment of his dominion over Western Asia, preparatory to the final death-grapple with the last of the Babylonian kings whose Empire he was to absorb (538 B. C.) in the completion of his World-Empire.

In the meantime the house of Nebuchadnezzar had been restored to the throne of Babylon, on the death of the usurper Laborosoarchod, in the person of Nabonedus the grandson or great grandson of Nebuchadnezzar, and the last king of Babylon (555 B. C.), who associated with himself in the closing years of his reign his son **Belshazzar** (546 to 538 B. C.) as king of Babylon.

3. The Period embracing the Close of

the Captivity, the concluding years of the reign of Nabonedus (and Belshazzar in Babylon) and the opening years of Cyrus and the control of the Medo-Persian Empire (640 to 529 B. C.).

This was **the concluding period of the active supernatural intervention of Jehovah**, in miracle and prophecy, through Daniel, in bringing the Captivity to a close. The chief secular figure is **Cyrus**, who comes forward to fulfil the prophecy made concerning him by name, by **Isaiah**, two centuries before (See Isa. xl. — xlviii.). **The Scripture record** of this period is mainly concerned with the Divine preparation of the Chosen People for the return to Jerusalem and the future. The main events can barely be put into relation with the history.

a. There are **the events leading up to and accompanying the Fall of Babylon**. They disclose the hastening judgment and destruction of Babylon, the Great Destroyer, and the deliverance of the Chosen People, with the rise of the future World Powers, culminating in the establishment of the Universal Kingdom of Messiah.

The first vision of Daniel, that of the Four Beasts (the coming World-Powers) and the Judgment (Daniel vii.), occurred in **the first year in which Belshazzar was associated with his father Nabonedus** as king over Babylon, 540 B. C. Like the dream of Nebuchadnezzar (Daniel ii.), the subject of which is the same, this vision discloses the supremacy of Jehovah over all World-Powers.

The second vision of Daniel, that of the Ram and the He-Goat, (the Medo-Persian and Græco-Macedonian Powers, Daniel viii.), is assigned to **the third year** of the joint reign of Belshazzar with his father, 538 B. C. The Babylonian Empire is hastening to its fall.

The third event, in the order of time, Belshazzar's Feast and the handwriting on the Wall (Daniel v.), occurred on **the night of the Fall of Babylon**, in 538 B. C. The Feast was turned by Belshazzar into a public and ostentatious desecration of the sacred vessels that Nebuchadnezzar had carried away from Jehovah's Temple to Babylon, in drinking to the glory of the idols; and swift judgment followed, heralded by the writing on the Wall. Dan-

iel and his God were vindicated and again exalted. That night the general of Cyrus took possession of the City, and the glory of Babylon came to an end. The destruction of Jerusalem was avenged, as the prophets had so often and clearly predicted.

b. There are the events following upon the Fall of Babylon and leading to the restoration of the Captives to Jerusalem.

First in order, the Testing and Vindication of Jehovah's Power by the Deliverance of Daniel from the Lion's Den occurred **immediately after the conquest of Babylon by Cyrus, 538 B. C.** **Darius the Mede** appears to have been retained by Cyrus as ruler of his Median dominion, where he remained until his death a year or two later. Daniel's recent exaltation led to a conspiracy of the heathen leaders and governors to destroy him. It took the form of a proposal to deify the king (who by Persian law was the representative of Ormuzd), and so reach and destroy Daniel through his fidelity to his religion.

The supremacy of Jehovah was again publicly vindicated, and Daniel more highly exalted than ever before.

Second in order, the Vision of the Seventy Heptads of years, **mapping out the Future of the Jews** to the Advent of Messiah (Daniel ix.), belonged to **the first year of the rule of Darius** under Cyrus, 535 B. C. Suggested by the prophecies of **Jeremiah**, it doubtless had to do, along with the other supernatural events recorded, with directing the attention of Cyrus and the Hebrew captives to the prophecy of Isaiah, already referred to. It occurred soon **after the deliverance of Daniel from the Lions**, and came as a direct answer to prayer for the Restoration of the People.

Third in order, the Vision of the Angel, and the Revelation **mapping out the World's Future** to the Final Consummation, belonged to **the third year of Cyrus, 534 B. C.** In the meantime **the Decree of Cyrus for the return of the captives had been issued in 536 B. C.**, after the death of Darius, and the work of rebuilding the Temple had begun. Its hinderance by the Samaritans, recorded by Ezra, was the occasion that called for this new and universal revelation for the encouragement of the disheartened People.

This twofold history of the seventy

years is thus seen to be connected with the preparation of the People for Restoration to Jerusalem, and to be essential to the understanding of the Lessons concerning the Prophets of the Exile, and the Return of the Captives and the establishment of Jerusalem as the religious center for the future.

(II.) The Unfolding of the Scripture of the Lesson. — 2 Chronicles xxxvi. 11-21 (or 23).

1st. Study the Greatness of the sins that brought the Judgment and the Exile. — verses 11-16.

This is a most remarkable summary of **the sins of the King and of the Priests and People**, showing the completeness of the breach of every covenant obligation, and of the moral and religious corruption.

a. The catalogue begins with **the sins of King Zedekiah** (vv. 11-13.). The "Critics", are inclined to dwell "on the weakness of the King" and to minimize his "wickedness". It is true that he was comparatively young at his accession, yet he had arrived at years of maturity (v. 11), and there is not a whisper of his "weakness", but rather emphasis on his "wickedness" and the fact that **the initiative in it was his own** (v. 13); i. e., he was leader, and not simply led, in the career of iniquity.

The writer of **Kings**, in his account of the first three successors of Josiah, touches briefly upon the swift downward course, and dwells more fully upon the career of Zedekiah as the culmination of evil and judgment. In a way more summary still **the Chronist** depicts the ungodly practice of the first three of these kings, devoting not more than four verses to any one of them, and having for none of them any word of praise, or acknowledgment; while he reports a little more fully the career of Zedekiah, but "only to exhibit the ungodliness and perversity, carried out to the end, of the course of both king and people," "as the cause of the inevitable judgment (see vv. 13, 16)., and to display the contrast between this course and the incessant but always ineffectual cries of admonition and warning coming from the Prophet Jeremiah" (see vv. 12, 21).

The **first count** against Zedekiah is the general one, that **he gave himself to evil in the presence of "Jehovah his God"** (v.

13), to obedience to whom he was bound by the Royal Covenant that had been restored by Josiah. This took in the entire eleven years of his reign, 598--587 B.C.

The **second count** is the specific one, that **he had rejected and repudiated Jeremiah**, the representative of the Covenant when sent to him with special messages from Jehovah (v. 12).

The **third count** was, that **he had rebelled against Nebuchadnezzar** to whom he had sworn by God to be loyal, and to whom Jehovah had by the prophet Jeremiah charged him to be loyal (v. 13). See Jer. xxi., also xxxvii., and Ezek. xvii. 11-21.

The **fourth count** and the culmination of all was, that **he set himself with all his energies against "turning unto Jehovah the God of Israel"**, by whose grace and authority he reigned (v. 13). He had filled the measure of his iniquity.

b. The catalogue of evils that brought destruction continues with **a summary account of the sins of the Priests and the People against their religious Covenant with Jehovah.**—vv. 14-16.

The **first charge** against them was, that **they gave themselves with all energy to the basest heathen idolatry** (v. 14). In this great transgression, which was peculiarly heinous in the sight of Jehovah, the One Only God, the leaders of the People were those who should have led them in the true worship of Jehovah,—the Chiefs of the twenty-four Levitical Courses (see 1 Chron. i. 3-19), and the High Priests (Ezek. viii.).

The **second charge** was, **the desecration of the Temple of Jehovah** which He had hallowed at Jerusalem (v. 14). **Ezekiel** will help fill out the picture of the **abominations practiced** side by side with the formal worship of Jehovah in the Temple: "the seventy elders offering incense to representations of bestial gods pictured on the walls of the cellars beneath the Temple courts" (Ezek. viii. 7-12); "the picture of Hebrew women in the Temple courts waiting for the Babylonian god Tammuz" (Ezek. viii. 14); the picture of "sun-worshippers, with their backs to the Holy Place bowing to the sun at the very door of the Temple" (Ezek. viii. 16). This picture is confirmed by Jeremiah vii. 9-11; xxi.

11-14. The extreme had been reached, in the rush after "all the abominations of the heathen".

The **third charge** grew out of **their deliberate and violent rejection of Jehovah, His grace, His messengers, and His covenant** (vv. 15, 16). Every word in these verses adds to the strength of this indictment from Jehovah the God with whom their fathers had covenanted. Every prophet had been sent in whose sending there was any hope, especially in the later time Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel; and they had heaped every indignity upon them. Sinning against such grace and light and privilege **their case had become hopeless, remediless**, in view of the wrath of Jehovah against them.

King and priests and people were all borne down under a crushing burden of guilt.

2nd. Study the Greatness of the Divine Judgment that followed this accumulated burden of guilt.—verses 16-21.

The punishment with which Jehovah followed the evil was **commensurate with the sin and corruption**, and blotted out the Jewish Nation as a Nation. It is hard to conceive of so complete a portrayal as is here given in six short verses, or of a more exact and literal fulfilment of prophecy, culminating in that of Jeremiah concerning the 70 years.

a. **The judgment in its wide sweep** (vv. 16-20).

Nebuchadnezzar, King of the Chaldeans, the type of destructive power, was Jehovah's agent in the work of destruction (v. 16). He mercilessly slew the inhabitants of every class and age, putting to the sword the young men in the very Temple which they had desecrated, and in which they had taken refuge (v. 17). See Ezek. ix. 6, 7; Lam. ii. 7, 20.

He removed all the vessels and treasures of the Temple of Jehovah that were left when it was despoiled in the time of Jehoiachin (2 Chron. xxxvi. 10), and of the princes and King, to Babylon (v. 19). According to the list—given in 2 Kings xxv. 13, 17; Jer. lii. 17-23—they seem to have been mostly of brass. What became of **the tabernacle, the ark and the altar of incense** is not known, although, according to the **Apocrypha**, Jeremiah is said to

have hid them in a cave. It is more probable that they were burned with the Temple. The ark here disappears from history.

The Chaldeans burned all the Temple and the palaces and destroyed the walls and the treasures of the City. (v. 19). "Ezekiel (x. 2) pictures the angels of Jehovah with both hands full of fiery coals, scattering them over the City", and Jeremiah had often prophesied of this fiery judgment that swept away the mass of evil and pollution (Jer. vii. 14, 15; xxi. 10; xxxiv. 2, 22; xxxviii. 18, 23).

"The remnant from the sword" Nebuchadnezzar carried away to Babylon to be slaves to himself and his successors till the reign of the kingdom of Persia, beginning with Cyrus, 539, B. C. (v. 20). For the closing history of Judah and the numbers carried away in this and the other deportations, see July issue, p. 39.

b. The Purpose of the Judgment. (v. 21).

This sweep of Judgment was in order to the fulfilment of the prophecy of Jeremiah (xxv. 11; xxix.—10), that the land should be waste and desolate for seventy years (v. 21).

That this was an expiation or requital for the neglect of the sabbatic year as taught in Lev. xxvi. 34, may be regarded assumed, though not explicitly taught, here. It may be shown that for 490 years the Jews had neglected to give the land rest, so that there were just seventy years of arrears. "Those arrears of rest which had been accumulating by the neglect of the sabbatic year—an institution which served perhaps beyond any other to test the faith and obedience of the people; but which they, in their impiety and covetousness, had neglected"—were now required to the full. The people were thereby taught that God will have His own,—another form of the Old Testament lesson, that obedience is the way of life.

3d. Study the return from the Captivity under Cyrus.—vv. 22, 23.

This has already been seen to be a condensation of the opening passage in Ezra, and a fitting conclusion of the record in Chronicles. The writer of Kings, as the representative of the Royal Covenant with David, finds the paramount

interest in the personal fate of the King; he accordingly closes his record with a notice of the release of the captive king Jehoiachin (2 Kings xxv. 27-30). The Chronicler representing on the other hand the Religious Covenant with the People, and "bearing on his priestly heart the fortune of the whole People, not merely of the Royal House", closes with a notice of "the cessation of servitude in a foreign land by the gracious edict of Cyrus". Concerning this conclusion of the Chronist we cite the words of Lange:

"As he had set forth immediately before the divinely decreed and prophetically attested necessity of a servitude of seventy years, to compensate for the past neglect of seventy sabbatic years, so he cannot but point, at the close of his work, to the final fulfilment of this prediction. The internal organic connection of this closing notice, by which the fair perspective opens into a new and more fruitful beginning of the history of the Covenant People after the Exile, with that which was recorded immediately before concerning the last kings before the Exile and their downfall, is as clear as day, and precludes any such opinion as that the contents of verses 22, 23 stood originally only at the beginning of Ezra, and was afterwards added at the close of our work by a later hand".

The Book thus closes with the greatest Old Testament lesson of the faithfulness of Jehovah to His Covenant in spite of the unfaithfulness of the mass of His People.

II. The Second Lesson for September is entitled "The Life-Giving Stream". Its Scripture is Ezekiel xlvii. 1-12. The prophecy was uttered at Tel-Abib on the River Chebar about the middle of the period of the Captivity. The knowledge of its place in the Book and its plan is essential to its understanding.

1. Take up the Prophet Ezekiel and his Book as a Preliminary Study.

1st. Ezekiel's Prophetic Place and Career.

The outward facts require only brief consideration here, as the main facts are accessible in any Bible Dictionary or Biblical Introduction.

Each of the four Great Prophets most closely connected with the Captivity had

his peculiar mission. In them we have **the fourfold Old Testament Gospel**. **Isaiah** unfolds the great future of the Servant of God to the Restoration to Jerusalem and the final consummation. **Jeremiah**, the prophet of the Death Struggle of Judah, is the melancholy messenger of warning, judgment and destruction, lifting up his voice in the presence of the Temple. **Ezekiel**, the choleric and imaginative Prophet of the Exile, takes up the message of Jeremiah far from the Temple and among those already carried captive to Babylonia on the river Chebar (he was carried away at the same time with Jehoiachin, 599 B. C.). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in His time,"—so runs the preaching of both. As Calvin has said: "God has made Jeremiah and Ezekiel the instruments of arraignment the Jews as guilty, and of holding up before them the sentence of condemnation".

So the **Culwer Handbuch**, taking into account the later messages of Ezekiel, says of **the three**: "Ezekiel forms with Isaiah and Jeremiah a glorious triad. While Isaiah exhibits the Servant of God marching along in exalted greatness, and Jeremiah exhibits him gently admonishing, silently suffering, Ezekiel is the one who, in the first place, breaking in pieces the hard hearts with the hammer of the law, represents the strict, inexorable judge, but thereafter, pouring soothing balm into the open wounds, approves himself as the healing physician. Faith, love, hope, would be a suitable inscription over these three prophetic books also".

Or as **Baumgarten** suggestively brings out the contrast: "As Isaiah has the calling to bring the word of Jehovah to Israel at the time when the necessity of the judgment of the captivity to be suspended over them had publicly manifested itself, and as Jeremiah discharged the prophetic office when this great and fearful turn of affairs burst forth upon the city of Jerusalem and the house of David, so Ezekiel has the prophetic calling to introduce personally the stiff-necked house of Israel into their thousand years' school of trial—into the wilderness of the heathen".

Daniel, the fourth and additional greater Prophet, had a mission parallel with that

of Ezekiel' in the reference of their labors "outwardly upon the heathen. What is the case with Daniel in an extraordinary way and in subordination to his official position in the world-empire of Nebuchadnezzar, that is Ezekiel's ordinary calling and office. **** Ezekiel encounters the heathen symbolism of Babylon, just as Daniel encounters the heathen magic of the Chaldeans" (**Lange**). **Both Ezekiel and Daniel labored**—the one on the Chebar and the other in Babylon—to **prepare the way for the Restoration of a Remnant of the Captives to Jerusalem when the seventy years should be fulfilled**.

Ezekiel's mission and messages were colored by the fact that he was of **priestly descent**. While it was part of Daniel's task to prepare the World-Rulers to be the protectors of the Remnant and to restore them in due time to Jerusalem, it was part of Ezekiel's to prepare for the religious restoration and worship.

His divine commission (Ezek. i.—iii.) gives a glimpse of what may be called the program of his career. The divine appointment is, "not merely that he is to be a prophet in the exile, but rather that he has to represent the glory of Jehovah in the exile. This is the key to his prophetic labors in their strictest individuality".

2nd. An Outline View of the Book of Ezekiel will show the place and meaning of the Lesson.

Three Stages in the unfolding of the Glory of Jehovah give the Principal Parts of the Book. That glory manifests itself, **first**, in prophecies of Judgment. These prophecies began with his prophetic call, 594 B. C., five years after he was carried captive, and were continued for seven years, to the destruction of Jerusalem, 587 B. C. They cover the closing years of the reign of Zedekiah, and occupy just half the Book (chs. i. xxiv.).

There follows, **secondly**, a period of Silence concerning Jerusalem, in which the prophet turns to the Glory of Jehovah as about to be manifested in connection with the surrounding heathen nations.

This period of silence furnishes a transition, **thirdly**,—to the later prophecies of the Mercies of Jehovah toward His People in the World.

The **Divisions** thus arrived at, suggested in Lange, are as follows:

Division First.—The Glory of Jehovah as manifesting itself in Prophecies of Judgment and Destruction upon His People.—Chapters i.-xxiv.

I. The Divine Call and Mission of Ezekiel.—Chs. i. 1-iii. 11.

II. The First Execution of the Divine Commission.—Chs. iii. 12-vii. 27.

III. The Subsequent Execution of Divine Commissions.—Chs. viii.—xxiv.

1. The Vision of Judgment.—Chs. viii.—xi.

2. The Signs of Judgment, in the King's Departure and the Bread and Water.—Chs. xii. 1-20.

3. The Near Execution of the Punishment.—Chs. xii. 21-xxiv. 27.

Division Second.—The Glory of Jehovah as manifested in the Judgments predicted against the Heathen Nations (in the Silence concerning Jerusalem).—Chs. xxv.—xxxii.

Division Third.—The Glory of Jehovah's Kingdom, as manifested in Prophecies of Mercies toward His People in the World in the Restoration.—Chs. xxxiii.—xlvi.

I. The Renewal of the Divine Mission of Ezekiel.—Ch. xxxiii.

II. The Divine Promises, opening up the Glorious Future of a Restored and Renovated Nation.—Chs. xxxiv.—xxxix.

1. The Shepherd Care of Jehovah over His Spiritual Flock, instead of the Neglect and Ill-treatment of their Unfaithful Religious Shepherds.—Ch. xxxiv.

2. Jehovah's Deliverance of the Nation from the Enmity of their immediate Heathen Neighbors (typified by the blood-thirsty hatred of Edom).—Chs. xxxv.—xxxvi.

3. The Requickening and Reunion of Israel as the Covenant People (set forth in the Vision of the Valley of Dry Bones and the Symbolic Action of the Two Sticks).—Ch. xxxvii.

4. Universal Dominion over the Heathen World (typified by Gog and Magog).—Chs. xxxviii.—xxxix.

III. The Great Closing Vision of the Glory of Jehovah's Universal Spiritual Kingdom.—Chs. xl.—xlviii.

1. The Vision of the Restored Temple

and its Service, symbolizing the blessings Jehovah has in reserve for His People in the Future, including the Gospel Dispensation.—Chs. xl.—xlv.

2. The Vision of the Holy City and Land, as the Seat of Jehovah's Throne the source of the (Living Waters) Blessings of Salvation, and the Center of a Renovated World.—Chs. xlvii.—xlviii.

2nd. Take up the Study of the Scripture of the Lesson, in the Light of Ezekiel's Prophetic Mission.—Ch. xlvii. 1 12.

The Lesson is a fragment of a fragment of the Third Division of the Book of Ezekiel, that in which the glory of Jehovah is manifested in the future Restoration and Renovation, and especially in the Messianic Kingdom.

The following Points are suggested for guidance in the Study.

1. Note the growing **Comprehensiveness of the Prophet's View of the Kingdom** in these final Prophecies of the Book (Chs. xxxiii.—xlviii.).

In Chapter xxxiii. is the **renewal** of the Divine mission of Ezekiel as he enters upon his second period of activity for Israel. He is set as a **Watchman** to warn the People and to encourage them in view of the future awaiting the faithful. His first message is to **the individual**, and concerns "the alone self-guiltiness" of each man, and the personal responsibility to God not to be escaped. This is the clearest Old Testament note of **individual accountability**, and there is nothing clearer in the New Testament. In Chapter xxxiv. Jehovah's Shepherd Care is directed to **Israel as His special flock**. In Chapter xxxv. and xxxvi. is the deliverance of **the Nation** from their nearer foes. In Chapter xxxvii. is the requickening and reunion of **the Covenant People** for their future mission, which is set forth in Chapters xxxviii. and xxxix. as the **universal dominion** over the heathen world.

In the Closing Vision (Chs. xl.—xlviii.) is portrayed the glory of **Jehovah's Universal Kingdom** in its sweep of blessing to the Consummation of all things in the Gospel Dispensation.

The Scripture of the Lesson contains the final glimpse in this great outlook of promise, hope and victory for the King-

dom. The symbol of **the River of Living Waters**, flowing out of the Temple and from under the Throne of Jehovah, suggests the other points for consideration.

N. 2. **The Flowing of the River, Illustrating the Expansiveness of the Kingdom.**—Ch. xlvii. 1-5.

The angel shows the Prophet the Stream issuing from the Temple and the Throne of Jehovah, and by its own power of self-increase becoming first ankle-deep, then knee-deep, then waist-deep, and finally an impassable river. This outflow and onflow of the waters, in increasing strength, is an apt image of the Messianic salvation, increasing and expanding as it moves onward, and was peculiarly fitted to correct the narrow and restrictive notions of the Jews.

This expansive character is **an essential feature** of the Kingdom, as shown by the teaching of the Scriptures. In Abraham **all the nations of the earth** were to be blessed. In Ezekiel xvii. 22-24, the Prophet sets forth the same truth "when speaking of the future Head of the Divine Kingdom under the image of a little twig, plucked from the top of a cedar of Lebanon, and planted upon a lofty mountain in Israel, and not only growing and taking root there, but as winning the regard of all the trees of the field, and gathering under its ample foliage beasts of every kind and birds of every wing." The Great Commission sends the Apostles and the Church out **to all the World** with anticipations of final conquest; and the summons to Universal Evangelism with which John closes the Revelation is simply a final word of emphasis upon **a Gospel of world-wide reach**. The progress of Christianity in all ages has been simply in fulfilment of the prophecy implied in all this teaching of Scripture.

L 3. **The Fruitfulness resulting from the Flowing River, illustrating the Life-giving and Beneficent Influence of the Kingdom.**—vv. 6-12.

The transforming power of this great Life-giving River—making fruitful the whole wild and desert region outside Jerusalem taking in even the Dead Sea—aptly symbolizes the power to be exercised by the Divine religion in the future, as the source of all blessing, elevation and

progress among men. The water, "was to flow forth with healthful and restorative energy, even upon the waste and dead places of the earth, and invest them with the freshness of life and beauty."

In the New Testament Christ represents Himself as **the Water of Life**, and John in the Revelation introduces "the pure River of the Water of Life" as one of the great features in his vision of the New Jerusalem.

4. **The Reason for the transforming Efficacy of this Gospel River of Salvation, —because its waters issued out of the Sanctuary of Jehovah.**—v. 12.

In the Revelation the "pure river of the water of life" proceeds "out of **the throne of God and the Lamb**" (Rev. xxii. 1); and John's description reproduces and expands the features embodied by Ezekiel in this verse.

As one has said, "The gracious dominion of God and the Lamb is the source of all the life and bliss of heaven". Equally true is it that it is the source of all the life and progress and blessedness in this world. Salvation comes from "**the throne of God**"; it is simply the restoration of the dominion of God over man, or of man to obedience to God. It comes from "**the throne of the Lamb**"; obedience to God is attained through obedience to the Atoning Christ as Lord. As all evil comes from **sin**, which is disobedience to God, so all good comes through returning obedience to God.

The New Testament explains this symbol of the River of Life by **the Holy Spirit**, Who is sent forth by the Father and the Son, and by whose regenerating power alone the world of sinners is to be saved. See John iii. and xvi.

God, as Father, Son and Holy Spirit, is thus seen to be **the source of the saving efficacy of the Divine Religion of Redemption**, and the sufficient reason for believing that this Vision of Ezekiel will be realized. The extent to which it has already been realized may best be learned by a study of **the progress of the Christian Church through the ages, and especially of the progress of missions during the last century**. That **the Head of the Church** calls for its immediate realization is clear from

the fact that He has placed in her hands everything needed for this end.

III. The Topic of the **Third Lesson** for September is "**Daniel in Babylon**". Its Scripture is **Daniel i. 8-20**. The Lesson has been selected, not so much for its bearing upon the purpose of God in redemption as set forth in the Book of Daniel, as for its homiletical value as furnishing the basis for a Temperance Lesson. So the subsequent Lessons taken from Daniel (for October) are not so selected as to give an intelligent view either of the drift of the Book or of the unfolding of the purpose of God. The teacher will be called upon to supply this deficiency.

The historical setting of the main events in the prophetic careers of Ezekiel and Daniel has already been indicated in the outline given (in the opening lesson for September) of the Twofold Course of History Babylonian and Jewish during the Captivity. **Two subjects** remain for consideration:

(1.) The Prophetic Place of the Prophet Daniel and the Purpose and Plan of his Book;

(2.) The Unfolding of the Scripture selected for the Lesson in its relations to the Prophet's Career and Book.

1st. Daniel's Prophetic Place and his Book. The Prophet's Place in the Movement of Redemption is Unique.—The two Prophets of the Exile—Ezekiel and Daniel—sought to save a Remnant of the Captives from idolatry and destruction and to prepare them—through repentance and return to obedience to the Law and to loyalty to their Covenant with Jehovah—for **restoring the Temple as a Religious center for the World, where they should wait for the Advent of the Messiah. A two-fold work for the captives needed to be done, at the Two Centers of Captivity, on the River Chebar and in Babylon the seat of World-Empire. In the former community, comparatively rural in character, where the immediate if not entire object of the work was to influence the captives themselves, the mission of Ezekiel was accomplished through the word of God in prophetic instruction, without the accompaniment**

of miracle in the strict sense. In Babylon, where the main object was to influence the World-Empire and prepare the World-Ruler for intervention, and aid in the protection and restoration of the Captives, the mission of **Daniel** was carried forward by means of **the most remarkable supernatural manifestations both prophetic and miraculous.**

The two Jewish Colonies on the Chebar and in Babylon, doubtless included **the best elements** that had been saved from the wreck of Judah and Israel. The **first object** of the two prophets was to make ready **the best of the best to take part in the new Messianic movement** to be started at Jerusalem, at the end of the seventy years of Captivity.

Daniel was the Divinely appointed instrument of Jehovah in the last of the great outbursts of supernatural power and glory that marked the special crises of the Old Dispensation. The special mission of the Prophet and his Book had to do with **the deliverance and restoration of a Remnant of the Chosen People and their preparation for the future. The manifestations of supernatural power** made through him gave him **a unique place of influence in Babylon**, the center of World-Power, and enabled him so to glorify Jehovah before the Heathen World-Empire as to compel repeated public acknowledgement of the supremacy of the God of Israel in the World, and to command the aid of the World-Emperors in the return of the faithful Remnant to Jerusalem. His **Book** in its inspired record of the Divine interpositions and revelations **prepared God's people for their future** as nothing else could have done. Its Apocalyptic Outline of World-History to the time of Messiah was the fitting guide of the restored people in waiting for the Advent. Its special revelation of a Definite Chronology, fixing the date of the Advent, shaped the hopes and history of the Jews until that event.

The plan of the Book of Daniel is easily grasped.—Its **Divisions** are suggested by the aspects of the Prophet's career and work. They will be unfolded more completely in a subsequent issue. For present purposes the Book may be

considered as made up of an **introduction** and **Two Main Divisions**.

Introduction.—The preparation of Daniel for his Supernatural Mission at the center of the World-Empire.—Ch. i.

This includes his removal to Babylon in Nebuchadnezzar's first Deportation, 606 B. C., and his successful training in the Palace School, along with his three Friends, to become a personal Attendant upon and Minister to the King, and the Providential Agent in controlling the Destinies of the World-Empire in the interest of Jehovah's Purpose and People.

Division First.—The Exaltation of Jehovah in the sight of the Heathen World mainly through Divine Revelations to Daniel at the Court of Babylon—above all other Gods and Powers, thereby preparing for the protection and restoration of the Captive Jews.—Chs. ii.—vii.

In this Division, in connection with remarkable dreams and revelations, is set forth the development of the universal World-Powers hostile to the Chosen People, in four successive Empires, and the erection of the everlasting Kingdom of God that should annihilate them—the supremacy of Jehovah being throughout exalted above all other Gods and powers.

Second Division.—The Revelation to Daniel, and through him to the Captives in Babylonia, of the truth specially needed to prepare them for their return to Jerusalem and their further Mission,—giving the Historical Perspective and Definite Chronology of the Messianic Future.—Chs. viii.—xii.

This Division unfolds, with more precise explanations, the relations of the successive World Monarchies to the Kingdom of God in Israel until the Advent. In particular it furnishes a Chronology giving the definite dates of the great events in the future of the Chosen People,—the Restoration, the Advent, the Crucifixion. It mapped out the future, so to speak, for the guidance of the Chosen People in fulfilling their new mission from Jerusalem.

2nd. Take up the Scripture of the Lesson in the light of this view of Daniel and his Mission.—Ch. i.

Studied for homiletical purposes, as a **Temperance Lesson** the teachings are obvious,—of the nature and tests of temperance, and of its advantageous results in improved health and mental power and in increased influence and long life, as commending it especially to the young.

This passage as has been seen stands in the Scriptures as a record of the **Preparation of Daniel for his Supernatural Mission** for the Jewish Captives and the Kingdom of God, at Babylon. This is the essential thing to be kept in view. The record is brief, but, like all such records in Scripture, remarkably comprehensive.

The following points may help in the study of the narrative:

1. **The Selection of Choice Jewish youth, among whom Daniel ranked first, and their entrance upon a course of training.**—Ch. i. 1—7.

(1) This is the first deportation to Babylon by Nebuchadnezzar, 606 B. C., when Jerusalem was first besieged and Jehoiakim slain. With this the Captivity begins (v. i.). Only part of the sacred vessels of the Temple were carried away at this time. Mark the emphasis put upon Nebuchadnezzar's carrying them into "**the house of his God**," "**into the treasure-house of his God**" (v. 2). It was a deliberate claim of the supremacy of Bel-Merodach over Jehovah. This challenge of Jehovah the Book of Daniel meets, to the utter discomfiture of all the Heathen Gods and Powers. The importance of these vessels appears in the later narrative (Ch. v. 2, 23).

(2) The King himself directed the selection of certain youthful Jews of noble rank for training to service at his royal court, decided upon the course of instruction and made provision for their support for three years (vv. 3-5).

The selection was based upon high rank, physical perfection, intellectual ability and completeness of culture. They were the best of the best.

The course of instruction may be looked upon as embracing all that higher literary and scientific knowledge in which the Babylonians surpassed the Jews, and especially the wisdom and learning in which the Chaldeans were the pioneers,

and leaders. See the discussion of the later discoveries of the supremacy of the Chaldean learning and science, in the address by Rev. John Urquhart, printed in this issue.

Ample provision was made by the King for their support during the three years of training.

(3.) Daniel and his three friends, as meeting the conditions of the King, were among those selected, and their names were changed, in accordance with Babylonian custom (vv. 6, 7.).

2. **The resolute faith and obedient devotion of these four young Jews to Jehovah** was shown by their self-denying request, which the Chief Eunuch reluctantly granted.—vv. 8-16.

The results of their self-denial are fully brought out in the text. This is not however the main point. "Our admiration is not enlisted in behalf of the abstinent diet, the fasting, the mortification of self, on the part of these youth, but finds something grand and morally important in the **active trust in God, and the faithful obedience to God**, that are displayed in those self-denials" (Lange).

The reason for their abstention from the food from the King's table doubtless (as the words of Daniel in verse 8 indicate) arose from the fact of "the heathenish custom of consecrating each meal by offering a portion to the gods." Theirs was "the truly **religious motive** of remaining faithful and devoted to their covenant God Jehovah, and to avoid their being implicated in any degree whatever in the idolatrous practices of their heathen masters."

3. **The added extraordinary Divine Endowments of Daniel and his Companions.**—v. 17.

In a sense, all wisdom, even in worldly concerns, is a gift of God, but beyond this there were **special and great endowments** to fit these Hebrews for their mission. To the other three in common with Daniel, God gave "knowledge and skill in all learning and wisdom," i. e., "in all literary knowledge, acquaintance with literature, erudition." In the case of Daniel God added the greater gift of "**understanding in all visions and**

dreams", which fitted him for his more important mission.

"This was clearly a **miraculous gift**, which was intimately connected, with his **prophetic charisma** but must not be confounded with it; for the skill to interpret the dreams and visions of others is certainly different from the gift of seeing prophetic dreams and visions in person. Still, as the second half of the book shows, the possession of the latter faculty by our prophet presumed the existence of the former; just as in the New Testament the divinely bestowed power to interpret and prove spirits goes hand in hand with the power to speak in tongues and prophecy, in the case of the truly great bearers of the Divine Spirit, e. g., St. Paul (1 Cor. xiv. 6 et seq.), St. Peter (Acts v. 3; viii. 20; x 10, etc.)." (Lange).

4. **The Successful competitive examination of the four Hebrew youth and their consequent preferment by King Nebuchadnezzar, and Daniel's continuance in high position under all the subsequent rulers until Cyrus under whom the deliverance of the Jews came.**—vv. 18-21.

In the competitive examination instituted and conducted by the King, these young men were found ten times more proficient than all the learned men in literature and science in the Empire. They were therefore taken immediately into the confidential service of the King.

The result in the case of Daniel, was a **complete furnishing for taking up his great work, as the providential representative and agent of Jehovah in Babylon for the protection and deliverance of the Captive Jews.**

As Moses had as the foundation for his mission all the learning of the Egyptians, and Paul the best culture of the Jewish, Greek and Roman civilizations combined, so Daniel was started on his career with the best wisdom of the Babylonians and Chaldeans. As in the case of the other two grand leaders of the world, so in the case of Daniel **the added Divine endowment was the chief source of power and accomplishment**, the glory being thus seen to be Jehovah's.

The **Book of Daniel** shows how that Prophet used his gifts in asserting,

demonstrating and maintaining **Jehovah's supremacy in the world.**

IV. The **Fourth Lesson** is assigned by the International Committee to a **Review** of the Lessons of the Quarter. It is exceedingly difficult to gather up the detached fragments into any semblance of unity that shall connect them with the unity found in the Bible itself in such a way as to fix them in the memory.

To be of permanent value to maturer minds, the Review should either bring out the inherent connection and relation of the Lessons themselves, or bring them into their natural connection with the Bible and the movement of Redemption as there recorded.

The **Reforming Kings** and the **Prophets**, of the later period of the history of Israel and Judah, were the agents of Jehovah in the **Struggle to save the People from apostasy and destruction**, or, in other words, to keep them loyal to the Covenant. In this struggle successive reformations were followed by successive defections or apostasies, **in which the Kings were the leaders**, while the **Prophets** sought to stay the tide of evil.

In the period covered by the Lessons of the Quarter this Struggle reached the final crisis and termination. **Israel** had already been destroyed (722 B. C.) and **Judah** was fast filling its cup of iniquity. The long-suffering patience of Jehovah was being at last exhausted by an incorrigible people.

During the period **two attempts were made at reformation**, one under **Hezekiah** with the special co-operation of **Isaiah** and his associates, and the other under **Josiah** with the aid of **Nahum**, **Habakkuk**, **Zephaniah** and **Jeremiah**,—both of which proved unavailing. Then followed the **destruction of the Nation and the Captivity**, by which the **Kings** (the leaders into idolatry and corruption) **were eliminated**, and preparation made for a better future without the Monarchy.

Considered from this point of view, the Lessons may be gathered up for Review under the following general title:

Jehovah's Final Efforts to Save His People.

A. **Under Hezekiah** (727 to 698 B. C.), and the **Reaction under his Successors.**

1st. **The Mission of Hezekiah**, to save Judah from sharing the fate of Israel, and to initiate a new departure with the aid of **Isaiah**.

(1.) **The work of Reform** (begun in the opening year of his reign, 727 B. C., five years before the Fall of Samaria, 722 B. C.), **to undo the evils wrought by his father, the wicked Ahaz.**

This included: the reopening and cleansing of the Temple; the renewed ratification on behalf of Judah of the national and religious Covenants which had been broken and repudiated by Ahaz; the invitation of all who remained faithful in the Ten Tribes to come up to the Passover to Jerusalem and renew their allegiance to Jehovah; and the establishment of agencies for educating the people in the Law. See Lesson on "Hezekiah Reopens the Temple," vol. 1, p. 725.

This reformation was going forward in Judah at the very time when **Shalmaneser of Assyria** was besieging Samaria (724 B. C.) and destroying Israel for its sins against the Covenant with Jehovah. See the Lesson on "The Destruction of the Ten Tribes by Assyria," vol. 1, p. 729.

Isaiah's co-operation in this movement was a continuation of his work begun in the time of Ahaz for the breach of the Covenant with Jehovah, and recorded in the Earlier Prophecies (Isa. ii.—xxvii.). See the Lesson "Isaiah's Message to Judah," vol. 1, p. 670.

(2.) **Meeting the Invasion and Challenge of the World-Kings**, **Sargon** and **Senacherib**, thereby saving Judah from sharing at that time the fate of Israel at the hands of the Assyrian (714 B. C.).

This was the **vindication of the supremacy of Jehovah** against the claims and pretensions of the World-Power of that age, in answer to Prayer to Jehovah. It was also a substantial vindication of the fidelity of Jehovah to His Covenant and of the faith and loyalty of Hezekiah and Isaiah. See the Lesson on "Senacherib's Invasion," vol. 2, p. 443.

The record of **Isaiah's activity** in this great crisis is found in **Chronicles** and in his Later Prophecies (Isa. xxviii.—xxxix.). See the Outline of Isaiah's Book, in the

Lesson on "The Suffering Saviour," vol. 2, p. 448.

(3.) **Hezekiah's Sin against the Covenant Jehovah**, resulting in sentence of immediate death, the execution of which was however postponed fifteen years in answer to prayer pleading the Royal Covenant and the needs of Judah.

When the messenger of Merodach-baladan, the Babylonian usurper, sought the alliance of Hezekiah against the King of Assyria to whom both were subject, Hezekiah ambitiously complied with the request, and he foolishly exhibited all his treasures to the messenger, thereby probably preparing the way for future invasion by the Assyrians. **The act of Hezekiah was peculiarly offensive to Jehovah as involving alliance with Babylonian idolatry**, Merodach-baladan bearing the name of a principal Babylonian God (Jer. i. 2).

The sickness, and the sentence of death from the mouth of Isaiah, drove the King to Prayer, in which he took refuge in the Covenant, urging his fidelity to it, so abundantly recognized in the Scriptures. He was spared fifteen years to continue the work he had begun for Judah and to which his leadership was so essential. See the Lesson on "Hezekiah's Prayer," vol. 2, p. 446.

Isaiah's aid at this time probably involved the messages of encouragement and revelations of the future contained in his Latest Prophecies (Isa. xl.—lxvi.). **Hezekiah's weakness and sin probably retarded the work of reform in his later years, so that the way was prepared for the reaction under Manasseh**, and the shadows of the coming and inevitable doom deepened. In that event the faithful in Judah had special need for the Prophet's Visions of the future. See the Lesson on "The Suffering Savior," vol. 2, p. 448; and that on "The Gracious Invitation," vol. 2, p. 453.

2d. The Reaction under Hezekiah's Successors, Manasseh and Amon.

The subsequent failure of the Successor's of Hezekiah, and of the People, to respond to his call to reform, and to stand by the renewed Covenant, is the subject of the later history in the Scriptures.

(1.) **Manasseh's great apostasy that fixed the Doom of Judah.**

His long reign of fifty-five years (698 to 643 B. C.) was full of evil to Judah. His earlier career was devoted to the undoing of all that Hezekiah had done. His later vain attempt to remedy the evil shows the absolute control that idolatry had gained over the masses in Judah. See the Lesson on "Manasseh's Sin and Repentance," vol. 2, p. 455.

(2.) **Amon's short reign of two years completed and emphasized the reasons for doom** that his father had already heaped up against Judah. See 2 Chron. xxxiii. 21-25.

The complete **withdrawal of Written Prophecy**—from the close of Hezekiah's reign, 698 B. C., until some time in the reign of Josiah, a period of almost three quarters of a century—may indicate that **the Covenant had again been broken** and that Jehovah was not among the People. Idolatry was supreme. Everything seemed ready for doom. It must have seemed hardly credible that Jehovah would make any further attempt to save Judah. Yet there was to be one more trial.

B. Under Josiah (641 to 610 B. C.), followed by the Apostasy of his Successors.

1st. The Mission of Josiah to Reform Judah.

Josiah was the last true Theocratic King of Judah, and through him Jehovah made **the last effort to bring back Judah into Covenant with and loyalty to himself**. In the later stages of his work he had the co-operation of the Prophets of the Babylonian period, Nahum, Habakkuk, Zephaniah and Jeremiah. Note **the stages** in his work of reform. See the twofold account in **Kings and Chronicles**.

(1.) **The Conversion of Josiah, and the Opening of his Battle with Idolatry and Corruption**, at the age of sixteen,—a movement self-initiated, or rather initiated by Jehovah. See the Lesson on "Josiah's Good Reign," vol. 2, p. 37.

(2.) **The Continuance of the Battle**, reinforced by the discovery and authority of the Book of the Law.

The Royal and National Covenant with Jehovah was renewed in the Temple, in a solemn assembly for reading the Law.

The Religious and Redemptive Covenant of the People with Jehovah was renewed at the Great Passover, the greatest since the age of Moses. See the Lesson on "Josiah and the Book of the Law," vol. 2, p. 44

Josiah did his best to save Judah, bringing to bear the Law, in its every aspect and to the utmost, for their reformation. How little it all availed—save for a mere handful of faithful ones—is apparent from the history of his successors. Jehovah providentially saved him from seeing the evil to come, by his death in the battle of Megiddo.

2nd. The Apostasy of Josiah's Successors, and the Destruction of Judah.

The downward course, under Jehoahaz, Jehoiakim, Jehoiakin and Zedekiah, to the final doom, was swift, covering less than twenty-three years. See the record in **Kings and Chronicles**. In it all, **Jeremiah**, the Prophet of the Death-Struggle of Judah, is the central figure, seeking if possible to stay the tide, or at least to save a handful of the faithful.

(1.) To Jehoiakim and the Chosen People Jehovah's Last Appeal as the Covenant God was now made through the Prophet Jeremiah.

The King officially defied Jehovah and repudiated His Covenant, by cutting up and burning the Roll sent by the Prophet;

and received the final message of doom. See the Lesson on "Jehoiakim Burns the Word of God," vol. 2, p. 48.

In casting Jeremiah into the loathsome dungeon, the People and the King united in rejecting Jehovah, His representative and His Covenant. See the Lesson on "Jeremiah in the Dungeon," vol. 2, p. 51.

(2.) Zedekiah and the Day of Vengeance.

Zedekiah, the representative of Judah from the national and political point of view, at last confirmed and completed the apostasy and defiance of Jehovah that **Jehoiokim**, fifteen years before, had both actually and formally inaugurated.

His long struggle with Jeremiah, to force that Prophet to retract his message of judgment, shows him to have been a man with impulses to evil only. See the Lesson on "Jeremiah in the Dungeon."

(3.) Jeremiah's Message of Judgment fulfilled in the Destruction of Jerusalem, 587 B. C.

Disobedience to God had not failed to bring retribution.

C. The Captivity of Seventy Years and the Preparation for a New Departure without the Monarchy.

It will be better to reserve this subject for the next Review, since it has been barely entered upon in the Lessons for September.

REFERENCE OF ISAIAH liii. AND ACTS viii. TO JESUS CHRIST, THE CRUCIFIED

Rev. Meade C. Williams, D. D., St. Louis, Mo., Editorial Staff of "The Herald and Presbyter"

The 8th chapter in the Book of Acts, reporting the interview between Philip the Evangelist and the Eunuch in his Chariot, connects with one of the questions raised by the Higher Criticism of today.

The modest but earnest-minded officer of Queen Candace, returning from Jerusalem to his own country, is reading about the Suffering Servant of Jehovah as related in that portion of Isaiah which, since the modern division into chapters, is contained in the 53d chapter. He then

learns of some mysterious person who had been despised and rejected of men; who was led as a sheep to the slaughter, who had endured every humiliation and whose life had been taken from the earth, while he remained beautifully patient under his sufferings and opened not his mouth. The man was touched by what he read, and wondered who this person could be, and begged Philip, as an instructor in the word of God, to tell him of whom the prophet was speaking—"of himself or of some other man."

This same question is raised to-day. However clear and direct and wonderfully explicit in detail the reference is to Jesus Christ, as the plain believers in Scripture in all ages have understood it to be, yet many of the critics have a different judgment on the question, and exercise their ingenuity in applying the description otherwise than to the suffering Saviour. Their canon of criticism here comes in, to-wit, that prediction and especially the foretelling of features and incidents in any detail, is psychologically impossible. They hold that it does not come within the scope and perspective of a prophet, and that prophecy must be confined to the horizon of its own day, except as a strong sagacity of mind, and a trained study in the signs of the times as pertaining to public and State affairs, might now and then enable one to project himself a few years into the future. The Prophets "could no more predict the future than we can"; they "could not foresee particular events"—such is the dictum—although admitting that sometimes, by reason of their truer estimate of the circumstances of the day, "they made a fortunate surmise." And when any of the foretellings are too clear and definite to be called a "surmise," and events in a remote future too exactly correspond with their pre-announcement, the critics do not hesitate to say they were interpolated at a later period "after history had sharpened the eyes of the Prophet," and that it was "easy for a prophet or his editor to manufacture predictions after the event."* If the Prophet made predictions which were fulfilled, says George Adam Smith, it was "not through any magic vision of the future, but by inference from the religious principles with which God has inspired him, and by application of these to the political circumstances and probabilities of his own time."†

When the Lord by Isaiah (xli. 21-23) challenges the heathen gods to "show us what shall happen" or "show the things that are to come hereafter, that we may know that ye are gods," and thus made foretelling of future events a touch-stone of claim, even as Elijah had made the

altar fire, supernaturally provided, a test as between Jehovah and Baal, it ill becomes Prof. Smith to discredit the claims of predictive prophecy as if on line with the incantations and sorcery of "magic." And vague indeed is that conception of God "speaking by the mouth of his holy prophets" which is no more than the inspiration of "religious principles."

And then further, inasmuch as the critics insist that Isaiah himself never wrote that part of the book passing under his name extending from the 40th chapter to the close, but that all this section, including the 53d chapter, was written nearly two hundred years subsequent to the Isaiah of the first thirty-nine chapters, the unknown author in depicting this sufferer, of whom the Eunuch read, had reference either to some person in the past, some king or prophet or leader, or to some one who was a cotemporary of the writer.

On this principle these critics proceed—some making of the chapter an idealized description of king Hezekiah, others assigning it to king Josiah, and others again applying it to Zerubbabel, a cotemporary of the unknown writer. A favorite guess, however, is the prophet Jeremiah who suffered persecution and whose messages were disbelieved, and who likened himself to a lamb brought for slaughter; or, again, it is taken to refer to some unknown saint who seemed to "incarnate in his own person the sorrows of his generation." Other of the critics will see no individual portrayed at all, but take the description only in a collective sense—as the priestly order, or the order of prophets who as a class in doing their work, often suffered at the hands of the people or the king. And in this collective view others take the chapter as depicting the suffering Jewish nation, which at the supposed time of the writing had so long been in captivity. With this way of regarding it, Canon Cheyne sees in it only "the personalized genius of Israel." Others, however, take the picture as representing Israel, not in the mass, but the spiritual and truly theocratic portion thereof; that the conception is embodied in saints and prophets and martyrs for the truth, and stands for

*Prof. Cheyne in his *Jeremiah*.

†Modern Critics and the Preaching of the Old Testament."

those elements in Israel, which realize the true idea of Israel—an ideal in the mind of the Prophet which he calls the Servant. But with these varieties, the critics are all at one in that they insist on stripping the passage of any direct predictive character, and to make of it instead, a description either of some individual preceding, or cotemporary, with the writer; or of the people of Israel as then existing under the conditions of persecution and subjection, and in this collective sense the suffering servant of the Lord.

Thus the critics have made the Eunuch's question one for to-day—of whom speaketh the prophet here, in this part of the book of Isaiah? Desiring some man to guide him, he submitted his question to Philip. Let us also go to Philip and seek instruction at his mouth on this subject. But hold! Is Philip competent to enlighten an enquirer? If we feel with the Eunuch that we need some man to guide us, is Philip qualified for such office? True, he was bidden by the Spirit to approach the inquirer and to lead him into the knowledge of the truth. But there are those to-day, who are ready to interpose the question, and perhaps with a sneer as they utter it, What did Philip know about questions of Biblical criticism? He has not lived in the 20th century nor yet in the 19th.

I don't know that such a question would ever arise in the minds of those who profess to take the Bible as an authoritative book, had it not been that our modern critics have tried to teach this generation to raise it. Not only such as Philip the Evangelist, but such as Paul the Apostle, yea, such as Jesus the Truth, they do not hesitate to meet with a challenge as respects the correctness of their utterances. They were not experts in criticism, they had not the view point of modern scholars—and besides, we the critics can recognize no teacher whose knowledge is not subject to the law of human limitations, and no one, even of those designated in the communications they made, "as moved by the Holy Ghost," who can be other than fallible and under the liability of mistake.

But nevertheless we will take the risk. We will join the Eunuch and with him submit the same question to Philip. Of whom speaketh the prophet in the 53rd chapter of Isaiah? Philip was associated with the Apostles in those first days of the Church after Pentecost, and had gone forth endowed with the commission to guide men into the knowledge of the truth. This general fact would itself be a sufficient guarantee. But even if we needed special credentials, which would serve in this particular case to authenticate Philip's right to answer a question pertaining directly to the work then in hand, and to which God had sent him, the facts recorded in the narrative would abundantly supply them.

Apart from the supposition, so reasonable in itself, that this preacher who had been associated with the Apostles and who, in his movements and his labors, figures prominently in the sacred annals after the day of Pentecost, should be endowed with wisdom to "guide" seeking souls into the knowledge of the truth—apart, I say, from this we have, throughout the whole of this episode, specific proof to that end. Three times within this short narrative is mention made of God himself, in special methods of communication, counselling and directing in what he should do. First, it was not of Philip's own suggestion, nor of his own wisdom, that he turned aside from his work in Samaria to go out on his solitary journey on the desert highway. It was the Lord by his angel who said unto him, "Arise and go!" (v. 26). And again, when he came in sight of the chariot it was not of this humble man's own initiation that he approached and intruded on the privacy of the exalted personage who sat therein, but his bold movement was made under the express direction of that Lord whose he was, and whom he served—"the Spirit said unto Philip, go near and join thyself to this chariot" (v. 29). And yet again, when his interview with the Eunuch was ended, and he had finished the specific work which he had been sent to do, it was "the Spirit of the Lord who caught away Philip," so that the Eunuch saw him no more (v. 39). Surely, it is incredible that he whose every step was thus ordered of

the Lord, and to whom the Spirit showed what he must do, should be without that Spirit's illumination and be left to the possibility of error or mistake when sent out for the express purpose of bringing instruction to an earnest inquirer for the truth. Would the Lord thus direct in the external movements of his servant, and in giving a way of access and "opening a door of utterance," and then leave him to himself in the more important matter of "what he should say and what he should speak? Of a truth, then, Philip was not speaking of himself when, opening his mouth at that same Scripture, he proceeded to unfold it in response to his eager listener. And his interpretation at that time of the 53d chapter of Isaiah, and his answer to the question of whom speaketh the prophet? should be the end of all controversy.

Sometimes, when Jesus or the Apostles, referring to certain portions of the Old Testament, mention Moses or David or Daniel as the **writers** thereof, our friends the critics seek to nullify the testimony by the claim that such mention was purely incidental; that the problem of authorship is a "literary question" only and not pertinent to the question in hand; that those passages were referred to simply for the subject matter they contained, and that it is entirely immaterial whether in ignorance, or in accommodation to the inexpert and uncritical judgment of the day, they erred in respect to the authors to whom they ascribed them. But however that might be (though I refuse to allow the assumption, and think it subversive of a true canon of criticism), a like supposition cannot be urged in this instance. The very point of the man's eager questioning was just this—the person referred to by Isaiah. It all turned on that. That was the probable question of dispute between the Jews and the dis-

ciples as the Eunuch had just learned in Jerusalem—at any rate, it was the question agitating **his** mind. Not so much **what** is said of the person described (that was plain enough), but who was he? And Philip's reply, while it may have embraced more than the question in itself called for, yet certainly included a specific answer to a question which had been specifically put. He spoke to the very point which had been raised. "of **whom** speaketh the Prophet this?" It was, therefore, an historical question more than a literary one.

And now, assured of Philip's qualification to answer a question which the critics insist shall be answered today in much the same fashion as Jewish hostility to the new faith answered it in that day, we, as well as the Eunuch, would eagerly catch the Evangelist's reply. Tell me, says this inquirer in the chariot, with his copy of the Scriptures open at the 53d chapter of Isaiah, and perhaps holding it before Philip or pointing to the passage with his finger, tell me—who is it of whom this is said? We today are concerned to know as well as he was. Our minds are attentive and our ears are strained and we bend close as did he. And what comes? Why, sitting as it were beside those two in the chariot, we hear Philip as "beginning at that same Scripture he preached unto him Jesus." To Him did all these tender descriptions by the Prophet witness. The despised and rejected one, the man of sorrows, the patient and submissive sufferer wounded for others' transgressions and bearing iniquities not his own, and his soul made an offering for sin—He, Jesus of Bethlehem, of Nazareth, and of Calvary, is the **person** whom Philip, led of the Spirit, finds in that Scripture of Isaiah, and with all assurance and confidence so instructs his earnest inquirer who had appealed for his guidance into the truth.

EVOLUTION PRO AND CON

H. D. Jenkins, D. D., Riverside, Ill., Editorial Staff of "The Interior"

Some years ago I was paying one of my annual visits to Plymouth, Massachusetts, the home of my ancestors, and on Sunday I strayed into the historic First Church to inspect and enjoy the worship and instruction of the Sunday School. The lesson chanced to be taken from the first chapters of the Book of Genesis, and before the classes were turned over to their individual teachers the Superintendent for the day made a few remarks. He advised the children that "the first thing to remember" about the story of Creation as told in the Book of Genesis was that it "was not true." He went on to say that there never were any such creative acts as therein taught, but that "the world grew up just like a flower." The children appeared to be reasonably satisfied with that explanation, just as in "Uncle Tom's Cabin" Topsy was quite skeptical of the teaching that God made her and stoutly maintained that she also "just grewed." I can guess why that theory was perfectly satisfactory to Topsy, and I understand perfectly well why it is not so to myself. I laughed over it myself as a boy but I never expected to hear it solemnly taught in the Sunday School as a substitute for the word of God. And yet here it was, and in that church which boasts its historic succession from the first Pilgrim church upon the continent.

Of course I meet the same teaching in one form or another upon every side, and sometimes I incur a good deal of ill-disguised pity from its advocates because I decline to accept it without further showing. I have always felt that my faith contained mysteries enough without stocking my science with more of the same sort. But nothing that I find in Moses requires anything like the stretch of credulity required of me when I read Darwin, or particularly when I read one of his more radical representatives of today who push his hypothesis into fields from which he discreetly kept aloof.

The doctrine of Evolution, as now commonly taught and widely accepted, rests

upon so many probable arguments that one could not resist their accumulated force were it not that to accept them he must be blind to an equal number of incontrovertible facts. Evolutionists ought not to be held to account for all the follies uttered by its less reasonable adherents, and most of the popular writers who defend its claims before the public of the newspaper and the magazine do not touch the gist of the matter at all. What they are talking about is usually **Development**, an altogether different thing and having but little if any relevancy to the case. "Social Evolution" is simply a contradiction of terms, as it implies in its very statement the presence of a conscious volition supervising the movement and directing the outcome. If I make a bungling sort of a hobby horse today and after today's experience make a better one tomorrow, whatever that may be it is not evolution; and whatever progress society makes, it makes consciously and as a result of volition.

Evolution on the contrary is "the transformation of the homogenous, through successive differentiations, into the heterogenous"; and the only thing that needs to be added to this definition of Spencer is, that such "transformation" is not the result of contemporaneous volition, but must be the result of some innate "law" or external environment. When one talks therefore of the Evolution of Democracy he is not talking science but poetry, although he may be as unconscious of it as the man in the comedy, who had "talked prose all his life and didn't know it."

A man may talk about the evolution of his stomach, and talk sense; but if he talk about the evolution of his creed, he talks nonsense; because whatever changes may have taken place in his creed he made them himself. That may be development, but it certainly is not evolution in any scientific meaning of the term.

The undeniable charm that the doctrine of evolution has for thinking men is that

a it appears to reduce to unity the complex phenomena of nature. There can be no doubt that unity is a mental demand, perhaps we might say, a spiritual intuition. Despite our utmost efforts the mind is not satisfied with causes; it demands The Cause. And any theory which professes to account for the innumerable variations in the universe by one process possesses an undeniable charm. Rightly or wrongly the mind of man accepts as a fundamental probability that all things which exist do have one first cause. If therefore any hypothesis be stated that seems to account for nature's infinite diversity by one general method of differentiation from a primordial atom, it has this mental predisposition in its favor.

b The fact that the inorganic world so far as known to us is all under the same general law, that attraction, cohesion, repulsion are the same applied to the sun as to the earth and vice versa, leads to the supposition that the universe formed primarily an undivided whole. We appear also to see cosmical processes going on under our very eyes which fit in with the theory, so far as they go, star-dust and nebulous bodies and rarefied planets being supplemented by solid earths and annular bands and separate satellites and dead moons. We seem to see the processes of world formation thus going on, and to be able to trace the successive stages from incandescent mists to frozen worlds from which life has disappeared. Different as these cosmical stages are now, the spectroscope shows to us that they are composed of practically the same elements, and they move in similar orbits and are regulated by identical laws.

71 The patient researches of the geologist make plain to us that there has been upon our own earth a succession of organic life which at least presents a biological history proceeding from the simplest to the most complex. From the Eozoon to Man there is what may be roughly described as a ladder of life. The Protozoa, the Radiates, the Mollusks, the Articulates, and the Vertebrates are all found in the exact order in which they might be expected, the hypothesis being true. Whether each order sprang from that geologically proceeding it or not, it is not to be

questioned that the later order is more complex, remarkable and ideally complete.

Even when we examine creatures widely separated in structure and habitat, there is a general similarity of parts and functions that can not be gainsaid. The fin of a fish, the wing of a bird and the hand of a man, much as they differ, resemble each other closely in structure and certainly suggest a common origin. Even the hoof of a horse is found to resolve itself into a digital organ not unlike the human hand.

Beyond all this it is indisputable that the fetus of all higher animals resembles in its successive embryonic stages the orders of life below that into which it is to be born, as though it were repeating in its fetal history the changes through which its ancestors may be supposed to have passed in geologic time. The ovules of orders widely variant at birth are at first indistinguishable, and the embryo of a mammal repeats in its pre-natal forms resemblances to the Protozoa, articulates, etc.

Nor can we forget that all life as we observe it daily is capable of considerable modification as to its forms and some modification in the functions of its body. All our plants and all our domestic animals are susceptible of multitudinous, if not innumerable, variations, and we can ourselves by a little patience call into existence new flowers, new fruits and new varieties of pugs and pigeons.

When, therefore, geology makes it plain that the process of world building has occupied vast periods of time whose duration we can but vaguely guess at, millions of years it may be, the supposition does not appear violent that all the differentiations we see in the material universe are but the result of such divergences as we note taking place, only carried to greater lengths by the lapse of immeasurable time. And so the evolutionist makes up his case with thousands of illustrative incidents and data gathered from wide fields of observation, and he rests his case with the utmost confidence that the decision must be given in his favor.

But when we turn to examine these steps one by one, we are struck at the very threshold of the investigation with

166 the fact, that the hypothesis starts with the assumption of an original "homogeneity" of which science not only knows nothing but against which nature opposes a most violent protest. So far as science knows anything about the original condition of the universe it was never homogenous, and the assumption of its homogeneity becomes more difficult every year by reason of the discovery of new elements. We must clearly discern between the scientist's imagination and his facts. His theory presupposes "a primordial atom"; his studies reveal upwards of seventy primordial elements which can by no manipulation be resolved into each other. We are, scientifically, moving further away from the theory every year, and are much farther from its primal assumption today than when it was first broached. World-building can not scientifically start with "a primordial atom containing all the powers and potencies of life," but with a whole laboratory of irresolvable elements existing in greatly varying proportions and endowed with vastly diverse properties. And this discrepancy between fact and assumption, instead of showing any tendency to disappear, grows larger every year with the progress of scientific discovery.

Then when we take up this "ladder of life" we find the order not so simple and successive as it at first appears. Life itself has a definite time of beginning, with the Eozoon if you choose. But life has to be accounted for. Tyndal disproved and discarded the experiments of Bastian going to establish "spontaneous generation," and so far as science is today concerned it can only recognize life as a distinct creation of Almighty God. And when once established upon earth we find the general orders of life suggesting "differentiation," but the details discrediting it. For "no order of life ever yet was discovered as beginning with that species most nearly resembling the order of life below it", as Dana says. To this he declares there is absolutely no exception."

Geologically the first Articulate, the first Mollusk, the first Vertebrate is each so far above the order below it as to break

all suggestion of derivation, and the life of each order afterwards shows as many instances of degeneracy as of progress. Not only do we need to find a missing link between man and any supposed simian ancestor, but between every order of life and that immediately above it or below it.

It is true that we see constantly actual variation produced; but it is equally true that we see every day variation bounded and limited and turned back. To prove that variation is simple within a certain radius is not to prove that it is possible beyond it. My child may grow four inches a year during a certain period of his youth, but that does not prove that he will be ten feet high. I have learned by observation that the process which is good up to a certain point is arrested beyond that. And to prove that a Pouter Pigeon can be produced from a Blue Rock is not to prove that an eagle may be produced from a wren. Not at all. It is possible to produce morphological changes, which always tend however to revert to the type; impossible to produce essential changes. The one does not at all open the way for the other. So far as science goes variation is a fact and limitation is a fact; and it is just as absurd to deny one as to ignore the other.

The argument from embryology is only fanciful at best, and it may be dismissed with the single remark, that, if the immature fetus passes through stages that are structurally below it, so does it at times assume forms that are structurally above it. If the embryo of a man proves him to have once been a grub, what does the fact that a tad-pole while still in the water develops air-breathing organs, prove?

And not until Time be found a cause will its extension affect the argument one way or the other. If ten times ten be not one hundred and one now, it is not likely to become one hundred and one throughout all eternity. If a cause be not proven operative and effective to produce a given result in time, the extension of time will not scientifically change the conditions of the problem or aid in their solution.

Circumstantial evidence is good, provided there be no rebutting facts. How-

ever strongly the detective may forge the chain of probabilities, if the prisoner can prove an alibi the work of the ingenious professional counts for nothing. As distinct from Development, which nobody contradicts, Evolution assumes a primordial homogeneity which science denies; it asserts the derivation of life from non-living matter, which experiment declares to be impossible; it pre-supposes an unbroken succession of orders and varieties from first to last, and geology discloses gaps everywhere; it infers the fertility of crosses and hybrids, which is not a fact, and the indefinite variation of structure, which observation shows to be limited and circumscribed; it declares functional structure to be modified always by environment, and we see such changes take place in anticipation of environment, and it accepts time as a cause, which is philosophically absurd. And then, if one does not join in the shout, "Great is Evolution and Herbert Spencer is his prophet," it classes the dissenter with men of "invincible ignorance" and speaks of him with ill-disguised pity as belonging to an age outworn.

If science is to command and retain respect it must stick to its facts. It must not assume homogeneity and keep on discovering heterogeneous elements. It must not "clothe matter with all the powers and potencies of life" even though the same man demand it who proved it incapable of demonstration. Science must not assert an unbroken chain of living organisms in the very presence of fossils which can show only a distant relation to each other. Science must not,

will not, assert that differentiations come from environment solely when air-breathing organs are formed in a creature knowing only a watery habitat. It is as useless to deny that there is a limit to variation as to assert that there is no limit to growth. And twenty eternities cannot affect a problem which does not hinge upon the question of duration but upon that of efficient cause.

It seems hardly worth while to reconstruct all our theories of God and man quite yet in order to conform them to a hypothesis which is as yet far from its goal. We can afford to wait until some of these gaps are closed up. Huxley himself has told us that to convert a pug dog to a Maltese cat would require at least fifty structural changes all correlated; and that to suppose them to occur simultaneously and fortuitously is simply idiotic. But the theory which the most eminent scientists accept guardedly and with many reservations, as knowing its difficulties, many a rampant pulpiter swallows whole, greedily, and calls for more. He out-Darwins Darwin and out-Spencers Spencer.

"Our little systems have their day,
They have their day and cease to be."

The system of Agassiz succeeded that of Cuvier but recently and that of Huxley succeeded that of Agassiz in turn. Whose will come next, we know not. But we are well persuaded that the Word of God is sure and abideth forever. It is an anvil that has worn out many a hammer, and one need not be in too great haste to toss it to one side or seek to explain it away.

THE DEEPER CHRISTIAN LIFE

By Rev. F. E. Marsh,¹ D. D., Sunderland, England

VI. The God-Claimed Life

The first commandment of the Decalogue emphasizes God's claim upon His people. Like a clarion note the words ring out terse and true, "Thou shalt have none other Gods before Me" (Exodus xx. 3). Luther, in his "Table Talk," says, "I have many times essayed thoroughly to investigate the Ten Commandments, but

at the very outset, 'I am the Lord thy God,' I stuck fast; that very one word, 'I,' put me to a non-plus. He that has but one word of God before him, and out of

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that one word cannot make a sermon, can never be a preacher." The one word to which Luther refers is only one letter, and in that personal pronoun we have brought us the one loving and true God, whose name is "One" (Zech. xiv. 9).

The people to whom this command was given:

(1) They were saved from judgment by the blood of the pascal lamb (Ex. xii. 13; 1. Cor. v. 7).

(2) They were loved in the election of His grace (Deut. iv. 37; vii. 7, 8; x. 15; xxiii. 5; xxxiii. 3).

(3) They were called by the effectual calling of His word (Hosea xi. 1).

(4) They were delivered by the power of His redeeming hand (Deut. vii. 8; xv. 5; xxix. 18).

(5) They were protected by the bulwark of His presence (Ex. xiii. 21, 22).

(6) They were supplied by the giving from His storehouse (Neh. ix. 15).

(7) They were led by the Spirit of His power (Neh. ix. 20).

Those whom the Lord commands He first converts. He makes us His sons by His grace, and then as sons He expects us to prove our relationship by our obedience.

The first command is a command, therefore it **shuts out** all other gods, which means separation from idols (1 Thes. i. 9); it **shuts up** to God, which signifies consecration to Him (Rom. xii. 1); and it **shuts in** with God, which denotes fellowship with Him (Gen. vii. 16). When the Lord shut the door of the ark, He pulled it to from the inside. Those who obey the commands of the Lord can always command the Lord they obey. "Obedience is the key to every door." He who obeys shall never want a blessing, for every blessing comes to obedience. He who seeks happiness for its own sake will never find it, but he who obeys the word of the Lord will find that happiness will seek him. Obedience silences all fears, dispels all doubts, and fills the heart with contentment. As George MacDonald says: "I find the doing of the will of God, leaves me no time for disputing about His plans."

Never separate God's commands from His promises.—I remember seeing in New York, just before the last Presidential

election, a notice setting forth the benefits which would come to the electors if they voted for a certain candidate, which announcement was in the form of a "Pod of Peas." There are five P's which the Holy Spirit has put in the Pod of His Word, and these are, precept, promise, prayer, practice, and power. Let us take Five Scriptures where the words "**I the Lord**" occur as fixing these five points.

(1) The straight line of His **precept**, "Ye shall be holy: for **I the Lord** your God am holy" (Lev. xix. 2).

(2) The encircling grace of His **promise**, "**I the Lord** do keep it: I will water it every moment" (Isa. xxvii. 3).

(3) The empty hand of **prayer** and the fulness of reply, "**I the Lord** will answer them" (Isa. xli. 17).

(4) The upright walk of **practice**, "Who hath wrought and done it. . . . **I the Lord**, the First and the Last. I am He. The isles saw it and feared" (Isa. xli. 4).

(5) The potent force of **power**, "The nations shall know that **I the Lord** do sanctify Israel" (Eze. xxxvii. 28).

These five golden links form a chain which binds us to the feet of God, and will bind the world to our feet. If we fulfil the command of the Lord, He will fill to the full the promise of His Word. "The Christian life is not God and me: it is God in me." The obtainment of His power by consistent prayer is the secret to attain the direction of His Word. His precepts prompt our prayers; His promises call forth our faith; and His power enables us to carry out His commands.

There are **Three Thoughts** which are suggested by this first commandment, namely, what it excludes, what it includes, and what it concludes.

1. What it excludes.

As the idol Dagon could not stand in the presence of the ark, so neither will the Lord allow "other gods" to be had in addition to Him. There are many idols that are being worshipped, besides those of wood and stone. There are many who pity the heathen idol worshipper, who have greater need to pity themselves. How many there are who bow to the golden calf, although they worship it in a more portable way than the children

of Israel did! The "almighty dollar" is the one almighty to many. Righteousness, truth, honesty and compassion are sacrificed at Mammon's shrine. There are thousands who prostrate themselves before the God Bacchus. Virtue, honour, love and every good and noble thing are ground beneath his car. Many prostrate themselves before the goddess of unchastity, and are her helpless slaves. Others bow to the god of ceremony. Lifeless forms, bowings, eastward position, priestism, chantings, almsgiving, saints, and a hundred and one things are put in the place of Christ. When the Gospel comes in power, it revolutionizes the whole man. Reformation is not sufficient. The Dragons of idolatry must fall before the ark of God, and be not only broken but expelled and abandoned.

It is said that one of the missionaries of the China Inland Mission was the means of a large heathen temple being turned into a Christian place of worship. The missionary said after the reformation: "The temple looks very pleasant in its changed character. The two large bells now call the people to worship the living God, instead of calling the idol, as they supposed, from his feasts and slumbers. In the front temple quaint pictures of flying spirits and genii, painted on the walls, still remain. The large temple makes a very neat mission chapel, with its whitened walls and scarlet-painted posts and beams. The wooden incense table has been cut down into a preaching table, and the benches are made from the platform which supported the larger idols. On the Temple front hangs a large tablet, with "Jesus Chapel" in beautiful Chinese characters, replacing the old Taoist sign. This temple now stands a distinct witness to the truth that God is a Spirit, and His glorious Gospel is proclaimed in it. The change is as distinct in the life of him who believes in the Lord Jesus. When He comes into the heart, He transforms the life. He cleanses the heart within, that He may beautify the life without.

II. What Does this Command Include.

There is a golden thread of connected thought, found in connection with the

words "**There is none**," which brings out the inclusiveness of the being of Jehovah.

The Exclusiveness of His Being.—"The Lord He is God" [Jehovah He is the Triune God]; **there is none beside Him**' (Deut. iv. 35).

There is no god, but God.—to prayer—
Lo, God is great!"

He is independent of all, but all are dependent upon Him. We cannot do without Him; He can do without us, not that He wills to. His being is proclaimed by His acting. He proclaims himself everywhere, although in the essence of His being He does not show Himself, yet as Cowper says,

"Not a flower
But shows some touch, in freckle, streak,
or stain,
Of His unrivall'd pencil "

The Holiness of His Nature.—"There is None holy as Jehovah" (1 Sam. ii. 2).

"What is holiness?" was a question put by a young believer to an old one. "God is holy" was the reply. Holiness in Him is not something acquired, nor given; He is holy, hence all He does is holy, even as the rays of the sun in their warmth proclaim what the sun is. There is no rift in the lute of His character; there is no flaw in the devotion of His love; there is no fault in the consecration of His work; there is no stain in the texture of His nature; there is no alloy in the gold of His holiness; there is no spot in the sun of His testimony; and there is no crookedness in the walk of His life, for He is "glorious in holiness" (Ex. xv. 11).

The Goodness of His Character.—"There is none good but One, that is God" (Matt. xix 17).

Tupper, in a beautiful sentence, sums up the whole cause of God's goodness, when he says,
"God, from a beautiful necessity, is Love."
Of frequent occurrence is the statement "**The Lord is Good.**"

His goodness is the cause of His mercy (1 Chron. xvi. 34).

His goodness is the theme of our worship (2 Chron. v. 13; vii. 3; Ezra, iii. 11; Ps. c. 5; cxxxv. 3; cxxxvi. 1; Jer. xxxiii. 11).

His goodness prompts our testimony (Ps. cvi. 1, 2).

His goodness is the origin of our redemption (Ps. cvii. 1, 2).

His goodness is recognized by His servants (Ps. cxviii. 1-7).

His goodness is ministered to all (Ps. cxlv. 9).

His goodness is the cause of answered prayer (Lam. iii. 25).

His goodness is the stronghold for our protection (Nah. i. 7).

Christ "went about doing good" (Acts. x. 38). Being who He was, He was Good going about. His good was all good, and always good. We cannot be as good as He, any more than a rushlight can be the sun, but we can shine with the light we have. Happy shall we be if we can say, by the grace of God, with John Wesley at last, "Eighty-seven years have I sojourned on this earth, endeavoring to do good."

The Provision of His Salvation.—"Look unto Me, and be ye saved. . . . for I am God, and **there is none** else" (Is. xlv. 22). "**There is none** other name . . . whereby we must be saved" (Acts iv. 12). These terse and telling statements shut us up to the Lord Himself if we would be saved. Pascal tersely says:—

"All those who seek God apart from our Lord Jesus Christ, and stop short in nature, either feel no light which satisfies them, or work out for themselves, without a mediator, an imperfect system of knowing and serving God, and hence they fall into atheism, or deism, two errors about equally abhorrent to the Christian religion. Without Jesus Christ, the world could not subsist."

A poor blind man on London Bridge, reading an embossed Bible, lost his place, as he was reading the words "**None other name.**" Some of the people smiled as he kept repeating "None other name"; but one who was passing heard the words and they kept ringing in his ears. He was trying to save himself, and had failed in the attempt. The chimes from the bells, the singing of the birds, all seemed to say, "None other name." At last he was able to rest in Him who bears the name of names. "I see it all," he said. "I see it all. I have been trying to be saved by my own works—my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me.

To Him I will look. Neither is there salvation in any other: for there is none other name under Heaven given among men whereby we must be saved."

The Sovereignty of His Grace.—"There is none else" again and again the Spirit plays upon this string of the violin of His Word; no less than nine times in two chapters (Isa. xlv. 5, 6, 14, 18, 21, 22; xlv. 9), when he calls attention to the fact that He alone can bless. The cause of our blessing is in Himself.

When one sought to explain away the sovereignty of His grace in His electing love to an old Christian, she aptly replied: "If He had not chosen me before I was, I am sure He would not have chosen me after." Or as another said: "I don't know why He loved me, but I suppose He loved me because He would love me."

The Hopelessness of Man's Need.—Like a death knell the solemn chime rings out in the Belfry of God's Word, as it calls attention to man's hopelessness, helplessness and homelessness—"There is none!" Listen to the dreadful chime!

"There is none that doeth good" (Ps. xiv. 1).

"There is none to help" (Ps. xxii. 11).

"There is none that can deliver" (Isa. xliii. 13).

"There is none to guide" (Isa. li. 18).

"There is none to raise" (Amos. v. 2).

"There is none upright" (Micah vii. 2).

"There is none warm" (Hag. i. 6).

"There is none righteous" (Rom. iii. 10).

"There is none that understandeth" (Rom. iii. 11).

"There is none that seeketh God" (Rom. iii. 11).

There is none on earth, but there is one in Heaven, and from Heaven. One of "There is none" applies to Him. He said in His aloneness on the cross, "**There is none** to help" (Ps. xxii. 11). Because there was none to deliver Him, He can help us. Earth has no sorrows that Heaven cannot cure, but Heaven alone can. There are two "spent all's" in the Gospel of Luke. The woman with the issue of blood "spent all" she had in trying to get better of the disease which was draining away her life; and the prodigal "spent all" he had in frittering away his

substance. But when each of these came to the source of Divine power, they both of them got blessed. Remember, as Lowell says,

"Tis Heaven alone that is given away,
Tis only God can be had for the asking."

III. What Does This Command Conclude?

The conclusion to which faith comes is **not to have any other god but the Lord.** The words "No other gods before Me," mean **in addition to Me.** What does this signify practically?

It means to respond to Him fully.—The Lord said to Abram, "walk before Me, and be thou perfect" (Gen. xvii. 1).

For thirteen years Abram had been walking before Sarah, in listening to her as to the obtaining of the promised seed. All these years there had been no revelation from God, as may be gathered by comparing Genesis xvi 16, and xvii. 1. Then the Lord reveals himself as **the Almighty God** (The-many-breasted-God, i. e., the all-sufficient-One); and bids him cease his scheming and be upright, for He was well able to fulfill His promise. Abram does as the Lord wishes and is blessed as a result.

To serve the Lord faithfully.—"I have seen thee righteous before Me," was the Lord's word to Noah; and from the Epistle to the Hebrews we know that he, "being wary" (margin) of the Lord's command to fulfil it, was commended for his faithfulness (Gen vii. 1; Heb. xi. 7). Faithfulness means two things, being full of faith to believe all God says, and then to carry out in every detail all His commands, regardless of consequences. As Emerson says, "What I must do is all that concerns me, not what people think"; for remember, "God estimates us not by the position we are in, but by the way in which we fill it."

"Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely strong or weary,
Trust in God and do the right."

To love the Lord Supremely.—It is only whole-hearted love that can say to the Lord, "Whom have I in Heaven but thee?" (Ps. lxxiii. 25).

There are **three traits**, among others, **of love:** (1) True love is **pure** in its affection, for it loves for love's sake; (2) it is **sacrificing in its giving**, for it is more concerned about others than itself; (3) and it is **ardent** in its feeling, for it ever expresses itself with warmth. The Hebrew slave showed his love for his master, by sacrificing his liberty, and serving him for love's sake (Ex. xxi. 5, 6). We know love by its acting not by its talking. Sydney Smith has ironically said, "You find people ready enough to do the good Samaritan—**without the oil and twopence!**" Not so with love, it spends and is spent (2 Cor. xii. 15).

To obey the Lord unhesitatingly.—There are **three kinds of obedience.** There is a **tardy obedience** which acts because of the presence of the law of necessity, like Jonah who went to Nineveh when forced by his experience in the sea-monster: there is an **argumentative obedience**, which hesitates before it responds, like Peter when the Lord told him to cast the net into the sea, but instead of responding heartily, tells the Lord practically, it would be useless, as he and those with him had been doing that all night; and there are those who obey the Lord **promptly**, like Philip when he was told to leave the revival in Samaria, and go to speak to one man in the desert. Hesitation and vacillation often bring consternation, while promptness and readiness always secure benediction. Let us ever pray with Herbert, as to our obedience,
"Touch it with Thy celestial quickness."

To realize the Lord Consciously.—"I have set the Lord always before me" (Ps. xvi. 8), says the Psalmist. The mystics speak of "**practising the presence of God.**" Are you alone, Miss?" said a man to a young lady as she was walking along a county road one evening. "No," was the prompt reply. "I do not see anyone with you", was the rejoinder. "Indeed, sir", she said, "there is; the Lord Jesus is with me." "I beg your pardon," he immediately exclaimed; "I was not aware you kept such good company." The company of Christ is the best company, for it means **cheer in sadness**, as the two journeying to Emmaus

found (Luke xxiv. 32), it is **calm in storm**, as the Apostle experienced in the ship (Acts xxvii. 23); it is **companionship in loneliness** as Paul found when he had no earthly friend to stand by him (2 Tim. iv. 17); it is **courage in distress**, as Joseph knew (Gen. xxxix. 2, 3, 21, 23); it is **confidence in conflict**, as David testified when he went against Goliath (1 Sam. xvii. 45); it is **communion in sorrow**, as the sisters at Bethany discovered when Jesus wept with them (John xi. 34, 35); and it is the **cure-all for all care**, as Moses found when the Lord said, "My presence shall go with thee" (Ex. xxxiii. 14). If we recognize the promise of His Word, we shall realise the power of His presence.

To Trust the Lord Implicitly.—What a difference there is between the "we are not able" of the unbelieving spies, and the "we are able" of the men of faith (Num. xiii. 33). The first ones see themselves as grass-hoppers (Num. xiii. 33), and the others see their enemies as the Lord sees them—"Grasshoppers" (Isaiah xl. 22).

Unbelief asks the question, "Can God?" "Faith bears the testimony, "God can." Faith does not question, it quietly rests. Faith goes forward at the Lord's command; unbelief at its own suggestion goes back. Unbelief says, "There are lions in the way;" faith sings, "I fear no foe with Thee at hand to bless." Unbelief asks, "How can these things be?" "Faith says, He says they can be, and they are."

.. Faith is the subtle chain

Which binds us to the Infinite: the voice
Of a deep life within, that will remain
Until we crowd it thence."

To possess the Lord Empoweringly.—When we have got into the position of Jehoshaphat and confess we have "no might", then the Lord can make us know that "to them that have "no might"

He increaseth strength" (2 Chron. xx. 12; Isa. xl. 29). We are often anxious to possess the **power** of God, but we are not so keen to possess the **God** of power. If He had more of us, we should have more of Him.

A beautiful story is told of Princess Alice, the daughter of Queen Victoria. An old woman in Darmstadt was in receipt of 6d per week from the parish. The Princess heard of her, went often to see her, and always brought her some present. At last, one day, overcome with gratitude, the old woman ventured to enquire, "And who is the lady to whom I am indebted for all this exceeding kindness?" The Princess replied: "I myself am nobody, but my mother is the Queen of England." So says the true servant of Christ as to his power, as Paul did, "I be nothing"; yet we can always say with him, "I can do all things in Christ who strengtheneth" (2 Cor. xii.); (Phil. iv. 13).

The **practical lesson suggested by the commandment is,—The Lord claims all because he is ALL.**

Mr. Spurgeon once said that some professing Christians reminded him of jerry-built houses which he had seen; "they were Queen Anne in front and Mary Ann behind." It is not so with possessing believers they give Him all, for they recognise with Ruskin, "He who offers God a second place, offers Him no place at all."

"Thou, my All.

My Theme my inspiration and my Crown.
My Strength in Age. My Rise in low
Estate.

My soul's Ambition, Pleasure, Wealth,
my World.

My Light in darkness, and my Life in
death.

My Boast through time, Bliss through
eternity.

Eternity, too short to speak Thy praise,
Or fathom Thy profound of love to man."

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

President William Phillips Hall

The Evangelistic Outlook.

Probably never before in the history of the Christian Church has there been such general and practical interest in evangelistic work as at the present time. While wickedness abounds grace doth yet more abound, and the evidences of an unusual awakening of interest in the work of Christian evangelism increasingly abound throughout Christendom. Each of the most representative evangelical denominations in this country has appointed a committee or commission to stimulate and generally promote evangelistic service.

The Presbyterian General Assembly's committee on evangelistic work, under the splendid direction of Mr. John H. Converse and Rev. Dr. J. Wilbur Chapman is successfully promoting evangelistic revivals at many leading points throughout the United States. The recent General Conference of the Methodist Episcopal church appointed a Commission on Aggressive Evangelism which is now engaged in planning for an evangelistic arousement of all Methodism. The National Committee on Evangelism of the Congregational churches is making extensive plans for evangelistic campaigning the coming fall and winter. The recently inaugurated evangelistic campaign of the American Baptist Home Missionary Society under the direction of Rev. Dr. Cornelius Woelfkin will undoubtedly lead to a wide-spread awakening in the Baptist churches, while the National Evangelistic Committee of the Dutch Reformed churches of America is engaging in similar efforts.

The spirit of true spiritual and moral revival is abroad, and the coming season will doubtless witness a National evangelistic quickening of the churches and communities of America. In view of the foregoing facts it will be well for all Christians to consider the teachings and marks of the true, as compared with those of a spurious, evangelism, for all is not

Christian evangelism that is called Christian evangelism. A so-called evangelistic revival that would indoctrinate the people with the clearly anti-Christian teachings of the destructive higher Criticism would doubtless prove to be one of the greatest calamities that could possibly be visited upon the people of our loved land

When the writer called the first Evangelistic Conference for the promotion of a national revival of the Christian religion in the new century—from which Conference under God, sprang, directly or indirectly, most, if not all, of the National denominational movements now under way—the earnest appeals then, and subsequently, made by that Conference and its Twentieth Century National Gospel campaign committee met with but scant sympathy, if not with open opposition, from some who are now appealing for the same thing. We greatly rejoice in this apparent change in the convictions and views of such beloved brethren; but with that rejoicing, we greatly fear that the evangelistic revival for which some of those brethren appeal is not such a revival as will wholly please God and save souls.

The preaching of "Christ and Him Crucified" with "The Holy Ghost sent down from Heaven" is the message of God for the Twentieth Century Revival, and not the preaching of a so-called "New Theology," that promotes no revivals and saves no souls. Those who would seek to promote the revival by the preaching of the "new theology" will do well to pause and take heed from the recent experience of one whose highly talented ministry and earnest efforts for the salvation of men have been largely negated by his "new theology." If we are to be blessed with a genuine national revival of the saving grace of God in the hearts and lives of men, we must preach the **saving truths** of God's blessed inspired Word and not the baseless "assured results" of a false criticism.

DEPARTMENT OF BIBLICAL FOREIGN MISSIONS

Faith Missionaries in Palestine and Elsewhere

The descriptive, "Faith Missionaries", should not be taken in an exclusive sense. All evangelical missionaries are faith missionaries; as other kinds, without a Divine object of faith, are not, neither indeed can be. The appointees of our missionary Boards become distinctively **faith** missionaries by necessity, in many modern cases, despite their supposed dependence on those who send them forth. They go, indeed, as the "messengers of the churches", but they find themselves much other and more, as Christ often calls them to lean on himself and go farther.

Others begin in that way; like Mr. and Mrs. Murray, of Hebron in Palestine, who are now in this country to tell what God has done with them, and what He laid on their hearts in behalf of those left-handed children of Abraham, him who once cried (not unheard), Oh, that Ishmael might live before Thee! Having a call, in some form, to Palestine, they waited on the support of Providence, and were not disappointed, either of starting or of proceeding. At the Fulton St. Noon Prayer-meeting (May 29) Mrs. Murray told their story; first of a year in Jerusalem, and then of a "call" to open work in Hebron, the second "Holy City" of the Moslem because their Father Abraham was buried there; a center of extreme fanaticism, where no Christian work had ever taken root. Their opening into this forbidding field was found in the little female children, whose birth is deplored as a calamity by their parents and might well be by themselves. For such 'offscouring,' Christian influence is not so violently resisted; although patience and tact enough are required to win even these. One after another experienced and reported the benefits of Christian kindness, and slowly the little school grew to a maximum of sixty; which has not been upheld, however, throughout all the ten years of its existence. Yet some of the miserable women their mothers, have

found comfort in Woman's Savior, on coming for a woman's sympathy; and even some men have secretly learned to believe the words of their acknowledged but rejected prophet, Jesus. The prevailing atmosphere of fanatical hate and contempt has been a little softened by Christian love and patience, which is slowly winning its way.

These missionaries are commencing a tour in which they seek to persuade Christians to open Paradise truly to the dupes of the False Prophet, by the neglected key of prayer, from disuse of which in this relation, they believe has resulted the prevailing impression that it is impossible to evangelize the Moslems. There are, however, peculiarly vulnerable points, unguarded save by the sword, in their defences against Jesus and salvation. Like the Jews, they are exposed to the Word of God in the accepted though unstudied Scriptures of the Old Testament; but unlike the Jews, they are self-confuted by their acceptance of Jesus as one of the holy and sinless and infallible prophets. The words of His Gospel they dare not deny. Then, again, the intolerable oppression of the Turk waxes daily worse under the growing burdens and difficulties of the Empire, and the disaffection of the people towards the power that wields the sword of persecution against all native Christianity, increases continually. The cholera, that especial scourge of Islam like the plague in India, has done its part to show the power of the Spirit of Jesus in His disciples in contrast to that of Mahomet in which is no mercy. Shut up within the walls of Hebron by a merciless quarantine extinguishing almost all subsistence, some of the starving people resorted to a source of help which they found, mediately, in Christ, and by His providence His servants were to some extent enabled to lift Him up among them as a Saviour they felt the need of. Russian encroachment is stealing on in Palestine in particular, as in

Manchuria of late; only by the different agency of the Greek Church and its plausible claim to the protectorate of the Holy Places; which the Russian Government backs, from political and religious motives, with unstinted money and influence, free schools by hundreds, and magnificent church institutions, cathedrals and convents. True, Protestant missionaries dread the untempered intolerance of the Russian Church more than the more conciliatory international policy of the Turk. But Russia is getting overturned and reconstructed in Church and State, in army and navy power, and there begins to appear hope of her agency, in the hand of the Almighty, for good. These elements of hope for Mohammedans, but above all that of prayer, the missionaries feel themselves called to impress upon Christian America.

So far as we learn Mr. and Mrs. Murray do not represent the denomination to which they belong, for we heard nothing about it; although the sympathy and help of the "Christian and Missionary Alliance" led by Rev. A. B. Simpson, was latterly attracted to their work.

At another occasion, we hope to present further glimpses of Christian enterprise in Palestine, supported by the congregation and friends of Rev. D. M. Stearns (Ref. Episcopal), Germantown, Philadelphia.

The Foreign Mission in New York.—Confronting a vast work—alone in the open-air method that is the only method appropriate for it, and yet is the only method used except where it is most illogical—the missionaries of the "New York Foreigners Mission" in Mott Street, etc., were led to designate Sunday, June 4, for fasting and prayer by themselves and their friends, for more help, with the Divine blessing, in the great summer work (not vacation) just opening before them, in daily and nightly street preaching, court-yard meetings, mission-house meetings for children and Chinese, and out-door stereoptican exhibitions of the Life of Christ, before the floating masses of godless or heathen strangers that obstruct the summer streets. What a harvest, to set before two delicate women, with as many street-preachers dependent on them not only for musical and other attractions but also for support! when a thousand more could find but too much to do in lower and lowest New York, with the best of direction under the virile management of Miss Helen F. Clark. Worn with eight months of cold-weather work in the same inhospitable field, these women gird themselves anew, not in summer-resort costumes, but for another four months of the heat and burden of every day; while the city and its want are forsaken and forgotten—by would-be Christians! May those prayers be answered abundantly!

Results on the Wide Fields

A broad survey of the field of Missions reveals, as the most striking feature, the manifestation of the Holy Spirit in the Word in the conversion of all sorts of heathen, in proportions unparalleled in so-called Christian lands. The fruitfulness of the foreign field has long been a most suggestive contrast to the barrenness at home, and today the disproportion is more soul-searching for us than ever. The Bulletin of the Presbyterian Church, U. S. A., North, reports among other things:—

At Lolodorf, West Africa, Dr. Halsey addressed a congregation of 1,033 persons, for whom the church was all too

small; hungry for the Gospel; and 101 men waited after the service to confess Christ; while in the afternoon more than 500 assembled to express their desire to be Christians and to have a Church. In the "palaver house" (rest house or caravanserai) 3,192 persons, heard the Word of life and took it with them far and wide through the country. Dr. F. Johnson returned from a hard 17-days trip through swamps and flooded rivers, bringing 70 boys and three girls for the school at Efulen. "That long line of children, so ignorant and needy, footsore and weary, marching away from their homes of darkness and sin towards the

light of the Gospel, was a sight to move a heart of stone!" This native African school opened with 200 pupils, of whom 180 were boarders.

In the **Canton Mission, China**, 1,297 communicants were added during the last year and the native Christians contributed \$14,567, which means ten times that sum under conditions in America. The rapid success embarrasses the Mission from want of trained helpers to instruct and shepherd the ignorant and illiterate who join in overwhelming numbers.—**Hangchow College** (Central China) has over 100 students, and the girls' school, in a house scarcely large enough for fifteen, has twenty-six. Nine school girls and twenty-six boys became Christians in Shanghai. **At Tengchow**, inquirers' classes were held at which nearly 500 women were instructed and 25 consecrated themselves to special Christian service. **The Governor of Shantung** himself distributed 2000 New Testaments among the officials of his province. **In Point Breeze Academy, Chinan-fu**, the last four of the 50 pupils were lately received into the church.

At Periakulam, India, Dr. Tracey, of the A. B. C. F. M., says that the prospect of famine makes the outlook disheartening, and that he has already had the hardest year of his missionary life, to make both ends meet. Enlarging work were a matter of great joy, but for the want of means to do it.—**Mr. Jeffery, Madura Mission**, says that he has already this year 150 accessions from five new villages, for which he needs at once 500 rupees, to put Christian workers in. "The people are coming in by groups and whole villages. Shall I now stop receiving these villages? I have closed up eight or ten very useful schools for Hindu boys, simply for want of funds to work them with."

The Native Home Missionary Society in India supports a catechist and contributes to the Bible and Tract Society.—**The Church at Hosbyarpur** received 150 converts in the past year, making 900.—**Mr. Banby of Fatehgarh (North India)** reports "real" revivals at various points

with more than a hundred young people converted. A missionary will go out between the showers, in the rainy season, to some little village and baptize from 9 to 18 people.

Pyeng Yang, Korea, with its out-stations, received 1,100 communicants to the church in the last year, and Southern Korea is enjoying the beginnings of a similar harvest.

In the Philippines, four new Filipino churches were organized in connection with Manila Station, with 326 members (in part); and at Iloilo, 402 adults and 67 children have been baptized, making 1,100 in the whole mission, doubling the number of converts.

Under the King of Siam, the missionaries are rejoicing over the abolition of slavery and of gambling, the establishment of education, hospitals, prison reform, reformation of courts and laws, by the royal authority. Hearing from some of the native Christians the Jesus is able to save from the power of evil spirits, four remote households sent to the missionaries at Shieng-Mai, saying "We want to enter the religion." They were visited and instructed and Christian services were commenced.

Two Mohammedans baptized at Delhi, India, by Anglican missionaries this year were both lead to Christianity by reading books written by the late Rev. Dr. Imad ud Din, of Amritsar; himself a converted Mommedan. The fact that the words of this dead preacher live is an illustration of the value, often forgotten, of the literary branch of the missionary work.

A Chinese Christian.—**Mr. Beard**, of Foochow, (*Missionary Herald*) writes of one valuable native helper who works for only half of what his classmates receive in business situations and who, on receiving a present of ten dollars from a gentleman who admired his service as interpreter to an evangelist, gave it all to the evangelist.

African Christians.—**Mr. Currie**, of Chisamba, West Africa, notes special meetings at an out-station, assisted by young native Christians, no less than nine pairs of whom went out every

morning for a week, before daylight, to preach in the villages round about.

Preaching to Students in Kiungchow, China.—Rev. A. E. Street says: A student in China generally has very little interest in real knowledge or learning, for honors are not given to merit. Of the 10,000 men who every three years enter the examinations, only some 3,000 can really read strange matter. The examinations consist of mere juggling with literature that has been committed to memory.

It is usually estimated that about 50,000 friends, merchants, etc., come to the city with the 10,000 students, so that the place becomes a veritable bee-hive.

Close to the corner down which a large part of the traffic to the examination hall passes, is our rented compound, where there is opening on the street a small dismal room, having a barn door and a stable window. That is used for a chapel. On the walls were hanging some fifteen placards of sheeting, on which were written in India ink passages from the Bible. Occasionally one will come in, his face blazing with fury and hate against the foreign devil, and great care is required to calm that fury into a respectful listener, but it can be and is done. Sometimes he goes away muttering: "Crazy, crazy," "Idiot, idiot," and then I show them John viii. 43-47, explaining that they can not believe because their hearts are full of devils, the evidence being the lies they are daily guilty of. They believe most firmly in devils, and when I speak with emphatic conviction of showing them how to detect the presence of devils they always listen and often assent to the truthfulness of Christ's words on the subject. He seems to be still casting them out.

Mr. Briggs, of the Baptist Mission in the Philippines.—In 1891, a petition was received from more than 13,000 Visayan peasants, for Protestant instruction and baptism. The signers of that petition then endured three years of neglect and persecution, compelled to flee from their homes, and back up among the mountains organized for

themselves Protestant communities. Mr. Briggs toured for about five months among them, in 1904, and baptized more than a thousand disciples who had persisted, in the power of grace alone, without human ministry, these three years of distress and constant persecution for the faith of which they knew so little.

Latin America contains 37 millions of people, all speaking practically the same language, and thousands and ten-thousands of them longing for a real religion. It is but one instance of hundreds, of a man picking up a wind-blown tract or Gospel page, going fifty miles or so to learn more, finding Christ, and carrying the good news to village after village.

The Evangelical Work in Brazil has excited the foreign rulers of the darkness of Rome to oppose the light with all their machinery of priests, monks, nuns, schools, hospitals, churches, and money in plenty. All around the foreign field bitter complaint arises that for want of funds the work must be curtailed and native helpers dismissed.

Work Among Japanese

Japanese Presbyterians.—According to the *Herald and Presbyter*, there are visible reasons for the official encouragement of Christian work in the army and navy of Japan, and for the high hopes entertained of Christian influence from that empire throughout the Far East. Among these are the facts that Admiral Togo, Vice Admiral Uriu, General Kuroki, and General Oku, are known as devout members of the Presbyterian Church, as was also the late General Serrata. Field Marshal Oyama, while not a member, is in hearty sympathy with the Church and contributes generously; and his wife is a very ardent Christian woman, a graduate of Vassar College, and marked for her Christian life while in this country. Three of Japan's leading newspapers have Christian editors and proprietors. The number of Japanese Christians is estimated at 50,000.

Ministry to Japanese Soldiers.—Bishop Harris (M. E. Church) says that the International Y. M. C. A. is the John the

Baptist of the Gospel in Japan. **As samples of the varied ministries** that are endearing Christ to thousands of Japanese young men from all over the empire, the following are cut from the Army-Work News Service (Y. M. C. A. National Union of Japan):—

The minute he landed at Tashichao Mr. Fujii began to give out supplies to the wounded men on the trains; such as 10,000 sheets of writing paper, 2,000 envelopes, 10,000 postals, 3,000 American envelopes (used by U. S. soldiers), and 3,000 sheets of paper of the same; which with their American flag, are much liked by the officers; also pencils, newspapers, magazines, tracts, tooth powder, towels; cakes, toilet soap, and many other things.

"As we count up the totals for a day, we find 501 different men writing a total of about 1,500 letters; 150-160 hair-cuts; 100 doing laundry work. These are counts, not estimates, and on these and other data we estimate that we have had 2,000 visitors during the day. Among the callers were the Chief of Staff of the Yalu Army and his Aide.

"Yesterday the usual daily installment of wounded from the front rose to four hundred.

"Mr. Kawasumi has just returned from his third tour to the front; having visited five different hospital points, and was in Mukden three days after its fall. Everywhere he was welcomed in the hospitals, giving cheer to the sick and dying, with the graphophone, or a Christian talk or prayer; distributing postal cards; writing last messages for those who would never see their dear ones again, and in one case writing a poor fellow's will. Two nights in the hospitals where the men were in too much pain to sleep, he stayed until one o'clock in the morning, giving what help he could to make them forget their pains. When a certain company was to be sent out to the firing line the next day, they sent for him and urged that as they were going where there was danger, he ought to speak to them first. Three or four officers with whom he staid at night asked him for Bibles or any book about the Christian faith.

"I met a man today who said that when he and a handful of men were posted at a certain place here (Eiko) when the Russians attacked the camp, they were told to defend the spot to the death. He knew his danger and while waiting took out his one cent copy of the Gospel of John, finding in this peace and contentment. By special request Mr. Kawasumi addressed an assembly of officers including the division commander upon a religious topic and was urged to come again. In this meeting (referring to that of the officers) I saw tears in several eyes."

Mr. Kawasumi writes:

"The men at the front wish addresses more than supplies. When I prayed at the end (of a certain address), they were very solemn and expressed deep gratitude. I think that it is necessary to give Bibles to the soldiers."

Mr. Kawasumi was received by General Kuroki, who heartily commended the work of the Association secretaries.

"Yesterday while attending to affairs in a detached room which we have made a correspondence room, I noticed that Takabatake came in with a following of perhaps a dozen men, each in heavy marching order. With packs, blankets, canteens, extra shoes, and sagging cartridge belts, they were just off for the front. As Takabatake caught the look of question on my face, he explained that they had come into this quiet room for prayer. They were very quiet while he prayed.

"While eating supper a man came in with a question about the correspondence room and lingered to ask me if I would pray with him. So he shared the remains of the supper and then we prayed together as well as my Japanese would permit. Just above his temple was the mark of a rifle ball showing how near he had walked to death."

"A man spoke to me as I was crossing the yard and asked me to please wash his face. A glance and I had no thought to refuse. Both hands, torn by a field gun, were neatly dressed and hung from slings from his neck. His hair, which had not been cut since Christmas, was

all down and over his face and ears. His face, which he said he had not been able to wash, for five days **before** he was wounded, naturally had not been washed in the fifteen days since. I cut his hair, shaved him, washed head and face and as much of his body as possible without undressing him, and found a more than usually fine face under the grime."

"Say you!" (this to me,) 'where does this "guntairokwai" (soldier's comforting outfit) come from?' Full explanations follow.

'Say, why don't Buddhism do something like this?'

'Perhaps it will. What do you think?'

'Don't you ever think it. They conduct funerals.' (General laugh.)

'Well, it's our hope that this thing will be a practical example of the spirit of Christianity.' (Follows a brief statement of the principles of Christianity.)

'Do you make many converts?'

'No, we don't have opportunity for sufficient teaching; but we hope that some of you fellows will follow it up later.'

SOME SPECIAL BIBLICAL TOPICS

The Prophecy of Haggai

Rev. Henry Nelson Bullard, Ph.D., Mound City, Missouri

One of the picturesque scenes in Jewish history is when the prophets Haggai and Zechariah appeared to deliver their message. In B. C. 536 **Zerubbabel had led back** from exile a handful of the remnant of the Hebrew nation. There were about fifty thousand, including slaves. They returned to Jerusalem where they were hemmed in by hostile neighbors. The territory to which they could lay claim was so small that the capital city held the whole nation and **the Hebrew was lost in the Jew**. The first step taken was the **rebuilding of the altar** and its consecration was a day of great rejoicing. Those who gathered for the ceremony could almost see the Temple rising again in its former magnificence. They had chosen a fitting day. It was the first day of the seventh month, the new beginning of the year. "It was the opening of the great autumnal feast of the Jewish year—the feast of Tabernacles—the same festival as that chosen by Solomon for the dedication of his Temple and by Jeroboam for the dedication of the rival sanctuary at Bethel."¹ A year later **the foundation of the Temple was laid** amid like rejoicing. The future seemed bright.

However, clouds soon obscured the brightness of the outlook. **The Samari-**

tans, denied a share in restoring the glory of the Holy City, were successful in **stopping the work at Jerusalem**. For twelve years the work was interrupted and the temple ruins lay waste. Then another Persian revolution came with relief for the discouraged Jews. Darius Hystaspes gave **permission for the work to proceed**.

Authority was now granted, enemies could not oppose openly, but the twelve years had chilled the ardor of those who dedicated the altar and laid the temple foundations with such rejoicing. **At this juncture the two prophets appeared**. First came Haggai with his appeal to the people and two months later Zechariah joined him. The former was in all probability an old man; the latter almost a youth. The one spoke from the point of view of the past; the other with main thought for the future. We cannot help but feel, as we read, that the words of the prophets proved the **needed inspiration of the years of labor** that ended in a new temple and a new city.

Of the first of these two prophets we know little. The four short prophecies are barren in style and void of personal reference of any importance. This is due to the fact that **what we have is only the brief outline** of each message. If we could have stood among those who listened to the prophet we should have been moved by the earnest speech and

¹ Stanley: The Jewish Church. Third Series, page 105.

doubtless by the prophetic imagery of the message. In written words and condensed form we can but guess the original power. He came with a definite purpose, and directness meant power more than many words. Even the brief form we have shows his earnestness and consecration.

Aside from the prophecy itself and the references in Ezra we know nothing of Haggai. Tradition has not added much. His name is interpreted by Jerome to mean **Festive**, by Reinke and others to refer to his having been **born on a feast day**. The latter explanation is more likely. Tradition makes him a **member of the Great Synagogue**. A number of the **Psalms are attributed to him** in the lxx., in the Syriac and in the Vulgate. These are cxi, cxxv, cxxvi, cxxxvii, cxlv-cxlviii. He is suggested as the **author of part of the book of Ezra**. His words in ii. 3 have suggested the idea that he himself had seen the Temple of Solomon. This would make him **over eighty years old** at the time of the prophecy. On the other hand, Hesychius of Jerusalem, quoting Epiphanius in part, states that Haggai was born in Babylon, of the tribe of Levi, that he saw the completion of the second temple and at his death was buried with the priests.

The Book of Haggai consists of **five parts**, four short prophecies and an interlude between the first and second:

First Prophecy: **An Exhortation to Build the Temple.**—i. 1-11.

Historical Interlude. i. 12-15.

Second Prophecy: **The Glory of God's House.**—ii. 1-9.

Third Prophecy: **The Curse of Unclean Offerings.**—ii. 10-19.

Fourth Prophecy: **The Promise of Victory.**—ii. 10-23.

The first prophecy is dated in the second year of Darius Hystaspes who reigned from 521 to 486, in the sixth month, which would make it in the late summer or early fall of the year 520. **Other Hebrew prophecies** before this have been **dated in the years of Hebrew kings**, but that day is gone and Haggai must needs in his first sentence reflect the humiliating fact that **the throne**

of David is vacant. The setting is to be found by turning to Ezra v. 1 and vi. 14. The prophet is the instrument of God and **the message is directed to the leaders of the people**, secular and spiritual, governor and high priest. The question whether Zerubbabel is the same as Sheshbazzar must be left open as there is no answer to which all will agree. They may be two governors or we may have the Hebrew and Persian names of one governor. The name, Zerubbabel, suggests being born in Babylon. Sheshbazzar has a distinctly cuneiform sound. The discussion of identity is too complex to be entered into here. Zerubbabel is **governor by Persian authority** and probably the **representative of the house of David**. He may have been the grandson of Jehoiachin.

This first prophecy shows one of the peculiarities of style, in the frequent repetition of phrases, such as **Thus saith Jehovah** and equivalent expressions appearing seven times in the eleven verses. This may be **for emphasis**, or more probably **as a result of condensation**. A natural touch is referring to the heavens withholding the dew rather than the rain. The dew is important in a dry land where the rains come in seasons. The stopping of the dew would be the final burden in time of drought. It is significant that the Hebrew words for drought, **choreb**, and waste, **chareb**, are so much alike.

His plea is that it is not a time to live in fine houses with the temple a ruin. There was a **seeming prosperity**, but all the while all for which they must look to God was failing them and complete disaster must come if they would not respond to God's call to duty and warning of punishment.

The historical interlude tells of the response to Haggai's call by Zerubbabel and Joshua and all the people who had returned from the exile and God's immediate response to their action. **The work was resumed on the temple**. In this passage Haggai refers to himself as **Jehovah's messenger**, the only instance in which a prophet uses that phrase of himself.

In the second prophecy Haggai calls up a vision of the **splendor of the temple**

of Solomon and then pictures the greater glory of the eternal house of God. It is sixty-eight years since the destruction of the former temple, but Haggai speaks of **this house** in its former glory and now. It is **the same temple of God**, though the lavish decoration of Solomon's day is missing and there is no ark, no shekinah. Haggai's message to Zerubbabel is Jehovah's command **Be strong**, the same words spoken to Joshua and to Solomon and therefore familiar to every one who heard the word of Jehovah by Haggai his prophet. With this setting of the past, the vision of the future came with special clearness. The universe is to be shaken and all nations till the precious things are panned out for the glory of the temple. The audience may have seen **Sinai shaken by the thunders of Jehovah** as they heard the promise that again their **God would come in his power**. It was a promise of **a little while**, and when not long after came the fall of Babylon it may have seemed the fulfillment. But as we look back we know better the meaning of **God's little while**. Before Christ came not only Babylon but Persia, Greece and even Rome were shaken. This is a wonderful prophecy for us to read which **takes in the best of all the nations, opening the place for us in the glory of God**; just as Jesus himself prayed to the Father with his eyes open to us and all the rest who are to serve him. Again we have repeated the authority of the prophet, nine times in nine verses.

Nearly two months elapsed between these two prophecies and the second was followed very soon by **the first short message of Zechariah**, after which Haggai finished his work before Zechariah took up his message again.

A few days more than two months pass and Haggai comes with his closing prophecies. In his third prophecy he upbraids them for their **unclean offerings**. He puts two questions to the priests and shows that by the ceremonial law itself the people cannot expect to be made holy simply by the sacrifices,

but rather the offerings become unclean because of the condition of the people.

Then he called their attention to **the curse of the past**. He might have found many an illustration in the history of the People of God but such illustrations are always impersonal. He refers them to their own experience in the fourteen years past. He shows them **how blind they were** not to discover the relation between their unfaithfulness and their lack of prosperity. Based on this recognition of the truth comes **the promise of immediate blessing**.

The concluding prophecy is only three verses but it contains two beautiful references. It is a personal **promise of victory** to Zerubbabel, but he is here clearly **a type of Christ**. Jehovah speaks of Zerubbabel as **my servant** in the special sense in which that word is used of David and in so many of the promises of Jehovah.¹ And the promise takes a form not used elsewhere. He is to become **the signet of Jehovah**. We all know what a signet is though the day of its use has passed away. It was ornamental, **the most beautiful ring** of which its owner was specially proud. In the Song of Songs the figure is used in the words, "Set me as a seal upon thy heart, as a seal upon thy arm." But more than this it was for use. The signet of Jehovah will be used **to seal the followers of the Lamb**. What a wonderful joy, to be the signet of Jehovah bringing glory to him and setting his mark upon his servants. This prophecy found its truest fulfillment in **Jesus Christ** of whom Zerubbabel was a type as the servant of Jehovah and of whom **every one of us may be a true servant today**.

So the barren little prophecy of the days of Darius becomes **a living message for today** as the temple of God is still with men, the glory of God's house has not departed. Only as our offerings and worship come from pure hearts, in spirit and in truth, can we claim the **promise of victory to the servants of Jehovah**.

¹See article, The Servant of Jehovah, August, 1904

The Hardening of Pharaoh's Heart

Rev. J. C. K. Milligan, D. D., New York City

Many readers are stumbled by the declaration, that the Lord hardened Pharaoh's heart," supposing this to mean that God made him wicked, or tempted him to do evil. Four times the Lord said, "I will harden Pharaoh's heart:" Ex. iv. 21; vii. 3. xiv. 4; xiv. 17. Six times the record is, "The Lord hardened Pharaoh's heart:" Ex. ix. 12; x. 1; x. 20; x. 27; xi. 10; xiv. 8. Then three times it is said that "Pharaoh hardened his heart:" Ex. viii. 15; viii. 32; ix. 34; and six times the simple fact is given, "Pharaoh's heart was hardened:" Ex. vii. 13; vii. 14; vii. 22; viii. 19; ix. 7; ix. 35. Evidently the Lord did something that developed the hardness of Pharaoh's heart; but "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He Himself tempteth no man," is the injunction and statement. See James i. 13

What then was the hardening? and, what had the Lord to do with it?

The Revisers translate Exodus vii. 14: "The heart of Pharaoh is stubborn." Surely he had a selfish and stubborn heart, a wilful determination to be his own master. His early dealings with the Israelites show his character as a suspicious, crafty and cruel monarch. He feared the hostility or exodus of Israel (Ex. i. 10); and before any hardening is mentioned; the Egyptians under his leadership "made the lives of the Children of Israel bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve was with rigor." Then the attempted murder of the male children of Israel shows extreme cruelty and this in a systematic and hardened way. In fact the treatment of the Israelites manifests that Pharaoh and the Egyptians had little room for any hardening influence; but the determination that they would not yield obedience to the Lord, nor show mercy at His command naturally increased with each successful resistance. "Evil men . . shall wax worse and worse" (3 Tim. iii. 13).

Three different Hebrew words are used to express the hardening of Pharaoh: **kabad** is used once of the Lord, and four times of Pharaoh. It means to make heavy, dull, stupid. **Chazak**, to make strong or stubborn, is spoken of the Lord eight times, and of Pharaoh five times. **Kasha**, used once of the Lord, means to make obstinate, or severe. A derivative of it occurs in Ex. vi. 7, qualifying the bondage as hard or cruel. Thus, although the Lord's dealing with Pharaoh aroused and strengthened his stubborn spirit, he was yet an active participant in every part of the hardening process. He was not guiltless; for he hardened his own heart,

The Lord in no way **forced Pharaoh's will**, nor in any wise induced him to do wickedly. On the contrary He forbade his wrong doing, commanded him to do right, threatened him with righteous penalties if he disobeyed, inflicted the penalties, and removed them at Pharaoh's request. Thus in no way was the Lord responsible for Pharaoh's tyranny or disobedience, but he was "drawn away" by his own lust and enticed. The record clearly reveals the Lord's righteousness, long-suffering and patient dealing with a proud, cruel, foolish and stubborn adversary of His people, who hardened himself in wickedness, blindly supposing that God's forbearance was due to **weakness** that could be safely resisted.

Let us follow the Lord's dealings as thus revealed:

1. The Lord sent Moses and Aaron, two of Pharaoh's bondmen, with the **request**: Let my people go, that they may hold a feast unto me in the wilderness" (Ex. v. 1). This was a reasonable and moderate request from the Almighty God of heaven and earth to one of His subordinate rulers. There was no word of rebuke, but a plain and kindly spoken demand from the God of Israel, implying supreme authority. But it was brought to Pharaoh by his despised servants instead of by royal ambassadors. It was

thus offensive to his proud sense of superior dignity and royal greatness, and all the more so as it lowered the God of Israel in his estimation. This is shown in his reply, with the defiant question, Who is the Lord, that I should hearken to His voice to let Israel go? I know not the Lord, and I will not let Israel go." No miracles had yet been wrought before Pharaoh and no attestation of Divine authority had been given.

2. The Lord then demanded the **release** of Israel from bondage (Ex. vi. 10-13: "Go in speak unto Pharaoh King of Egypt that he let the Children of Israel **go out of his land.**" This required him to surrender on immense property, the wealth-producing element of his kingdom, the source of his great power. Blinded by self-interest and forgetful of others, he did not see the justice of this demand, and determined to resist it to the bitter end as a usurpation of authority, a robbery of his kingdom, and a gross injustice to his people. Even Moses questions the propriety of so large a demand, and hesitates to make it (Ex. vi. 12, 29).

3. Pharaoh was blinded and hardened by the incantations of the magicians: "The magicians did so with their enchantments; and Pharaoh's heart was hardened" (Ex. vii. 11-13; vii. 22: viii. 18, 19). By magical arts and skillful jugglery they repeated, or imitated, the miracles wrought by Moses, and so belittled the glory of the Lord that Pharaoh was strengthened in his purpose to keep up the conflict. His resort to the magicians was in **contempt** of the Lord's demand, and the success emboldened him the more.

4. The mercy of the Lord led Pharaoh to maintain his obstinate disobedience. Ex. viii. 15 expressly declares this: "But when Pharaoh saw that there was no respite, he hardened his heart and hearkened not." This is declared also in Ex. ix. 34: And "when Pharaoh

saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart." The Lord's ready compliance with his repeated requests for the removal of the plagues gave Pharaoh confidence that he would continue his leniency, that no harm would come to him, and that the inflictions would soon cease to hinder his oppression of Israel.

5. Israel, directed by the Lord, asked and obtained from the Egyptians "jewels of silver and jewels of gold, and raiment, and spoiled the Egyptians." They did not **borrow** but, as the revisers correctly translate "they **asked**", with no suggestion of a return of the valuables they carried away. The conditions are a satisfactory explanation. For four hundred years, without remuneration, the Israelites served the Egyptians "in all manner of service in the fields;" and now they claimed and secured an inadequate payment for labors that had "made their lives bitter." But the loss of the treasures aroused the covetous spirit of Pharaoh, and with a hard heart he pursued the fugitives after he had driven them away (Ex. xiv. 5).

The gracious providences and gospel of Jesus affect many among us today in a similar manner. For, says the apostle (2 Cor. ii. 15, 16): "We are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing, to, the one a savor from death unto death to the other a savor from life unto life." On this text Besser says: "Those who refuse to believe the word must stumble at it. They hinder, indeed, through their obstinacy, the sanctifying of God **within** them, for He will **drive** no man to conversion; but the sanctifying of God **on** them they cannot hinder. Because they do **not choose** to be softened and enlightened unto eternal life through His word, it has upon them a hardening operation unto death."

The Bible Student and Teacher

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 Daniel S. Gregory, Managing Editor, Office of Issue,
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League Notes and Points

The Break Down of Rev. John Urquhart

It is impossible to express our regret at being obliged to record the fact of the physical break-down of this able and distinguished Scottish lecturer and defender of the Bible. Coming to this country in April last he devoted nearly four months—extending through the hot season—to the work for which he came, speaking daily, and often indeed more than once in a day. His journeyings extended from New York to Toronto and from Maine to Wisconsin,—courses of lectures having been delivered in New York, Toronto, Old Orchard, Boston, Chicago, etc., while many invitations had to be declined for the reason that the time was already filled with engagements.

The reception of Mr. Urquhart has everywhere been most cordial and enthusiastic, and must have been exceedingly gratifying to the lecturer. That part of the American public interested in the Bible as the inspired and authoritative revelation of God has been particularly interested in his sound views and sane utterances; while even the opponents of such views have generally heard him with approval, admitting the courtesy and conciliatory character of his methods of presenting his views and the cogency of his arguments.

It is not to be wondered at that, under such great and long-continued strain and in such changed climatic conditions, even his rugged Scotch frame at last gave out, compelling him to cancel all outstanding engagements in this country and to change his plans entirely for the future. Instead of going to Australia as contemplated for a winter campaign, he was obliged to sail for Scotland on Aug-

ust 12 for a season of rest from all lecturing. His American friends are praying and hoping that, through his strong frame and vigorous constitution, with the blessing of God, there may come to him a speedy reaction and restoration, so that he may be able to continue his work in this country next year.

Western Engagements Cancelled.

Arrangements had been completed, or were in process of completion, for a Western itinerary, covering the time from August 1 to November 20, and embracing lectures and sermons in Chicago, Minneapolis, St. Louis, Kansas City, St. Joseph, Los Angeles, San Jose and San Francisco. The necessity for cancelling all these engagements is greatly regretted. The friends of the Bible in the West have devoted much time and effort to the task of opening the way for the lecturer across the Continent, and were expecting great profit from his visits. We can only thank them for their cordial co-operation in preparing the Western itinerary, and express the hope that at a later date this brother beloved in the Lord may be able to meet them face to face and greet and cheer them with his unreasonable assertions made, by, or in the

Mr. Urquhart and the League.

It was in part through the American Bible League that Mr. Urquhart came to this country. We desire to acknowledge gratefully his valuable services, and to express our hearty approval of himself and his teachings. His addresses at the New York Conference constituted one of the most attractive features of that occasion. The expressions of satis-

faction from those who heard them have been both numerous and unqualified. They were used for the confirmation of the faith of many whose minds had been disturbed by the unreasoning and unreasonable assertions made by, or in the name of, the destructive critics.

We are also rejoiced that this brother's brief sojourn among us has furnished the occasion for **introducing his many and valuable published works to the American public.** Taking them in the extent of the field covered and their thoroughness, we believe them to be un-

equalled in apologetic value by the works of any other writer on either side of the ocean. They constitute a complete arsenal of sharp and approved weapons, defensive and offensive, with which to meet and repel the latest attacks of those who challenge the authority of the Bible as the Word of God. The republication of these works in this country enables the League to offer them at low rates to the readers of *The Bible Student and Teacher*, thereby bringing them within the reach of anyone possessed of even moderate means.

Dr. Emil Reich in Westminster Town Hall, London

In our July issue occasion was taken to consider the "Reaction Abroad Against Radical Criticism," and to record some important movements that have recently been started. The articles of Dr. Emil Reich, in *The Contemporary Review*, entitled "Bankruptcy of the Higher Criticism," have undoubtedly given a powerful impulse to these movements. The latest news of importance has reference to a successful attempt of the Bible Students Union to enable Dr. Reich to present his views before a larger public, with the endorsement of some of the best and ablest men in Great Britain. A beginning was made by arranging for Lectures in Westminster Town Hall, London. It is the purpose of *The Bible Student and Teacher* to reproduce, in a later issue, the special report of these Lectures, as found in "The Church Family Newspaper."

In the mean time, we are able to give some inside facts concerning the Lectures, furnished by Colonel Corfe, the Joint Honorary Secretary of the Bible Students Union, to his colleague, Rev. John Urquhart, and kindly forwarded by the latter to the General Secretary of The American Bible League. Some short extracts from successive letters will open and illumine the situation.

Under date of June 24, 1905, Colonel Corfe says:

"Dr. Emil Reich gives (D. V.) in connection with the Bible Student Union

lectures on The Higher Critics, on July 4 and 6, at Westminster Town Hall. On the 4th, the Dean of Canterbury will preside; on the 6th, Bishop Welldon. This is all settled. What is more, it is Convocation week, which means that all the Chief Ecclesiastical dignitaries will be present in London, and within a stone's throw, and as the Lectures are at 5 p. m., they will be able to come across from the Church House to the Town Hall, close by! The third lecture is only waiting the Chairman. So there now, I hope that will please you. It will be an epoch, I assure you.

"I have seen a great deal of Reich lately. His life and studies have been more on the secular side, i. e., historical, philosophical and general; but he has a strong hold on the personality of the Lord Jesus Christ, and a loathing of all these methods to destroy Him and His witnesses to His truth. That is about the position. He is going simply for the methods and for showing the people what kind of fetters they have been wearing at the Critics' orders. So all promises finely."

On July 8 Colonel Corfe writes:

"Great doings. Two of Reich's lectures have come off; each of them amazing; every eye and ear held tight from the first to the last word. There was a good audience of the senior clergy and the best class of the educated.

"Presiding at the First Lecture, Dean Wace said some neat things about unscientific going for scientific, etc. Bishop Welldon and Canon Knox Little were both there. The lecture lasted an hour and twenty minutes, and the people were greatly disappointed when he stopped; we all wanted a half hour more.

"The Second Lecture was on the same stupendous scale, and the general arrangements were the same as before. But here's the point: Bishop Welldon had a little (!) surprise for us. Taking the Chair he let fly an impassionate torrent of blows upon the Encyclopedia Biblica and the writers, saying it was one long, sustained attack on the Divinity of our Blessed Lord; and he implored the Chiefs of our Church who were associated with these writers to give up all association with such writers. This from a Bishop! He even produced his protest written and read it!

"What this will end in I can not say. Reich goes to Edinburgh next week to do all this over again; then to Glasgow; then to York."

Writing on July 15 after giving further particulars regarding the First and Sec-

ond Lectures, Colonel Corfe adds:

"At the Third lecture Sir Robert Anderson was in the Chair, and he went straight and hard for the Kenosis, a short and sharp attack. Then Reich followed with the most glorious display. He was in fine form, and staggered us all.

"Then as you will see I had got Reich to give a Fourth Lecture—especially for the Bible Students Union—in the evening.... He did me the honor of asking me to preside—so I had a good innings. I let fly **re India**—reading all about the 'Native Convert' letter, etc.; also all about Oxford and the agnostic Divinity Examiners scheme. I got ten or twelve minutes all to myself. Reich finished with a last lecture—and so it all **ended** last night."

These lectures have been reported in all sorts of papers, and have already stirred up a discussion of the issues involved that promises to result in great good to the cause of truth. We are constrained to join with the Honorary Secretary when he closes his letter with a **Laus Deo**.

The Trend of Pulpit Thought

Some time since we received the following communication from a friend, which discloses a condition of things in certain quarters that calls for serious thought:

To the Editor of The Bible Student and Teacher: Dear Sir: About two years ago it was my pleasure,—though not unalloyed,—to read a recently published book, written by the pastor of one of our leading churches among the evangelical denominations. I was amazed at some of the sentiments expressed, the publication of which has left their author entirely undisturbed in his relations to the church he serves and the denomination to which he belongs, and which has placed upon him specific honor. I make a few quotations below, which may be regarded not merely as indicating an individual's belief and teaching, but as symptomatic of the times in which we live. This kind of

teaching is breaking down the distinction between evangelical and unevangelical, and, contrasting sharply with what has commonly been called "orthodox," it puts men all at sea regarding religion, and opens the door wide to agnosticism and infidelity. That such doctrines should proceed from a so-called evangelical pen, as they probably first proceeded from a so-called evangelical pulpit, is cause for grief if not alarm among those who still hold to "the faith once delivered to the saints." The quotations follow:

"It is difficult to believe that in the end any soul will be cast as rubbish to the void."

"I can not doubt that those who have not had this vision on the earth, will have it some time and somewhere." This refers to conversion and is a teaching of second probation pure and simple, as also of Universalism."

"Jesus taught that all men are children of God; therefore that they will forever approach His perfection." Certain things that Jesus taught are manifestly overlooked in this statement: see John viii. 44, and Matthew xxv. 41, 46.

"Death removes no one beyond the watch and the care of the infinite love." Universalism.

"We do not know that death forever determines the condition of the soul." Second probation.

"I fully believe that we are justified in praying for those who have departed this life, that the good may grow better, that the clouds which obscure the vision of the unbelieving may be removed, that all taints of animalism may be washed away; that we are to pray even for the wicked, that the disciplinary processes through which they are passing may some time and somehow lead them to submit their wills to the love and truth of God." Prayers for the dead, and second probation. Think of a pastor offering prayer at the funeral of a departed saint, that "all taints of animalism may be washed away;" think of the prospect of carrying taints of animalism into Heaven!

"Simply because I believe in God," [note, not because his Word so teaches,] "and that His love can not be defeated, I dare to hope that some time and somehow, after all the pains of retribution and moral discipline have done their inevitable work, after all the fires of Gehenna have consumed the desire to sin, after Hades and Purgatory have been passed, the souls which for a time have dwelt in these mortal bodies, purified, and without spot or wrinkle or any such thing, will be given the beatific vision, and permitted to realize the height and depth, the length and breath, of the fullness of Christ." Restorationism.

"I cannot feel that such subjects as 'satisfaction,' 'expiation,' 'plan of salvation,' are of any practical importance, and I leave them to those who care for them." This in a chapter on "The Place of Jesus Christ."

"Whether we classify Jesus Christ with men, or regard Him as a special divine manifestation, is of little consequence in our inquiry." This from the same chapter.

"Jesus taught that deity was to be interpreted in terms of fatherhood." Did He? See John viii. 42-44.

ADIENO.

An Appeal from the American Bible League

The "Appeal" for a "Special Fund of \$5,000," to aid in increasing the efficiency of the League in its urgent work, was announced in the July issue, as about to be sent out by the Executive Committee. Owing to the absence of many of our friends from their homes and places of business, and the stagnation of business activity incident to the Summer season, a few only of the proposed letters have as yet been sent. The Committee records with gratitude, on behalf of the Treasurer, Mr. Rush Taggart of 195 Broadway, that the responses thus far indicate an increasing interest in the work of the organization. Some of the contributions thus far made bear the marks of self-denial, while others have been unexpectedly large.

Lists of names are being prepared to which the "Appeal" will be sent in the

early Autumn, when our friends are in their places again, from which generous answers are expected.

Friends who are already co-operating with the League in its work can greatly aid the Executive Committee by sending in the names of others—especially laymen—who are intelligent enough and broad enough to take in the situation, and to comprehend the peril of the hour and the necessity for prompt and energetic action.

The members of the League may rest assured that the outlook for its success was never so bright as at present, and the evidences of the need for it were never so strong as now. They will be glad to know that plans are being formed for the vigorous prosecution of its work along all the lines contemplated in its organization.

The Bible Student and Teacher

Volume III

SEPTEMBER, 1905

Number 3

The Conference in New York==Continued

"The Bible the Inspired Word of God"

In the August issue appeared the Address of Rev. Dr. Kyle, delivered at the Session of Wednesday afternoon, May 17, on "Some Gems from an Old Egyptian Lapidist's Workshop; or Egyptian Testimony to the Historical Trustworthiness of the Old Testament." Regret was expressed at the inability to secure for printing the valuable Address of Professor Albert T. Clay, Ph. D., of the University of Pennsylvania, on "Babylonian Testimony to the Bible." This was the companion and complementary Address to that of Dr. Kyle, under the Third general Topic of the Conference, "Confirmation of the Old Testament from Archæology."

There also appeared in the same issue the Addresses under Topic Fourth, "Confirmation of the Old Testament from Criticism". These included that by Professor Robert Dick Wilson, D. D., of Princeton Theological Seminary, on "Was Abraham a Myth?" and that on "The Book of Daniel—the Critic and the Archæologist," by Rev. John Urquhart, of Scotland.

In the present issue it is the purpose to take up the Addresses under Topic Fifth and part of those under Topic Sixth.

Topic V.—Some Consequences of Rejecting Inspiration Thursday Morning Session, May 18

"TO CHRISTIAN MINISTERS; A WARNING"

Rev. E. Fitch Burr, D. D., LL.D., Lyme, Conn.

When we wish to warn a man against a dreadful disease we show him, not what it does in its feeble beginnings, but what it does in its mature and latest stages. We show him a consumptive—feeble, emaciated, racked with cough, scant of breath, the despair of physicians, dying—not the man who is just a little off color and flesh but yet is able to be about his business as usual. "See there!" We exclaim, "That is what consumption is and does. That is what you are coming to unless you are careful."

We wish to warn Christian ministers against the very serious and insidious disease popularly called the Higher Criticism. It is considerably worse than consumption—though like it in some respects. Like it, it has its different stages—its uncertain and deceitful beginnings, its assured attack, its regular or

irregular advances, its masterful maturity, and at last its ruthless destruction of all distinctively Christian doctrine and character. And, like consumption, it is the same deadly thing in all its stages, and has always the same deadly goal in view. But the ever present virus and trend are most **manifest** toward the end. It is for this reason that we call the attention of Christian ministers to what the Higher Criticism in its riper forms and more advanced stages will be and do to them.

"See there!" we exclaim, as we point to the Kuenens and Wellhausens, the Cheynes and the Drivers. "That is what the Higher Criticism really is. Let it have full currency among yourselves and your public and it will do you infinite mischief."

What Mischief ?

We will make several specifications as to the mischief which the Higher Criticism in its adult stage, and measurably in all its stages, may be expected to do to Christian Ministers.

I. It will lessen their number.

We have many thousands of ministers. Some say that we have more than are needed. This is a plain misstatement. The present number is vastly insufficient to cover the needs of a world so far astray from truth and righteousness as we actually see. The population of the world is increasing faster than its Christianity. Christian ministers should be increased many fold.

But the Higher Criticism, instead of increasing the number, will make it less. The number of ministers depends on two things—the disposition of men to become ministers and the disposition of other men to employ and maintain them. The Higher Criticism impairs both of these dispositions.

The churches have hitherto believed that the non-Christian world, whether home or foreign, is in a perishing condition; that multitudes must be rescued soon if ever; and that the only rescuing power is the historic Gospel. This belief, wholly drawn from the Bible, stresses us strongly toward immediate evangelistic action. Individuals feel that they must hasten to go, and churches feel that they must hasten to send and support.

Higher Critics have not this feeling—cannot have it. They have come to much less alarming views of the condition and prospects of non-Christian people. It was just here that the new criticism first showed itself in our ministers. They began to feel that larger allowances must be made for the slums, the frontiers, and the pagan nations on account of environment, heredity, and racial peculiarities. Their thought proceeded to struggle toward new departures and new probations for **all** sinners. But these outposts were soon left behind. As our ministers advanced, often by forced marches, from the penumbra of the Higher Criticism into its umbra, the authority of the New Testament itself grew dim; and now, practically, all our chief ministerial higher critics, who express themselves to the public, occupy universalist ground, though they do not fancy the name of universalists. Not a few think

they find full justification in the New Science. What are these heathen, at home or abroad, but the helpless products of a belated evolution from brute-hood by natural forces—forces that are surely pushing upward to higher planes of character and destiny, and eventually to the highest planes of which men are capable? There is no longer fear for the final outcome. As surely as Science is Science and Nature is Nature, all men, however backward and neglected, are sure to come out right in the end. They can no longer be looked on as a fallen race, a lost world, souls dead in trespasses and sins, children of wrath. Idolatry and bestiality are no longer crimes—only trivialities or temporary misfortunes. New meanings must be found for the old words—**Salvation, Perishing, Heaven and Hell.** 'It is time to raise the question whether the lands which already have in them such good things as Confucianism and Buddhism, and Mohammedanism would be much bettered by conversion to anything in the shape of religion we have to offer.'

Such is the present attitude of our higher critics, whether ministers or laymen, as represented by acknowledged leaders. They have not the greatness of motive which the fathers had for evangelizing enterprise. Consequently, fewer will be disposed to become ministers, and fewer will be disposed to send and support. The same causes, indeed, are said to have reduced the prospective supply of ministers by one half within a decade.

II. It will impair the quality of ministers.

The work of religious teachers is of the highest conceivable grade. It naturally asks for high quality in those who undertake it. Large faculties, best education, lofty aims, great zeal and courage and patience and faith are in order. The eternal fitness of things would not be violated were an archangel to become a minister of the Gospel. We would welcome Michael the Prince, and he would not be ashamed to come.

Would the Higher Criticism give us such ministers?

It would lessen the number of ministers; but probably, it would not reduce the number to nothing—for a time at least. There are other motives than a desire to save souls which may help some young men to offer themselves for even foreign missionary service. Youth is adventurous. It takes kindly to novelties of observation and experience. It does not object very strongly to begin its career by seeing the world and enlarging at first hand its stores of information in strange lands under the patronage of a great Society. So it chooses to become missionary, at least for a time. The time can be made very short in case there should be occasion. No doubt some such young men will occasionally offer themselves for work, in even China and Japan—as they occasionally have done in the past, in ever increasing numbers.

Much more will such young men offer themselves for established pulpits in their own country, amid the safeties and comforts and social advantages of cultured communities. 'Tis true that to them souls do not need to be saved from perishing; and true that to them the Bible is showered all over with

interrogation points from what they call their Christian Consciousness, so that it is easier to tell what they do not believe than what they do believe. Still the ministry is an honorable and scholarly occupation. They can engage in it, at least in New England, without danger to life, or serious hardship. It will give opportunity for personal influence and distinction. And withal it will give a salary and livelihood—if a meagre one. So along the lower line of motives there will still be inducements to become ministers.

But these lower inducements will only dominate the lower quality of men—the worldly, the self-seekers, the people whose aims are along the horizon rather than toward the zenith and the stars. Their fervors and solemnities lack foundation, and will so seem to their higher-critic hearers. In the nature of things it is impossible that such men should have the solid earnestness, the transparent sincerity, and the utter faithfulness, as in the sight of God, that ought to characterize the ministry. Also the higher grades of intellectual endowment and equipment will naturally draw off from a profession that has so little to recommend it in either emolument, or usefulness, or public esteem; and will leave the field to the mediocres or less. Instead of workmen that need not be ashamed the churches will see in their pulpits so much to be ashamed of that they will turn their backs upon them. More than that: it would not be strange if the churches should discover that their ministers have at last come to as low a standard in ethics as they have in other matters. The ethics of the Bible can be criticised away about as easily as its miracles and doctrines. The guns trained successfully on the Incarnation, Resurrection and Ascension of Jesus can carry as far as the Christian morals, and lay in ruins our old fashioned veracity and honesty. It is by no means among the impossibles that the churches may yet see the higher critics among their ministers quite at sea in the use of words,—saying things they do not mean, subscribing creeds they do not hold, swearing to doctrines they deny, sailing under false colors and perverting trust funds—Protestant Jesuits! Have not Governments found it necessary to expel Jesuits? What do Governments incline to do with the gentlemen on the high seas who use in their business, as convenience serves, the flags and languages of all nations?

This is the sum. Let the Higher Criticism prevail in our ministers and they will work with a lower quality of aims, motives and power. The religious interests of the people will be secondary matters with them, and will call out only secondary ability, zeal, diligence, and effort in their behalf. As workmen for religion they must be inferior in quality to men supremely bent on “rescuing the perishing and caring for the dying”—instead of helping men somewhat who are slowly but surely falling upwards, even to the sun, by means of evolution, or by as many probations as may be necessary.

III. It will enfeeble their instruments.

The Higher Criticism not only impairs the quality of ministers as workmen but it scants and dulls the weapons with which they work.

Christian ministers have been wont to claim that the weapons in their hands, though not carnal, are mighty through God for the pulling down of strongholds. They have a Divine Commission as ambassadors which of itself entitles them to profound attention and respect. In their hands they carry the Sword of the Spirit, brighter than Excalibur or the sword of Orion—pure truth, divinely selected for the very purpose of religious conquests. They have the Spirit Himself to accompany them and prepare their way. In particular, they have the infinite sanctions as weapons—the “terrors of the Lord” with which to persuade men—also infinite rewards brighter than suns with which to reinforce the persuasions. Never have other warriors had such potent weapons. Not the Paladins of Charlemagne, not Achilles and Æneas in Vulcanian arms. Both ministers and people have had faith in these superb arms of yesterday.

But to day, under the spell of the Higher Criticism, neither ministers nor people in many cases have the old faith in such weapons. The old Book which gives the true minister a divine commission has itself lost much of the confidence of both parties. Both parties have become universalists, and both Heaven and Hell have faded into dwarfed shadows. Nothing remains but the retributions of natural law—so conspicuously uncertain. And what the new ministers wield, so far from being the sword of the Spirit, is, at best, only a few splinters of that sword tied together by cobwebs and hid in a mass of rags and clouts of myth and fable. Does such a sword inspire confidence in him who carries it? Is the sinner afraid of such a sword? Is such a sword going to do any execution? Will the Spirit consent to wield such a weapon, or stand by the man who tries to wield it in His name? The Lord will not go forth with the host that has crucified His Bible. That host will not stand in the battle. Its swords are natural evolution, vain philosophies, science falsely so-called—speculations and hypotheses, all of them. If the sword of the Spirit had only been dulled, or hacked into a saw, the case would have been bad enough, but what can be done with a few shining bits of it bedded in a scabbard of rags? Not even Michael the Prince could wield it effectively.

IV. It will dwarf their Message.

This message is the historic Bible. It is not, as some seem to think, our civilization, our arts and sciences and philosophies, or our free institutions. It is our **Religion**, as represented by the whole ancient Book—specially by the New Testament.

We hold that this Book, as originally given by God, was free from erroneous teaching of all sorts, and has been kept by Providence from all important error—down to present time. This whole infallible Word of God is the message our ministers are to carry to the world. It only needs fair interpretation. We only need to get at its real meanings. When these meanings are reached, we have the final word on all questions it considers and we need to ask. No Court of Appeals beyond.

But these views are far from satisfying the Higher Criticism—even that which calls itself Christian. This holds that even the original documents of the Bible were not free from mistakes and falsities; and that an indefinite amount of such things have been added to them by an indefinite number of redactors and copyists. As the Bible now stands, the best that can be said of it is that it **contains** more or less of the Word of God; is a fallible **record** of a Revelation, rather than the Revelation itself; is inspired in spots which each one must ascertain for himself—in short, is one of several ethnic Bibles with their various degrees of merit. As to the proportion of these star-spots to the whole, the critics differ among themselves. Some say that the **main** Scriptural teachings are all true; but they differ most widely among themselves as to what **are** main teachings—some holding that the Golden Rule is the only vital thing in Christianity. Others prefer to say that all the **religious** teachings of the Bible are true; but they differ most widely among themselves as to what **are** religious teachings—many holding that even the teachings concerning the miracles of Jesus, his sinlessness and atonement and resurrection have no religious value. The upshot of all these various characterizations of the Message is that it contains some divine things, and an indefinite of things **not** divine which every man must eliminate for himself as best he can—if he can. Of course, this is saying that God has done what no sensible earthly ruler would ever do if he could possibly help it—has allowed important communications from Himself to become largely mixed up with rubbish of mistake and falsity, and then let the whole go forth over his own name without any hint of the fact and of the need of discrimination. No sensible business man ever does such a thing. God has not done it. To do it would be to **invite** men to take large liberties with the Bible.

The Higher Criticism has accepted this large liberty. It has proceeded to cut out with sharp and hungry knife the greater part in bulk and importance of both Testaments—their histories, their prophecies, their miracles—especially what the Christian ages have always considered to be fundamentals as to Christ—his incarnation, his miracles, his infallibility as a teacher, his sinlessness, his atoning death, his resurrection and ascension and deity. What a surgery that was? Elsewhere we have charged the critics with amputation of single features of the Message; now we charge them with cutting out whole sections and broadsides of fundamental religious facts and doctrines. The Book has been disemboweled. The covers have collapsed. Does anything vital remain? Of what account is a man after lungs and heart have been taken from him? He is a dead man, whatever aromatics and robes of honor are put about him. He will never do manly work again. Nor will the evacuated Message. It is a dead message despite the aromatics and fine linen of fine phrases and laudatory speech which have been heaped about the silent form. Where is the great tent that could cover an army? The new magic has touched it, and lo, one can carry it in his pocket!

A dwarfed Message! One from which all the Christian peculiarities have been subtracted, leaving a chasm wide and deep enough to engulf all the hopes and fortunes of humanity.

A phantom Message! One whose very substance has become shadow. Can shadows deal heavy blows? Can a shadowy battle-ax beat down granite fortresses? Can its blows fall with revolutionary and regenerating force on the slums and heathenism of the world! Do not believe it.

But what cannot save may destroy. A dead body sometimes carries a pestilence with it as it traverses the country. Even God's truth, torn from its appropriate setting, has been known to do infinite mischief. That comprehensive system of divine truths which we call the Bible, when devitalized of its supernaturalism and historic Christianity, is real and rank infidelity, and as such is a public menace—whatever men may say to the contrary.

V. It will scatter their audiences.

Ministers can do nothing without audiences. They want them as large as possible. Let the whole community gather. Let other communities add themselves until there is no longer room save under the blue canopy. However good their message, large their number, fine their quality, and superb their weapons, without the listening people ministers come to nothing. They have no **field** on which to use their weapons.

For a while an unbelieving minister may gather an unbelieving audience. While the change from the old to the new is fresh, and the strong principles of curiosity and habit are active, the people will come to him. But this will not last. Germany with its holiday sabbaths and vacant sanctuaries bears witness. The Christian institutions of all sorts have lost the importance and authority and sacredness they once had, with both ministers and people. There is no longer any God in them or back of them—only the doubtful and shifting speculations of men.

Old texts are taken, but neither pulpit nor pew hears in them the voice of the Lord and the thunder of His sanctions. The minister has lost his divine commission to preach, and the people have lost their divine commission to hear. Both parties agree that, at the best, the message is only inspired in spots not easily determinable, and then only with such inspiration as belongs to the Miltons and Shakespeares. The thunder and lightning have all vanished from the message. Men can now reject it without defying the most High. They only reject a man like themselves—an essayist, a pulpiter, a hireling. The natural depravity of man is so strong that even when men are under the influence of the old views of the Bible it is hard to keep them in the sanctuary, especially in such newsy and rushing times as ours. When the old views are thrown off and the Bible becomes to them comparatively without authority and worthless, what will these hearers do? They will scatter east and west, north and south. They will go to their beds, to their shops, to their fields, to their work or diversions, rather than to their churches. Not suddenly but gradually. The congregation will **thin** out. In vain will the preacher call in the sensational and spectacular to help him. He cannot compete with the mountebanks, the woods and waters, the newspapers, the theatres, and the

devil. He will no longer have the old audience to hear the new speculation. He ought not to have. Even his Biblical ethics have no authority. The same principles and methods that have set aside the Christian facts and doctrines are equally good for setting aside the Ten Commandments and common morals.

When our ministers come to preaching natural religion from a merely human bema they are a lost profession. They have committed suicide. Merely ethical teaching has never had converting power, and never will have it. With that alone ministers cannot earn their salaries. The people will begrudge them, and fail to pay them. Better pay the police and the Law and Order Leagues.

VI. It will destroy their hearers and themselves.

The Higher Criticism not only lessens congregations, but it **destroys** them. Under its influence they will not fulfil the conditions of salvation. They will not repent. It is with great difficulty that sinners are persuaded to repent under the stress of eternal sanctions and "the powers of the world to come." Still less will they be inclined to repent when that stress is almost entirely withdrawn. The Higher Criticism puts an interrogation point—usually much more—after all the threats and promises of the Scriptures, and even the great Hereafter itself. The need of being saved retires into the background and passes out of sight. Salvation itself collapses from lack of contents. Sin itself whitens into a mishap, and calls for pity rather than punishment. The second Person of the Trinity dwindles into an uncommonly good man, with little or no ability to save. Evolution is the true Savior of the individual and society. Conversions and regenerations will be rare things when our congregations come to think that man is "naturally profoundly religious," and needs only good environment and culture and time to pull him out of all sloughs. Are not such views approved by the "latest scholarship?" Never mind—they are false. The New Evangel, save as it finds some element of the Old Evangel lurking in the convictions and memories of the people, will leave sinners where it finds them—dead in trespasses and sins. There will be no fleeing from the wrath to come, and no escaping from it. The pastors will **destroy** the sheep as well as scatter them. The watchmen will **destroy** the city; and its blood will be required at the watchmen's hands.

For the destroyers of the people will also be the destroyers of THEMSELVES.

I do not mean merely that they will become **professional** suicides—destroying their commission as Christian ambassadors, destroying their authority to demand attention and respect, destroying even their influence as preachers of ethics. This they will conspicuously do. But I mean that they will cut themselves off from the Christian salvation with as sharp a sword as ever flashed separation between life and death. The gulf between them and the Biblical plan of salvation is so wide that no Christian will leap across it.

One is reluctant to say this. It ought not to be said without the compulsion of a **"Thus saith the Lord."** But what the Lord says is, **Believe on the Lord Jesus Christ and thou shalt be saved.** Do these men believe on Him?

Christ after declaring to his disciples that not one jot or tittle should pass from the law (the Old Testament) till all was fulfilled, proceeded to say that one breaking even the least of its instructions, and **teaching** men so, should be called the least in the Kingdom of Heaven—should be counted the unworthiest of all bearing his name. Now this breaking of the Old Testament is just what the higher critics began with doing. They persuaded men to low views of its value. They attacked not merely its least things but its greatest things—practically all of them—its historicity, its prophecies, its miracles, its morality, in short, its Divine origin and obligation. And they **taught** men so as widely as possible. They went out of their way greatly to do it. According to Christ these destructive teachers are specially offensive to Heaven. "Woe to him by whom the offence cometh." This is threatening.

What the threat amounts to is seen elsewhere. What are the Christian terms of salvation? Are men saved by **unbelief**? To hear the higher critics one might think so. **BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED.** But these men say that they **do** believe in Him. Yes—they believe in an imaginary Christ, but not in the actual Christ, the historic Christ, the Christ of the New Testament—the Divine Christ who became incarnate, wrought miracles, claimed infallibility for his teaching, atoned for sin, rose from the dead, ascended to Heaven, and will finally come to judge the world and allot everlasting destinies. They do not even believe in the Messiahship of Jesus; and yet Jesus said, "If ye believe not that I am He ye shall die in your sins, and whither I go ye cannot come." His Messiahship implies the trust-worthiness of all His teachings. The men who do not believe in these do not believe in him savingly. Do the critics admit his trustworthiness when he endorses the Old Testament, when he says he was in glory with the Father before the world was, when he says that he is Truth itself, when he **says** that his wonders were wrought by the finger of God, when he says that all power in heaven and earth is given into his hands, and that he will come again in glory to divide the sheep from the goats and award eternal retribution according to characters—and so on? By no means. They deny or question all of these testimonies. They teach all whom they can reach with voice or pen to do the same. Are such men on salvable ground? Unless they remove from it they cannot be saved. They stand face to face with **Death Eternal.**

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the Book of Life and out of the Holy City." Have not our ministerial critics been very busy in taking away many and most fundamental things from the Bible—not from one of its books, but from all of them? From

Genesis to Revelation not a single book has escaped their vandalism. From the Old Testament they have taken away histories, prophecies, theophanies, miracles, doctrines. From the New Testament they have taken, as we have seen, a still richer collection of facts and doctrines gathered about the historic Christ—leaving Him but the shadow of his former self. He is no longer able to save to the uttermost all who come unto God by him. It is not too much to say, "They have taken away my Lord, and I know not where they have laid Him." Neither do they. There remain only the empty grave clothes.

These men do more than **take away** from the Word of God. They **add** to it new histories, new views of humanity and its needs, new views of sin and its penalty, new views of the Gospel—in fine what they themselves call a **new theology** and a **new Evangelism**. We call such things spots and blemishes, heresies, vain philosophies, oppositions of science falsely so-called. But the critics call them "improvements," "latest scholarship," "culture," "the new light." Which party is right?

When the critics have made their subtractions and additions some of them tell us they have a far more beautiful and useful Bible than before. They can hardly praise it too highly. They stand in awe of its majesty. They are ravished with its beauty. But the Scriptures themselves, take a different view of the work done upon them. They frown and they threaten—"Repent or look out for the plagues written in this book. Repent or have your names taken from the Book of Life". Which **will they choose**?

We have brought seven grave indictments against the Higher Criticism. We have charged that it goes to lessen the number of Christian ministers, to impair their quality, to enfeeble their instruments, to dwarf their message, to scatter their audiences, and even to **destroy** both their audiences and themselves.

Does some one say that such grave results would only follow from the prevalence of **extreme** Higher Criticism; and that extreme higher critics are very few and uninfluential?—the public being protected from them by manifold hereditaries, traditions, creeds, as well as by the very extremeness itself, and that so there is no danger?

No danger? Who was it that said to his own disciples, "Beware of the leaven of the Sadducees?" Does not every Niagara and vortex stress toward itself even distant movable things? Must not the little hole in the dam beware lest it become the great outlet through which destructive floods empty themselves on the plain? Must not incipient consumption beware of the final stages?

Unfortunately, we have at hand a large object lesson to still further enlighten us. A large Denomination, at great cost to itself, is witness that extremists in Biblical Criticism can swiftly become both many and influential. Not long ago this Denomination had only a few men in the last stages of the critical consumption; but these few have repeated the experiment of Cadmus and sown dragon-teeth enough to give promptly a large crop of active adher-

ents and supporters—men who apologize for them, commend them to the confidence of the public, vote them into places of honor and trust and leadership. No matter what they call themselves, these active supporters of extremists must be regarded as being extremists themselves. No other explanation of their conduct is possible. **By their fruits ye shall know them.** Men do not push forward the wheels and drive the war-chariots of their enemies. The chauffeurs, too, are extremists. We must locate them where they belong. When that is done the extremists are **not** few. They have become many by a galloping consumption.

Uninfluential? Nowhere are there many in quarantine. Nowhere are they confined in sanitariums and asylums. Nowhere are they rounded up and corralled. They are in visible contact with all places and classes—in markets, on thoroughfares, at conventions and universities and seminaries; surely, they have not been lacking in opportunities and facilities for communicating their distemper! They have used them successfully.

Look about you and see for yourselves! See how widely the extremists have taken possession of strategic positions among Congregationalists—in their press, pulpits, conventions, educational institutions, missionary societies.

Such has been the experience of one of the larger Protestant Denominations. The others are on the brink of the same precipice. They should be instructed by the Congregational catastrophe. It should show them how swiftly among themselves extreme Higher Criticism may multiply its few into many and take possession of great ecclesiastical franchises, and even thrones of conspicuousness and influence—while men sleep.

Let other Denominations take warning from this menacing object lesson. Especially let their ministers beware. They will be the first and largest sufferers from the prevalence of the Higher Criticism. They have larger stakes on the issue than any other class. Complete infidelity in the public will wipe them out completely. Partial infidelity will do the same sort of work partially. As consumption in all its stages has eye and step steadily directed toward the grave, so has the Higher Criticism. In all its stages it is the same deadly thing—always looking and stepping toward midnight and the grave of faith. It is a leaven every bit of which threatens the whole lump—a flight of steps into the dungeons of Doubting Castle and its profounder infernals, every step of which helps the descent—a conflagration which in all its advances means the destruction of the whole city; for do not its houses touch one another?

Therefore let Christian ministers beware of the whole destructive thing—of its beginning and middle as well as of its last stage. Let them count every blow on the Bible as being a blow on themselves. It only needs to be repeated and strengthened somewhat in order to **kill** them professionally and personally. That ministers can be found to deliver such self-destructive blows is one of the marvels of our time, and would be almost beyond belief if it were not a matter of frequent observation. It reminds one of the blindness and fatuity of the

original Higher Critic who, though intelligent to a miracle, put it into the heart of Judas to betray his Master to the atoning tragedy of the cross, and so gave himself the most painful and disabling blow he has ever received.

“IS THE BOOK OF JONAH HISTORY? OR PARABLE?”

Rev. John Urquhart, Cambuslang, Scotland

I feel that I cannot address myself to my own subject without a prefatory word expressing the deep sense of gratitude I have to the previous speaker. What the churches need in America today is faithful testimony regarding the absolutely certain results of this radical criticism, both for the ministers and for the people. We have far too much of apologetic reference towards these men and toward their views. What we want is a plain, thoroughly outspoken word, such as we have listened to. May God grant that the word may be sent abroad and that it may be heeded in time.

The difficulty with regard to the Book of Jonah has always been the stupendous miracle with which it commences. Had it not been for that I do not suppose that any one would have thought it worth while to question the historicity of the book. But the rationalism of the 18th Century in Germany, like the deism of the 17th century in England, was an undisguised attempt to explain miracles away, and hence, of course, the Book of Jonah came in for special notice. There was no attempt in those days to suggest that the book was a parable and not history. They said it was history, only history not rightly understood. It never occurred to them that it might be a parable, and they said that the miracle was really no miracle at all.

As I have said, it was history misunderstood. Everybody was aware then, as everybody is aware today, that a very ancient custom in the shipping trade was to name ships after certain animals, as well as in other ways, and there was a ship called the Whale, and it had a whale on its bows and it was passing very conveniently near when the prophet was thrown overboard and he was rescued by the seamen on board that ship, and went down, of course, when he was taken up; he also went down inside the ship, and he disappeared, in a manner of speaking, into the belly of the whale. And, of course, when that ship came to land and he disembarked, why the Whale vomited him up! It was only misunderstood history.

Then it came to be felt by some that that would hardly do; it didn't go very smoothly; and so another explanation was suggested. There was a real whale floating in thesea dead, a whale's carcass, and Jonah, having come up from the waters as most men that are plunged into them do once or twice, it is said, saw this carcass, swam towards it, and, of course, climbed up. It must have been a rather steep and rather difficult ascent. Still it was done, and he got on top of the whale. And of course the winds and tides did the rest. The whale was brought to land and Jonah, of course, got down and went on his way.

Now, all that is given up, and the happy thought has been suggested that there is an easier way to get out of the difficulty, and that is to say it is not history, it was never meant to be history; it is only a parable. Only a parable.

Now, there is one objection to that that will occur to every mind. Of all parables this was the most impossible to any Jewish writer. For what are the contents of the book? An Israelitish prophet, with regard to whom we have the distinct assurance that he prophesied to the Ten Tribes, and that he uttered predictions that were verified. Now here is a book given to us by the ministry of that Israelitish prophet that has not a single particle of Israelitish ministry in it from beginning to end. This man is confined to whom? To a Gentile people. It has for its sphere, what? Not any city of Israel, but the city of Nineveh, the capital of the great opponent of the Ten Tribes of Israel. And the whole scene is confined to his ministry in regard to that Gentile people, and the Gentile people are the objects of Divine commiseration, and Jonah himself is the object of Divine complaint, if not of condemnation.

Now, I say it was another impossibility, that any Jewish mind would have conceived fiction after that pattern. It would have been to the glorification of Israel and not to the glorification of Nineveh. It would have been to the setting forth God's fierce anger against the Gentile people, and not His commiseration towards the destroyer of the people of God.

Now, I am going to ask, and try to answer, **one or two questions.**

First of all, Why is it incredible that the Book of Jonah should be history?

Well, we are told for one thing that it is an utter impossibility that the whale could have swallowed Jonah. And this, mark you, is not a rationalistic objection. This is a scientific objection. A scientist has said there is not a whale in all the seas capable of swallowing a prophet, and we are farther told that the whale's gullet is exceedingly narrow, about a couple inches in diameter, and that a whale is hardly able to swallow a herring. So says another scientific objection, in the interest of rationalism, by Samuel Lane. The whale is hardly able to swallow a herring, and how could it by any possibility swallow a prophet?

Now, I have said that that was a **scientific** objection. It was urged by scientific men, and when it was urged there was immediate **scare** among the theologians. These scares have been often witnessed and been often productive of the mightiest injury to the Church of Christ. These theologians said, "The Bible does not say it was **a whale**; it only says it was **a big fish**." But the New Testament makes a reference and uses a word that distinctly applies to the whale. They didn't think of that. Well, they said, it might be a shark, and I don't know what other sort of inhabitant of the sea it might of been; but in any case they accepted at once that it could not be a whale. And so the whale went overboard instead of Jonah.

Now, how many whales did these men know about?—those scientific men? Why, the word is as true today as it was eighteen centuries ago. How many whales did these men know about, that said that all the whales in the sea could not swallow Jonah? One species, **the Greenland Whale**. And how many kinds of whales are there in the sea? About fifty-one; fifty-one species. And they knew of only one, and from their knowledge of one and their ignorance of fifty, they said there wasn't a whale in all the seas that could have swallowed the prophet!

Now, the whale that they did know about utterly misled them. That **Greenland Whale** has been created for a special service. It feeds on the minute life in the ocean; and not only has it got a very small gullet, but it has got the whalebone, as you know, in front of its mouth to prevent the big life coming near it. It is made for that special purpose. It is the only whale so designed. There isn't another whale, of all the fifty-one species, that has not a gullet in proportion to its huge size. They have got huge throats fully able to swallow a prophet.

Now, we are greatly indebted to one man who has lately taken a high place in English literature. I refer to Frank Bullen. He was what he himself calls a **sea waif**, as a boy. He went on board a whaler and passed through many experiences in connection with whaling, mainly on American ships. Now, I am going to read you one or two passages from his book, the "Cruise of the Cachalot". He describes a struggle with a whale, one of the cachalot whales. And he says:

"During the conflict I had not noticed what now claimed attention—several great masses of white, semi-transparent looking substance floating about, of huge size and irregular shape. But one of these curious lumps came floating by as we lay, tugged at by several fish, and I immediately asked the mate if he could tell me what it was, and where it came from. He told me that, when dying, the cachalot always ejected the contents of his stomach, which were invariably composed of such masses as we saw before us; that he believed the stuff to be portions of big cuttle-fish, bitten off by the whale for the purpose of swallowing, but he wasn't sure. Anyhow, I could bring this piece alongside now, if I liked, and see. Secretly wondering at the indifference shown by this officer of forty years' whaling experience to such a wonderful fact as appeared to be here presented, I thanked him, and, sticking the boat-hook into the lump, drew it alongside. It was at once evident that it was a massive fragment of cuttle-fish—tentacle or arm—as thick as a stout man's body, and with six or seven sucking discs, or acetabula, on it. These were about as large as a saucer, and their inner edges, were thickly set with hooks or claws all round the rim, sharp as needles, and almost the shape and size of a tiger's.

"To what manner of awful monster this portion of limb belonged I could only faintly imagine."

I do not enter further into that except to say that of course it was a portion of a cuttle-fish. He describes a lot of these masses ejected by other whales. He says, in this case, "the ejected food was in masses of enormous size, larger than any we have yet seen on the voyage, some of them being estimated of the size of a hatch-house, namely eight feet by six feet into six feet."

Now, then, what have we got here? We have got a man that went down that whale's throat and that came up through that whale's throat, eight feet long; I suppose about two feet taller than Jonah. My idea is that he was a long, spare man. Somehow I get that idea of a prophet. Well, the mass was six feet into six feet; thirty-six square feet; I am bound to say about six times the bulk of the prophet's body, or a bulk of six men rolled into one, that had gone down the whale's throat and had come up out of the whale's throat. And who will tell me now that the whale is not able to swallow a prophet; that there isn't a whale in all the seas able to swallow Jonah? It could have swallowed six Jonahs and given them up again.

So we notice there, what utter want of proved solid foundation there was in **the scientific objection** which wrecked the faith of so many ministers and of ever so many people!

In the second place, is the book historical?

That is the next question I ask, and which I shall try to answer very speedily. Is the book historical? No book in all the Bible is so distinctly historical as the book of the prophet Jonah.

There is reference to **Nineveh**. Was it in existence at this time? Yes, Nineveh was in existence. Well, it is also described, it is said to be an exceeding great city of three days' journey. I had better just refer to the passage: "And should I not spare Nineveh, that great city in which are more than six score thousand persons that cannot discern between their right hand and their left hand?" Now, these must be the children, 120,000 children in that city. This must be multiplied by at least five to get the population: 600,000 people in that city. Now, remember what Eastern cities were. The walls of an Eastern city did not merely enclose the dwellings necessary to house the people, but also enclosed fields large enough to grow corn for them in the case of siege, and to afford pasture for their cattle. It was then an exceeding great city, as the Scripture has said.

Now, what about Nineveh? Schrader, the rationalist archaeologist, in his book published a considerable time ago, about twenty-five or thirty years ago, uses words beneath which you easily see the impression which this fact made upon his mind; and he proceeded to show that when Sargon had built one corner of that city—I believe he only reconstructed the corner, that he only built on ancient foundations—that when he built that, what do you think was the circumference of that city? Ninety miles. A city ninety miles in circumference. It was then indeed an exceeding great city, and would be even in

this time. There is a marked historicity which any scholar will be sure to note and make much of.

Now, there is another matter. The king, ordered a fast, as you will observe, and the injunction was immediately obeyed by the city. Was that a usual kind of thing in those Eastern lands, and especially in Nineveh? We have an inscription which speaks of a fast having been ordered in similar fashion and under similar circumstances. It was a mark of the civilization of the time and of the place.

Now, there is another thing in connection with the fast, which I want you very specially to notice, and that is that **the cattle are associated with men in this fast**. Not only are the people to fast, but their cattle are also to fast with them, and a common cry is to be lifted to the God who has made them all alike, man and beast. Now, that is an extraordinary feature. You will not be able to parallel that feature throughout all the Scripture. You read the Old Testament and you read the New Testament, and you will not find another instance in which the cattle have got to fast as well as the people. It was no Jewish custom. The Jews fasted often, they fasted much, but they never dreamed of associating their cattle with them in such a fast. We have fasted, we have had our days in long gone by times, you know, when people really did fast and not feast and make holiday; they really did fast. And I dare say in times of calamity we should find it natural again to do the same thing and seek the favor of our God. But even then we should not join the cattle with us. We would never dream of such a thing; it would be utterly unnatural. Now, was it a custom of that region so to do? We have an answer to this in **Herodotus**, who tells us that the Persians when they were in Greece had a much loved general who was the idol of the army, and in one of the engagements with the Greeks this man was killed and his dead body was brought back by the soldiers to the camp, and the whole army mourned and mourned for days, and not only did the men mourn, but their cattle, their horses, their mules, mourned with them, and their hair was cut off in token of lamentation. Now, there you have in people of that very region this very characteristic mentioned here in the Book of Jonah.

There is a **main question**, however, still connected with this. Was there anything in the condition of Assyria at that time to bring about this state of alarm, so that the king should immediately issue this decree for fasting, at the word of an unknown man, just because the cry of a prophet was raised in the street? Was there any reason for this? **Canon Rawlinson** answered that question a long time ago. Just at this very time, Assyria was threatened with extinction. Have you noticed how Jeroboam II. was able to extend his power? How was that brought about? Because the power of Assyria had been withdrawn from the west, from Palestine and on the north and the east and the south, and Assyria was threatened at this time by insurrections and by armies; and when this prophet, whose words you may be certain rang with conviction, cried on the streets, "Yet forty days and Nineveh shall be des-

troyed", the alarm was deep and instant the decree was issued forthwith. In every mark that you can call for, there is a stamp of historicity upon the history in the book of Jonah.

In the third place, what has God given us in the Book itself? I am coming to the book itself. Let me remind you that it was known to the prophets of the Ten Tribes that the people were to go down under one avenging hand, and that was the hand of Assyria. In the ninth chapter of Hosea the third verse, you will find it said, "They shall not dwell in the Lord's land, but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria."

God had revealed to the Ten Tribes that they were to go down **under the hand of Assyria**. Now, what sort of hand was that that was to be laid in punishment upon the people of God? A gentle hand? One of the fiercest hands; a hand making answer to the cruelest will that was ever wielded by man. We have in the records of the Assyrian kings, and also in the sculptures which they loved to have around them on their palace walls, an exhibition of what they did in these lands. When they took a city this was their practice: They were not going to put a garrison in it, because they could not afford to do that; they needed their army. What were they going to do, then? They were going to leave a terror behind them that would make the very thought of rebellion against Assyria utterly impossible to the men of that place. And what did they do? They caught hold of the leading princes in the city and they were taken outside the walls for punishment. Some of them were cast down upon the ground, and you notice the executioner engaged in his fell work. His hand goes into the victim's mouth, clutches the tongue, and with the other hand pressing back the brow, he wrenches the tongue off by its roots. That was one of the punishments. Another was to put two stakes in the ground, throw the man down on his back, tie his ankles securely to those stakes, then there were two stakes driven in above his head, cords tied to his wrists and the arms pulled back, and he is held down to those four stakes in the earth; and then the executioner comes, and at a well known place begins to flay the skin, and when the skin is flayed off that will be hung up on the walls of the city as a warning. Others are impaled, and the Assyrian king says to them, "You wanted to be lords of the country," and so he says he impaled them to sharp stakes through their breasts, forty or fifty feet high, and planted the stakes in the earth, and let them view the country all around about at their leisure.

Jonah knew that **those experiences were in front of his people**; he knew what the Assyrian conquest meant for the people whom he tried to save from such affliction; and when God said to him that Nineveh had come up before Him for judgment, that the wickedness of Nineveh had come up before Him and He was going to deal with it, I believe Jonah never had a gladder moment in his life, for if God will deal with Nineveh, Israel will escape; if Assyria goes down she will no longer be able to wreak her vengeance on God's people. So what did Jonah decide to do? He decided to give up God's ser-

vice. He seemed to reason thus with himself, If Nineveh is not warned, Nineveh will perish; if no prophet goes she will die in her sins. So we are told that he immediately resolved and "went out from the presence of the Lord." I want you to look at and consider that phrase, "went out from the presence of the Lord." Says the higher critic, "Oh, yes, that is a mark of an old conception about God; **he was only the God of Palestine**; he was not to be found anywhere else, and if a man went out of Palestine a man went out of God's presence." They tell us Jonah is a late book. I would like to know how an old conception of God got into a late book! That is one of the things they don't stop to answer.

I find, however, that the Book of Jonah is not tempered by that conception of God. The Book of Jonah tells me that God is in the Mediterranean Sea, tells me that God rules in the raging of those distant waters; and then I find also in the book that God is at Nineveh. He speaks with Jonah, asks him questions and gives him explanations. The Book of Jonah never had the conception that God was confined to Palestine, or that a man by leaving Palestine was able to get out from the presence of God; never had such a conception; never had it. Then, what does it mean to go out from the presence of the Lord? It means, as I have said, to give God up and give up God's service. We have always believed that Jonah was the type of Jesus. Dear friends, the type begins there. He sacrificed himself that he might save his people. I believe that the type is there: he sacrificed himself that he might save his people. Now, will you observe that when Jonah is thrown overboard and goes apparently to his doom, he never lifts a prayer. That devout man who lived in the atmosphere of prayer has no cry to God! And why? Because he has counted the cost he has now come to pay. So perhaps while the others are praying to the **heathen** gods he goes down without a prayer into the deep.

One thing more and I shall finish. The Lord Jesus said to the Pharisees who were seeking a sign from him, that no sign would be given except one, and that was the sign of the prophet Jonah, and then he began to read the prophet's story—began merely to read it so as to put them on the line of interpretation. As Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the belly of the earth. Yes, **but what followed?** A resurrection for the prophet and a resurrection for Jesus. As I have said, it is only the beginning, only the beginning of the sign, and when Jonah had his resurrection, where was his nativity manifested? Amongst the Ten Tribes? No, so far as we know, not among the Ten Tribes. Where then? Away in the midst of a Gentile city. And what happened there? Such an answer to his ministry as he had never met with elsewhere; the whole city turned. His cry plunges the whole city into lamentations; they are crying to the Hebrew's God to have mercy on them. It is a turning to God of the whole city.

When Jesus has his resurrection, where does He go to? To the Jews? No. Where then? To be preached and to be believed on among the Gentiles.

And what will happen there? A hearing for Jesus such as he never had among the tribes of Israel; a turning to God through Jesus such as was never witnessed among his own people. And that has been seen all down the ages.

Thank God, notwithstanding higher criticism and worldliness and unbelief, it is being seen today; and that sign of the prophet Jonah has confronted the Jew all through the Christian centuries, and he is confronted with it today. Christ set no other sign but that. "You have had signs enough and you have scorned and slighted them, and now God will give you a sign, an abiding sign, the sign of the prophet Jonah, the resurrected prophet, preached and believed on among the Gentiles."

One word more, that I left out in its proper place (one will do such things), as to **the motives of Jonah**. Why is Jonah so bitterly angry when Nineveh is spared? Because he was a cruel man? Because he has no compassion for the six-score thousand that knew not their right hand from their left? Because he didn't regard the cattle? Not at all. But the man is plunged now into bitter certainty that his people shall not escape, that Nineveh will live, and the Ten Tribes will go down, and that Israel shall be punished by the hand of the cruel people, as God had determined. And so his whole hope of their escape has vanished, and he is back into the abyss of despair. That is the explanation, I believe, of the Book of Jonah, and the sign that is for the higher critic and for the world.

Topic VII.—The Work of Putting the Inspired Bible in its Place

Thursday Afternoon Session

"GOVERNING PRINCIPLES OF BIBLE TEACHING"

Rev. A. F. Schauffer, D. D., New York City, Secretary of the Committee on the International Sunday School Lessons

I am sorry to begin with an explanation, but our City Mission Training School has its closing exercises at four o'clock this afternoon, and I have to preside there. That is an appointment I made long before I promised to come here; so that will explain my slipping out, a thing which I always hate to do.

Being in connection with Sunday school teaching of necessity, through the position I occupy with the International Lesson Committee, some things come to my knowledge which give me sorrow, and the one of which I want to speak now is this fact, which I regret to say is a fact, that there are certain teachers who are posing as teachers of the Word of God, who, it seems to me are not quite upright and honest, from the ordinary standpoint of honesty. By way of illustration, a certain Professor of a Divinity School in New England, in replying to a letter I wrote to him, answered this question, "If a teacher is teaching the lesson of Elisha and Naaman, and does not believe that Naaman

was healed or that Gehazi was smitten, ought he to teach his scholars that Naaman was healed and Gehazi was smitten?" He answered, "Yes." That is to say, a teacher must teach what he does not believe. That is a Professor in a divinity school in New England. Now, that is dishonest, in my judgment. He has a right to disbelieve, if he chooses, but he has no right to say that the unbeliever shall teach as though he believed as facts what he does not accept as facts. I know a Presbyterian Minister who writes regularly for a Sunday School periodical. He has said to me the same thing; he does not accept the Old Testament miracles; and yet I have seen under his writings, "Naaman went into the river, dipped seven times, and was healed." I know that he does not believe that is so, but he says it. I do not object to a man who rejects the who Bible saying so, though I disagree with him, but I do object strenuously to a man teaching what he does not believe. That, however, is not my theme this afternoon. I say that by way of preface.

My theme this afternoon is, "Principles of Bible Teachings;" and I shall take that up from the standpoint of the office which I humbly occupy as Secretary of the International Lesson Committee.

1. Lines of Instruction Drawn from the Scriptures.

When you come to look at the Bible, you recognize, to begin with, that it is very largely biographically written. The Pentateuch, the Books of historical record from the Old Testament, the four Gospels and the Acts, are largely biographical. Since this is so, in the Word of God, it becomes those of us who are leaders in instruction of the young, to conform ourselves to those lines which have been laid down for us by holy men of old. It becomes us also to remember that the larger part of those to whom the International Lesson Committee ministers, belong to the rising generation, and are not able to understand certain portions of the Poetical Books, like Job, or the Wisdom Books, like certain parts of Proverbs, or the Epistolary portion of the Word. We therefore have to take two principles into consideration. First the Bible is largely biographically written; secondly, the larger portion of our scholars are not yet capable of taking up the more recondite, more difficult parts of the Word of God.

When you come to look at the Bible more carefully, you realize that it is not written as ordinary histories are written. In some places the narrative is very much condensed; in other places the narrative is extraordinarily expanded. In some portions of the Divine History, miracles multiply, in other portions of the Divine History miracles are rare or are absent.

The book of **Genesis**, for example, has not a single miracle wrought by the hand of man; for Abraham wrought no miracle. There are miracles in Genesis, but none wrought by the hand of man. There are, however, after Creation, few miracles in the book of Genesis, and they multiply around the Patriarchal Period. The first chapter of Genesis covers untold eras of creation; chapters ii.—x. cover at a minimum 2,300 years of history; chapters xi.—l. cover only the lives of four men. Abraham, Isaac, Jacob and Joseph. Why is this?

Why is so short a span given to the untold eras of creation, only ten chapters to twenty-three centuries of history, and forty chapters to the story of four men? Why does the miraculous multiply in the stories of these four men? That gives us pause.

When you come to the book of **Exodus**, the first chapter covers, at a minimum, between two and three centuries, at a maximum four centuries; the second chapter of Exodus covers eighty years. From the third chapter of Exodus, all through Exodus, Leviticus, Numbers, Deuteronomy, the story covers forty years. Why? Why this apparent discrepancy, packing centuries into one chapter, eighty years into one chapter, and forty years into practically four volumes? Why this? In the book of Exodus miracles multiply during those forty years, as also through the balance of the Pentateuch as never before. In all the story up to Moses there has not been one tithe of the miraculous manifestations of Almighty God that you will find packed into forty years. Why? This gives us food for thought.

During the time of **Elijah and Elisha**, the time of revival in the Northern Kingdom, the narrative all of a sudden amplifies again, and from First Kings xvii. through that book, and quite a distance into Second Kings, it is the story of two men, Elijah and Elisha, and there the miracles multiply again. Where the narrative amplifies, there the miracles multiply. Why?

In the **Messianic period**, narrative amplifies as never before, for Matthew, Mark, Luke and John practically are dealing with the story of three years and six months. Four volumes given to the events of three and a half years; for the amount that is given to the birth and the flight into Egypt, presentation and advent into Nazareth, is very small. Mark, then, an amplification of narrative, and far more than ever before a multiplication of the miracles. For, in the Messianic period, there were, I apprehend, single days when a larger number of miracles were wrought than in years of the Mosaic period, to say nothing of the Patriarchal, or that of the two prophets I have named.

That begins to open up to us the Divine method of giving to us this Sacred volume. The Bible, I think, emphasizes, under the guidance of the Holy Spirit, those portions of human history which are of the utmost importance. Where there is a period of great importance, you will find, I think, these two signs always coinciding, **the narrative amplifies and miracles multiply**. Where those two signs are found, and they are only found four times in all the Word, there we may rightly anticipate passages of superlative importance for us for our study, for our thorough understanding.

Note, please, and do not pass by what I say, **the two signs must coincide**. For there are some parts of the Word of God where the narrative amplifies but the miracle does not multiply. I find there are a great many people who think that the Old Testament is as full of miracles as a pin cushion of pins. This is not in accordance with fact. For, if you will carefully study the Word, you will find that there are large sections of sacred history where there is no

miraculous manifestation whatsoever, excepting when prophets have revelations given them.

Take, now, the four periods spoken of; **the Patriarchal period**, where the narrative amplifies, beginning with Genesis xi. and closing with Genesis 1., there the miracles multiply. Is that an important period, and if so, why is it an important period? It is important. And it is important because there God was calling out from the world him who was to be the founder of the covenant people. There God was laying the foundation for his own chosen people through whom was to be transmitted to the world, as the centuries rolled on, more of Divine truth than through all other human sources put together. It was, therefore, of importance to God's people everywhere, and always, that they should understand the Divine dealing in calling out from among the idolatrous Gentile world him who was to be the Father of the Faithful, and through whom and through whose descendants the nations of the earth were to be blessed. God was there organizing a people that should be to this world a blessing such as never sprang from Egypt, Babylonia, Chaldea, Greece or Rome. Take out what has come to the world from this people whose founder was called from Ur of the Chaldees, take out from the world, I say, what has come from him and his, religiously, and what have you left? Nothing saving philosophies and blind gropings after God.

Without fear of successful contradiction, we simply state that the world owes more to that people through whom has come down, as through a channel, the flood of Divine grace, than it owes to all philosophers and all scientific men put together. Remember that all the revelation that we have, saving only that portion which is given to us by the beloved physician, Luke, every word of it has come to us through that people whom God was calling out, as told in the eleventh chapter of Genesis and whom God was training so that, in spite of their waywardness, they should still be schoolmasters through the revelation that God gave, bringing the world down to Christ. Bear in mind that every patriarch and every prophet and every apostle, and He who came from Nazareth, all of them were a part of this Covenant People according to the flesh.

Now, do not get away from my point, which is this, that where in the Divine Record the miracle multiplies, and at the same time the narrative amplifies, there we believe that **the Holy Spirit wants to put emphasis** as though He were ringing the bell to call attention to this part of God's Word.

The second of these periods, you remember, was **the Mosaic period**, when the narrative amplified as never before, and miracles multiplied as never before at the same time. An important period? Surely. Why? Because there God, having in the furnace of affliction welded his people into such unity that it never has been broken from that time to this, was transplanting them into the Land of Promise. God on Mount Sinai was giving a revelation that, as Attorney General Brewster of Massachusetts once said to me, is the basis of all our modern legislation and of all our modern civilization. God, in the peninsula

of Mount Sinai, was giving to typology a sacrifice that was to hold up before Israel and was to preserve for all generations God's oath; a certain sacrifice and priesthood and worship. Certainly that was an important period. Surely it was fitting that that period, with its development, should be set out in larger pattern and should be endorsed by more multiplied miracles than any period that had gone before it.

The third period was that of **the great revival in the Northern Kingdom**; for, while many commentators do teach that Elijah did not accomplish very much, that is not the Bible teaching. The Bible teaching is, that at the beginning of that period Elijah had to run for his life, and at the close of that period the sons of the prophets could walk through the land unmolested. That is the Bible record; and men misread it when they read it the other way. What was the importance of that period? Was it as important as the Mosaic? No, nor is the narrative amplified, nor does the miracle multiply, as in the Mosaic period, but it is of importance none the less. Why? Because here God was making his last effort to win the Northern Kingdom away from golden calf worship. It was his last effort there, and that effort fructified somewhat and then faded away, and the captivity of the Ten Tribes sealed their fate.

The fourth period is **the Messianic period**, and here we see that the narrative amplifies as never before, and miracles multiply as never before; four books given to three years and a half, and miracles by the thousand; because sometimes we read that great multitudes were brought to be healed; and then in one sentence multitudes of miracles are compacted, for one sentence says, "and he healed them all." Sometimes that means scores, not to say hundreds, of miracles in one day. And was that an important period? Certainly. Why? Because that was the culmination of all that went before, prophet and patriarch, type and symbol. All these had been schoolmasters to bring God's chosen people down, down, down the centuries, to Christ. Up to that point every prophet and all the typology had said only three words: He will come—**He will come**. The Gospels changed the theme, and they say, **He has come**. That is the culmination, that is the fruitage of all that you find from Genesis to Malachi, and that is again the starting point of a new dispensation; the closing of an old, the opening up of a new; the closing of a national, the opening up of an international, universal, dispensation. So that is, of all the periods, the most important, as is testified to by the way in which the Divine Spirit taught men to write, and as testified to by the manifestation of supernatural Divine power, especially in the life of the Messiah, but also in the life of his Apostles.

Now, if I have made myself clear, I have indicated to you already the lines along which any educational system of scholars, of any family or any school must run. I have indicated, if I have made my meaning clear, the point on which we must put emphasis. **Where the Divine Spirit puts emphasis, there you must put emphasis**. Not that other portions are not inspired: they are; but that it is of more importance for me, as a teacher of others, not able to do all I would

do, to pick out those where there is largest remuneration, and these are the four spots in the Bible on which, in our teaching of the Word, especially to the rising generation, we must put stress. When I say **the rising generation**, perhaps I had better broaden that out a little, and say everybody; because I have not found that **the risen generation**, taking them by and large, is so startlingly intelligent even, with regard to these passages, these four. Indeed, we have but to puncture the surface in many Christian minds to find often vast Saharas of ignorance concerning even the simplest things in the Word of God.

II. Aims of the International Lesson Committee. Remembering now my points, **see what the International Lesson Committee is striving to do.**

See how it is striving to carry out those lines laid down in the Word,—biographical lines, and lines of expansion of narrative and multiplication of miracle.

Being Secretary of the Committee, of course I know well what the Committee is doing. Since I have been Secretary, the lessons from 1900 to 1905, six years, have been blocked out. During this period of seventy-two months, we have put onto the crucial periods, the four that I spoke of, sixty-one months, and on the non-crucial periods eleven months. Have we divided rightly the truth as indicated by the lines I have tried to lay down? If what has been said is true, it seems to me that the Lesson Committee has fairly well divided His emphasis. While it has not neglected certain other portions of the Word, like Isaiah xi., Isaiah liii., Isaiah lv., Psalms, and other portions, it has put its stress upon the four great periods of God's dealing with mankind.

The same Lesson Committee has just blocked out the lessons for 1906 to 1911 inclusive. Looking over those, I find that for the coming six years, beginning January, 1906, we have devoted to the crucial periods mentioned forty-nine months, and to those not so crucial, twenty-three months. A little larger proportion, as you see, to the non-crucial period, for good reasons which my time will not allow me to present to you in full. Still we hold to our great contention that the Word of God is largely biographical, that those whom we teach in the most part are appealed to by what men did and said, more than by purely didactic lessons; and we have adhered to the principle that where narrative amplifies and contemporaneously miracles multiply, the Divine Spirit intended we should pay more attention to what He has to say.

These, then, are the underlying principles which it seems to me are good, and which we have been endeavoring to carry out steadfastly.

And is there room for criticism? Yes, much criticism, much of which, however, would be disarmed just as soon as the critics realized that we have so limited a space of time at our disposal in the Sunday School lines; thirty-five minutes once a week, and that is all. Considering, therefore, the limitation, consideration also the limitation of the teacher force, it seems to me, if I may be pardoned for saying it, that there never was laid out with greater

care a schedule of Bible study for the millions ; because the International Lesson work stretches out and takes in more than twelve millions of scholars.

These, then, are the general lines ; and only—we know well—as teachers in their preparation grasp the truth as outlined here, and prepare themselves for work of that kind, will they do their work in the best way. What we of International Committee desire more than anything else, is that our **theological seminaries** might understand these things and might so shape their teaching that their graduates might be fitted to be teachers of the Word along the lines indicated, as we believe, by the Divine Spirit. We plead for less Hebrew in the seminary ; because not one student out of ten that graduates from any seminary in the land can take up the Hebrew Bible and read and translate a page at sight unless he has studied that page in the seminary, or unless he has a shocking good memory of King James' version. They spend two years to study a language that they then cannot read. 'We ask them to study a little more of a language they can read, and to learn a little more about the English Bible. That will do some good to them. And we ask that they learn a little less about the Hebrew Bible ; for not one in ten ever opens the Hebrew Bible after he has got his diploma. That is sad, but it is true. Furthermore, we ask, and with this I close, that our theological seminaries give them less of the Church Fathers, Origen, Jerome, Tertullian, Augustine, and others, and more of the Church Sons, Jim and Sam ; for the Church Fathers have been dead for fourteen hundred years, and Jim and Sam are tremendously living today. There is many a theological student who comes out and can talk to you about Anselm and Wyckliff and Luther, but when you put him in front of Sam and Jim he is bankrupt.

What we plead for, then, is better knowledge of God's method of revealing himself in his Holy Word as given in the Authorized Version, and better knowledge of the boy and the girl into whose hearts and minds these theological students ought to be able to implant the Word of God.

" FAITH IN THE WORD ESSENTIAL TO THE PREACHER "

Rev. David J. Burrell, D. D., LL. D., New York City

I am to speak from the standpoint of a preacher on The Importance of Faith in the Scriptures as the Veritable Word of God. Our proposition is this : **No man can be a successful preacher who does not believe the Word and preach it.** Let me approach the matter in hand by a few progressive steps.

First, The spiritual life of the original man was in his vital touch with God.

Secondly, No sooner had man sinned than the possibility of his restoration was announced in the Protevangel : " The seed of woman shall bruise the serpent's head, but it shall wound his heel." Here is the beginning of all

Messianic prophecy, in the announcement of the Incarnate Son, who is to redeem the race and shed His blood in doing it.

Thirdly, This prophecy is the original nucleus of all Scripture. We shall find it developing in song, chronicle and prediction, into the complete canon of the Old Testament. And we shall see the red trail of blood running from the beginning to the end of it.

Fourthly, the objective point as constantly announced in Scripture, is, the setting up of a kingdom in which the seed of the woman shall ultimately reign from the river unto the ends of the earth.

Fifthly, It is distinctly stated that the determining factor in the solution of the problem of this kingdom is **the Word**. All through the Old Testament we have scribes and prophets delivering the Divine message and doing this under the stimulus of a great promise, to wit: "My word shall not return unto Me void, but shall accomplish that which I please and prosper in the thing whereto I send it."

Sixthly, In the fulness of time, the Seed of the woman comes to bruise the serpent's head. He is called by a new name, **Logos**, or **the Word**. As **the Incarnate Word** He is a complete revelation of God; but inasmuch as He is destined to live for a period of only thirty-odd years, and in a remote corner of the earth, **the written word** is necessary to perpetuate and universalize Him and His redemptive work. The preaching of the Word is, therefore, the preaching of both Christ and the Scriptures, which together constitute the binomial Word of God.

Seventhly, The beginning of His ministry is announced by John the Baptist, with the cry "Repent ye, the Kingdom of Heaven is at hand; cast up an highway; He cometh whose shoes' latchet I am not worthy to unloose. Behold the Lamb of God."

Eighthly, He at once begins to preach the Word. The Sermon on the Mount is His inaugural address, as He enters on His Kingdom. In that address He distinctly says that He has not come to destroy the Law, but to fulfil it: adding, "Not one jot or one tittle shall pass away till all be fulfilled." He proceeds to His three years' itinerary of the cities and villages, and everywhere His preaching is expository of the Word. He preaches the kingdom and the Word as the determining factor of the kingdom, wherever He goes.

Ninthly, At length, He comes to the Cross and, suspended there between heaven and earth, He lays the foundations of the Kingdom and cements them with His blood, crying "It is finished"; that is, the prophecies concerning Him have now reached their consummation, and all things are ready for the establishment of His kingdom on earth.

Tenthly, He returns after His Resurrection and meets his Disciples repeatedly, for a period of 40 days. Why this return? It was in order that he might mark out for His disciples **the plan of the campaign**. And this He does repeatedly, saying "Go! Go everywhere; preach the Word, the evangel,

the coming of the Kingdom ; and Lo I am with you alway, even unto the end of the present order of things."

So then the commission of the preacher is perfectly clear ; he is a sower of seed which is to ripen into the harvest of the Kingdom. And, as Jesus said, **the seed is the Word**. The business of the preacher is two-fold. On the one hand, it is to convert man ; and **conversion** is wrought by the power of the Spirit through the Word of God. A religion which has no Bible is a campaign without a weapon. In the equipment of Christ's soldiers, the only weapon is the Sword of the Spirit, which is the Word of God. And on the other hand the work of the preacher is the betterment of men, by building them up in the most holy faith. This is technically known as **sanctification**, and it is wrought under the influence of the Spirit, through the Word of God. In the Priestly prayer of Jesus, the night before He was crucified, He said : "Sanctify them by Thy truth, Thy Word is truth."

The proof of the validity of this plan of the campaign is to be found **in history**. Take a map of the world and draw a line around the civilized nations, and you have included a charmed circle called Christendom. Within this are the nations who have fallen under the light of the Scriptures ; and without are the nations that lie in darkness and the shadow of death.

The setting up of this kingdom by the preaching of the Word, is that great event to which the whole creation tends. In vain do the kings of the earth set themselves and the rulers take counsel together against Christ. The decree has gone forth ; the Word shall not return void, but shall accomplish that which I please.

"Jesus shall reign where'er the sun
Does this successive journeys run ;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

"THE NATURAL METHOD OF BIBLE PREACHING"

Rev. Edward T. Corwin, D. D., New Brunswick, N. J.

The topic on which I have been requested to prepare a paper is, "The Natural Method of Bible Preaching," with a view to helping the people to the mastery of what is in the Bible. An alternative or supplementary statement of the subject may be given as, "**The Organism of the Bible**," for to this my view of the topic leads me directly, and this is what I shall seek to present, in part.

It is, indeed, **the Bible that people want to understand**, rather than any peculiar system, as such ; and all preaching should have the exposition of the Bible chiefly in view. The Apostle exhorted Timothy to "Preach the Word." It is the doing of this that will make intelligent and strong and useful Christians.

I heartily believe in **expository preaching**; but this does not mean a running and tedious comment on some chapter of Scripture, but an exhibition of the "**line of thought**" of the Spirit, as presented by the sacred writer, with its natural applications. This, however, is only possible, after earnest prayer for Divine enlightenment, by the careful and regular exegetical study of the Bible, book by book, or of special lines of study, as for example, the Messianic predictions of the Old Testament. Only by such systematic study can one become thoroughly acquainted with the general structure of Scripture, and understand it in its beautiful unity amid all its complexities and diversities.

Textual preaching has, no doubt, some advantages, but it is a method which has been more or less abused. A passage of Scripture taken out of its connection, cannot, strictly speaking, be said to be a Bible text, although some line of thought may be developed from it which may not be unbiblical. But the presenting of the "**line of thought**" in which a passage is found is frequently the most interesting and profitable way of presenting Divine truth. And if this be done, not loosely and hap-hazardly, but after careful study and mastery of the subject, the people will be instructed and edified, and will go to their Bibles with a new enthusiasm.

And may I here be allowed a **personal allusion** after half a century in service? In all my earlier ministry, I had on hand, generally, two or three distinct lines of exegetical study. One was on the life of Christ, in connection with the Gospel harmonies. On this I spent five years. Another was on the book of Acts, or one of the Epistles. Another line of study was on the Messianic prophecies, or some of the prophetic books entire. Without publishing my methods of preparation, and without tying myself down to any stiffly rigid order. I thus went over in the course of time all the books of Scripture. Frequently also, for the sake of accuracy, I paraphrased many of these books, or large parts of them. I then generally fell upon one or other of these lines of study for preaching topics, unless circumstances required a different course.

Now is not this **the natural method of preparation for Bible preaching**, with a view to helping the people to understand what is in the Bible? It certainly gives variety; and one cannot, on such a plan, very easily run out of material. Indeed, there is an ever-accumulating mass of material, even more than one can possibly use. And this method of preparation leads also to the "preaching of the Word," strictly speaking, and tends to prevent one from discoursing on all sorts of themes, however delightful these may be in themselves considered, but which, to say the least, are not always Biblically instructive.

And, under such a plan of study, it is absolutely surprising, how many themes present themselves for treatment that would never have suggested themselves to those hunting up a text or subject.

And need it be here added, that this method of Bible study places one on a vantage ground, which makes him quite superior to the many winds of heresy, whether of doctrine or criticism, which play the tornado for a day. And often he cannot help smiling at many of the supposedly wise, but really crude, theories of those who **know** so many things which are not so ; while at the same time, he naturally thinks of the Second Psalm—"He that sitteth in the heavens shall laugh, the Lord shall have **them** in derision," who say—"Let us break their bands asunder, and cast away their cords from us."

Unique General Character of the Bible.

The Bible is a unique book. There is nothing like it in all the literature of the world. Composed, as it is, of many books, written by many different men, during many centuries ; yet amid all these diversities, it is pre-eminently **ONE BOOK**. For, notwithstanding its great multiplicity of parts and diversities of subjects, all these parts and subjects ever tend to one certain and definite end. **The Bible is a perfect organism in itself.** It deals with the entire history of mankind, morally considered, from its distant and dim beginnings in the past to its glorious consummation. The Bible is not a mere collection of fragments more or less loosely strung together, as some assert, because they have no proper appreciation of the Book ; but there is **a steadily flowing and ever swelling stream of thought**, showing a regular and advancing development as it proceeds, **all the way from Genesis to Revelation.** It contains in itself **a Divine Plan. It is a Divine Organism.**

As **Peter the first of the Apostles**, says:—"We have, therein, a sure word of instruction, whereto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the daystar arise in our hearts ; knowing this, primarily, that no instruction of Scripture is of private origin ; for prophecy came not in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

It would be a pleasant task to take up **the respective parts of the Bible, one by one**, each book by itself, each group of books by itself, the collected groups of each Testament by themselves, and in their relations to one another ; and show how they all fit together, supplementing one another, and what a beautiful structure they thus make as a whole. But limitations of time permit now only a bird's-eye view of the Book, as a whole, with an example or two of some of the details.

The Two Testaments Complementary.

While the Bible is One Book, yet in looking at it we are at once struck with the antithesis of its two great divisions, the Old Testament and the New, or the Divine demands upon humanity and their fulfillment, the preparation and the accomplishment. The contrast is great, yet the harmonious relation of the two Covenants is evident. They mutually imply and require each other. The completed Redemption in Christ is constantly foreshadowed and predicted in the Old Testament ; even as the risen Savior expounded **in all**

the Scriptures the things concerning Himself. The events which had happened, were the realization of the words, said He, "which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

Thus with our first glance at the Scriptures, notwithstanding the two diverse Testaments, it is evidently **one Book**, with a continuous story from beginning to end. The Old Testament with its general preparatory character already discloses many bright rays of divine light and truth, shining forth from each group of its books. What a perfect contrast is this with the religious literatures of all other nations with their disgusting systems of polytheism—the mere distortions of the remnants of truth once possessed! The Old Testament, indeed, was limited to a single nation; the New is unlimited in its wide mission. The sacred fires of divine truth were first lighted on the altars of Israel in order that in the fullness of time the living coals might be scattered to all lands. The Law was given by Moses; but Grace, the Divine pity for the miserable, and Truth its living Reality, became facts in Jesus Christ.

But turn now to **the general plan or structure of each Testament.**

The Old Testament, while consisting of many books, is evidently divided into **four general parts**, or groups of books

1. **The Pentateuch.**—The first part, consisting of the five books of Moses, or the Pentateuch, contains the general fundamental facts of all history, as well as the special fundamental facts of Revealed Religion. And, as might be expected, there are not a few gleams of prophetic light even in this first group of books.

2. **The Sacred History.**—In the second part, we have the Historical Books, so-called, extending from Joshua to Esther. These give the external history of Israel as a nation; its settlement in Canaan; its early struggles under the Judges; the rise of the Kingdom, with its development, divisions and downfall, together with its partial restoration. These books contain the outward political history; the nation's rulers, its sins, wars, defeats and victories. Yet even in this external history there are not a few gleams of prophetic light.

3. **The Devotional Books.**—In the third part, we have the devotional books, as they may be called; for the people of God must have also an inner and spiritual history. These books are Job, the Psalms, Proverbs, Ecclesiastes and the Song of Solomon. They give expression to the spiritual life, to the ethics, and to some extent even to the speculations of Israel, in reference to the great problems, of life; and they naturally contain many more gleams of prophetic light than are found in the Pentateuch or the Historical Books. Many of the Psalms are distinctly Messianic. This subjective history of Israel is more real and important in many respects than the objective history.

4. **The Written Prophecies.**—And in the fourth place, we have the distinctively styled “Prophetical Books.” These include **the four great Prophets**: Isaiah, with his general lessons of moral instruction, referring to, or implying the three great offices of Christ, as Prophet, Priest and King; Jeremiah more especially emphasizing the Prophetical office; Ezekiel, more especially the Priestly Office; and Daniel, more especially the Kingly office; together with **the Twelve Minor Prophets**, so called, divided into several groups, each group having its own special significance. The great design of Israel’s existence as a nation, or the purposes of God toward the world, through His Chosen People, are often portrayed in these Prophetical Books. They exhibit far more fully and clearly the promises of the Kingdom of Christ and point more definitely to the Savior and His great Redemptive Work and the complete transformation of mankind thereby.

Such is **the general structure of the Old Testament**, and how natural the order. The general foundations in the Pentateuch; the external historical development; the internal spiritual development; and the ultimate designs of God, exhibited and anticipated especially in the Prophetical Books. These latter show us more fully how all the nations of the earth are to be blessed through the Seed of the woman, the Seed of Abraham, the tribe of Judah, and the house of David, whose divine descendant and successor is to be a universal and everlasting King.

And now when we turn to the New Testament, we at once recognize a **perfectly natural and similar arrangement of its Books**. For we have—

1. **The Gospels.**—The actual life of Christ in his humiliations and triumphs, as the Savior predicted all through the Old Testament. Such a perfect life as His, the very exhibition of Incarnate Truth, was the necessary foundation for the real Kingdom of righteousness; such a death as His, with His triumph over it, was the necessary foundation for the atonement, and the exhibition thereby of Divine Grace towards sinners. Each Gospel portrays in its own distinctive way, with its own distinctive lights and shades, that same blessed character, in order that, by comparisons and attempts at harmonization, we may gain a better and deeper conception of that most Wonderful Life, which is the general foundation of the Universal Church.

2. **The Book of Acts.**—And in the second place, as in the Old Testament, we have, in the Book of Acts, the beginnings of the external development of the Church of Christ; the beginnings of the plans of God among the nations, as promised to Abraham—“In thy seed shall all the families of the earth be blessed.” And all Church History is the continuation or sequel of the Book of Acts; and the story is yet far from complete. The Christian Church properly began on the Day of Pentecost, and is to go on in its development until every knee shall bow at the name of Jesus.

3. **The Epistles.**—And in the third place, we come to the Epistles, in which the Apostles of Christ, according to His promise that the Spirit should lead them into all truth, are enabled faithfully and accurately to explain and

apply the significance of that Wonderful Life ; its significance, partly in reference to Christ's teachings but especially in reference to the many wonderful circumstances of that Life ; to explain His works and sufferings, His death and resurrection and ascension. Such is the very design and nature of the Epistles. They correspond, both in their position in the New Testament and in their general character, to the Devotional Books of the Old Testament. They represent the subjective side of Christian history, how Christ is to be formed within believers, the hope of glory. Incidentally, also, the Epistles teach much about the government of the Church, the supreme position of Christianity, with many glimpses of Christ in His original glory, in His humiliation for our sakes, and in His final glory with His redeemed ; while one Epistle shows the relation of the two Testaments to each other, and how this final Revelation through the Son of God is superior to that formerly received through angels, or through Moses, or through the ritual of the priesthood, and how the Heavenly Sanctuary in which Christ now ministers is the Reality of which the Tabernacle was only a pattern or type.

② 4. **The Book of Revelation.**—And in the fourth place, to make the correspondence complete, what further remains but the need of one final prophetic book, connecting the end with the beginning, and declaring that upon the foundations of Israel's history, as developed in Christ and the dispensation of the Spirit, the great plans of God with a sinful race will be brought to a happy and glorious conclusion, in a Paradise regained? This prophetic book is most properly called "The Apocalypse" or the **Revelation** of God. It unveils to us the future ; the long and tedious struggles of the Church with the powers of sin, until the final, the universal and the everlasting victory. These contests are most vividly portrayed under a great variety of representations, until the chorus is heard in heaven : "The Kingdoms of this world have become the Kingdom of our Lord and of His Christ," and Alleluias echo back and forth between heaven and earth ; "for the Lord God Omnipotent reigneth."

Now such is **the general outline or structure of the New Testament**. The plan of each Testament, under Divine guidance, comes out remarkably alike. The divisions, as thus presented, are perfectly obvious. There are in each, **first**, the essential foundation of each covenant, respectively ; **then**, the development of the external history ; **then**, the subjective side, or the spiritual experience and its expression ; and **finally**, prophetic anticipations of the future.

And as the Old Testament found its consummation in Christ and His great redemptive work with the dispensation of the Spirit ; so the New Testament will only come to its consummation in that unanswerable, positively convincing, that most mighty of all miracles, **a world redeemed and sanctified**.

This is that greater work, greater even (we speak it reverently,) than the immediate work of Christ ; those "greater works," which He kindly ascribes to those who believe in Him. Then the Tabernacle of God shall be perman-

ently established among men, and God will be universally recognized as God, and the Redeemed shall be recognized as His people; and there shall be a new heaven and a new earth wherein dwelleth righteousness.

The Unity of the Bible.—Thus the Unity of the entire Bible, amid all its diversities, is evident upon even a most cursory view. The two Testaments are evidently parts of One Book, and the two together constitute **the Bible—the Book of God**, given to our race to tell us the story of our origin, of our sinfulness, of God's gracious plans to rescue us from all the power of the Evil One, and of our final destiny through Christ. While there is a certain contrast between the two Testaments, there is also a vital and inherent **Bond of Union**, which cannot possibly be broken, without the destruction also of Christianity therewith. As the great Augustine long ago said :

“ *In vetere Testamento novum latet, et in novo, vetus patet :* ”—

“ In the Old Testament, the New is latent, in the New Testament, the old is patent.” They stand or fall together.

Each group of Books in each Testament can further be elaborated into its constituent parts, each book having its definite relation to the others in the same group; while the groups, as already intimated have their definite relations to one another.

But time permits only a single example. Let us take the much abused Pentateuch.

Analysis of the Pentateuch.

This group, as we said, contains the Introduction to all human history in general, and to Revealed Religion, in particular. In this group we have **Genesis**, as the foundation of all things; the three middle books, **Exodus, Leviticus and Numbers**, as the more special foundation for Israel; and **Deuteronomy**, which is a review of Israel's history up to the borders of Canaan, with general reference to the ultimate design which God has in view, with the separation of Israel from the pagan nations.

1. **Object of Genesis.**—In Genesis we have the story of the origin of the world and of man; the test of his obedience as a moral being; the fall and the first promise; the first great judgment of the Flood; the Covenant with Abraham, and the beginnings of the Covenant Church in his family, with his separation from the paganizing nations, whose distorted myths of the original truths common to all mankind are now being dug up, and by some, alas! considered to be the originals! notwithstanding they are filled with all sorts of polytheistic distortions, and are often silly beyond description! The object of Genesis is evidently to show us the general foundations of human history, in creation, in sin, and in redemption. It is especially **the Foundation of Revealed Religion**.

2. **Three Middle Books.**—The three Middle Books of the Pentateuch, Exodus, Leviticus and Numbers, constitute a trilogy which cannot be

dissevered. They are **the special Introduction to Revealed Religion**, and represent, respectively, the duties involved in the offices of Prophet, Priest and King.

Teachings of Exodus.—Exodus teaches God's supremacy over the nations. Mighty Egypt is humbled to the very dust, almost to utter extinction, for the sake of the Chosen People, in whose history lay the moral destinies of all mankind. Exodus also gives us God's holy Law; tells of the special Covenant entered into with Israel; teaches through the Tabernacle and all its equipment, how the Holy One is willing to come down near to man; how He forgives the most flagrant transgressions, through the intercessions of Moses, their mediator; and how God revealed to Moses, on his ecstatic appeal—"Show me Thy Glory!"—because of such grace manifested, the glory of His grace as it was to be ultimately manifested:—**The Lord God, Merciful and Gracious, Abounding in Goodness and Truth!**—a passage which John quotes in the opening of his Gospel concerning the Word made flesh—"And we beheld His glory, the glory of the only begotten of the Father, full of Grace and Truth." Moses was permitted to look to the end of that Dispensation which was to be abolished. And so radiant became his face at this revelation of the abundance of Divine Grace, the real glory of God, that he wist not that his face shone, that he was measureably transfigured; so that the sinful Israelites were unable to look upon a countenance made all radiant at the sight of the abounding grace of the future.

Such, all too briefly, are the teachings of Exodus. What is the real significance of the Book of Exodus, then, but **an anticipation of the Prophetical office of Christ?**

(2.) **Teachings of Leviticus.**—And then follows Leviticus, in which something of the manner by which pardon is obtained is pictured before their minds in the elaborate system of sacrifices. These, collectively constitute a type of the one real sacrifice by which salvation is to be secured. Leviticus shows **the manner in which sinners may approach unto God**; namely, by the whole burnt offering, representing entire consecration; by the thank-offering, expressing gratitude for blessings received; by the sin and trespass offerings, for sins in general and in particular; and by the peace-offering, representing fellowship with God. These were all, or chiefly, **bloody sacrifices**, for without the shedding of blood there is no remission. And then this whole system was concluded with the ritual of **the Great Day of Atonement**, and the official declaration of pardon and reconciliation.

But having thus shown the manner in which men might approach God, and upon confession of their sins, in connection with these sacrifices and faith in God's promises, secure atonement for their souls, **the last half of Leviticus teaches how pardoned sinners must maintain their communion with God.** Their lives must be "Holiness unto the Lord." They must cultivate and maintain purity in all the relations of life. Allusions are here made to the sacredness of the life of man; of the family; of worship; of the Sab-

bath ; of the holy festival days ; and the duty of liberating slaves every seventh year, and in the year of Jubilee.

The Book of Leviticus in its general line of thought, is therefore **one of the very best guides in leading men to Christ** :— consecration, gratitude, confession of sin, fellowship with God, with the plea of the blood of Christ as the only ground of pardon ; and in teaching men how to maintain their Christian characters by cultivating purity and obedience in all personal and social and churchly relations. What is the real significance of the Book of Leviticus, then, but **an anticipation of the Priestly Office of Christ ?**

(3.) **Teachings of Numbers.**—And then, in the Book of Numbers, we have the story of the march of Israel, as God's army, His chosen people, toward its destined inheritance, after all this instruction about God in Exodus, and all these arrangements about the proper way of acceptable worship and maintaining piety, in Leviticus :—**their march under Divine Guidance.**

A census is taken of God's army. Every soldier is counted and known. God is their Leader and King. His presence is indicated by the Pillar of Cloud and Fire, to shield them, and enlighten them on their way ; and they march under His special and potential Benediction, officially uttered over them whenever they started on their journeys, or whenever they pitched their tents. It was **a threefold Benediction, and peculiarly significant.**

a. It was a Benediction of **His Providence over them** : The Lord bless thee—with all outward prosperity ; and keep thee—preserve, guard, protect thee from all thy foes.

b. It was a Benediction of **an ever enlarging Revelation unto them** : The Lord make His face to shine upon thee—give thee ever increasing knowledge or Himself ; and be gracious unto thee—ever show thee more fully the evidences of His pitying love.

c. It was a Benediction of **His Reconciliation with them** : The Lord lift up His countenance upon thee—smile upon thee, accept thee ; and give thee peace—establish the consciousness of the peace of God in thy heart, as the proof of reconciliation.

And were not these manifold Benedictions of God on His Army, while marching to their promised inheritance, favors worth possessing ? And so do they not remind us of Christ's own promises to His people of His Providence over them ; of their privilege of growing unceasingly in knowledge and grace ; and of having increasing assurance in their hearts, and the enjoyment of the peace of God ? What is the real significance then of this Book of Numbers, but **an anticipation of the Kingly office of Christ ?**

The object of these three Middle Books of the Pentateuch, then, is evidently to show us God's universal sovereignty, and His willingness to condescend to sinners ; the manner in which sinners may approach Him, and maintain His favor ; and His special guidance of His people to their promised

inheritance, while caring for all their interests, while ever revealing Himself more fully to them, and increasing their assurance of His love to them. Such is **the Special Introduction to Revealed Religion.**

3. **Teachings of Deuteronomy.**—And finally, in Deuteronomy, the last Book of the Pentateuch, we have a general review of the history of the Chosen People, so far, by their aged leader, as he is about to lay down his office and his life. He reminds them of God's special covenant with them; of the Divine promises; of their many sins; of God's unceasing and amazing kindness to them; of the Divine plans, of which they are so important a part; and of that Greater Prophet who should come, and to whose voice they must listen, or refuse it at their peril. It is **a review, with reference to the grand designs God has in view.**

These are **a few details, painfully brief, of that first group of Books of the Old Testament,** the foundations of history, in general, and of Revealed Religion, in particular. They show how important it is to keep the **line of thought** in view. Perhaps it was some such line of thought, in part, that the Risen Christ gave to His disciples, when He expounded unto them, in Moses and all the Prophets, the things concerning Himself. The line of thought is often the most instructive, the most interesting and the most practical way of teaching the Word.

Conclusion.—The same plan can be carried out with reference to each group of Books in the Bible. We appreciate every individual text better by understanding its exact position in the analysis of each particular Book, and the position of that Book, and the position of that Book in its own group, and in the general plan of all Scripture.

We may add, in closing, that, in **the Books of Chronicles,** we have another general review of the history of the people of God, from the beginning down to the captivity, with special reference to **the line of piety through the Kingdom of Judah.** The Ten Tribes are quite ignored. The Chronicles are to the whole external history, what Deuteronomy was to the preceding history, **a general review,** but especially emphasizing the promise made to David concerning that descendant of his, who was also to be **God's Son,** and whose throne should be established forevermore.

(To be continued)

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Lessons for the Fourth Quarter are intended to cover the period from the closing scenes of the Captivity to the end of the Old Dispensation. It begins with Daniel's part in the fall of the Babylonian Empire and the rise of the Medo-Persian; continues with the return from Captivity and the restoration of the Temple and City as agencies in the preparation for the Advent; and ends with the closing prophecies concerning the Messiah's coming and character.

The Lessons for October include the final supernatural work wrought by Jehovah in Babylon, through the agency of Daniel, in preparing the Rulers of the World-Empires for bringing the Captivity to an end; together with the Return of the Remnant to Jerusalem and their first work in the Restoration of the Temple and the Holy City under the guidance of the earlier Prophets of the Restoration, Haggai and Zechariah. The Topics are; **Daniel and Belshazzar**"; **"Daniel in the Lion's Den"**; **"Returning from Captivity"**; **"Rebuilding the Temple"**; **"Power Through God's Spirit"**.

1. The Topic of the First Lesson for October is **"Daniel and Belshazzar"**. Its Scripture is **Daniel v.17-30**. In order to complete the subject it should take in the entire chapter, the opening portion being essential to the understanding of the remainder.

The story of this wonderful **Royal Feast** would never have found place in the Biblical record for its own sake, any more than would the Feast of Xerxes have found place in Esther for its own sake. Care needs to be taken lest the real lesson of the passage be lost sight of in too close attention to matters of mere worldly show. This Scripture presents to us **Belshazzar in the final act of defiance of Jehovah, the final challenge of His Power and Sovereignty, that brought Judgment upon Babylon.**

The chapter portrays the Divine Judgment that, in fulfillment of repeated prophecies, brought the Babylonian Empire to an end for its sins, and brought into its place of power the Medo-Persian Empire with Cyrus, the predicted deliverer of the Hebrews, at its head.

The events recorded in it furnished the **Captives** in Babylon another lesson against the idolatry that had led to the Captivity—a first and great lesson having been taught by the Colossal Image set up for worship on the plain of Dura—and in favor of the service of Jehovah whose covenant they had broken.

The heathen World-Empire received an added and undeniable demonstration of the Supremacy of Jehovah, "the Lord of heaven and earth," and of the wisdom and greatness of Daniel as His representative.

An impression doubtless began to be made upon Cyrus in favor of Jehovah and the Hebrew race, that was destined later to be strengthened and to lead him to recognize and fulfill the prophecy of Isaiah concerning himself, in restoring the Captive race to Jerusalem.

The place of **Belshazzar's Feast in the history** will be seen in the twofold view of the history of the Babylonians and the Jews, given in the Lessons for September in the August number; its place in the **Book of Daniel**, out of chronological order, will appear from the general view of Daniel and his Prophecies, in a special paper in the present issue of the magazine.

Bearing in mind these suggestions, the order of the Scripture itself may be followed in the **Points to be taken up for study.**

1st. **Belshazzar's Feast—the Last and Fatal Challenge of Jehovah's Authority by Babylon.**—ch. v. 1-4.

This Scripture clearly sets forth (especially in Daniel's words, vv.22,23) that the act of Belshazzar in bringing the sacred vessels that had been taken from the Temple in Jerusalem, and drinking in them to the Babylonian idols, in the drunken and licentious carousal, was **an intentional challenge to Jehovah**. It was a deliberate and public defiance of Jehovah, before the thousand lords of the Empire, made by the King as the representative of all the idol gods, and especially of the chief god Bel-Merodach.

Nebuchadnezzar, who had put the Sacred vessels into "the house of his god", "the treasure house of his god" (Daniel i. 2), as a defiance of the God of the Jews, had been made to acknowledge repeatedly the supremacy of Jehovah by extraordinary divine interpositions. Here the last king of Babylon brings forth these vessels in the hour of the tragic close of his career to **renew the defiance of Jehovah** for which Nebuchadnezzar had been brought low.

"The aggravated feature of this profanation of the sacred vessels of the Temple does not consist in the 'placing of Jehovah and the idols of the king upon the same level' (Haevernick), but in the fact which Daniel mentions with censure, in v. 23, that **Belshazzar proudly exalted himself above the God of Israel**, and in mockery employed the vessels stolen from His sanctuary to drink wine while singing the praises of the victorious gods of Babylon. It was thus essentially **an exaltation of the idols above Jehovah**, who had succumbed to them in battle, and whom they had despoiled" (Lange).

The vessels used were "the golden vessels that were taken out of the Temple of the house of God which was at Jerusalem",—i.e., out of the Temple proper, consisting of the holy place and the Holy of holies, as distinguished from the "house of God" or the whole of the sacred area of the Temple.

2nd. The Instantaneous Sentence Miraculously Written on the Wall, the Terror ensuing, and the contempt cast

upon the wisdom of the Chaldeans.—Ch. v. 5-9.

The sentence came immediately, suddenly, miraculously, when the fingers of a man's hand came forth and wrote, upon a spot of the palace wall especially exposed to the light from the lamp above the King, the mysterious words of judgment (vv. 5, 6).

In his terror Belshazzar had recourse to the wise men of Babylon, ignoring Daniel whom Nebuchadnezzar had placed at their head, for the interpretation of the handwriting. The consternation and confusion following their failure notwithstanding the offer of immense rewards are suggested by the text (vv. 7-9). It was Jehovah casting contempt on the wisdom of the Chaldeans, the wisest of the wise in the heathen world.

3rd. The forced Appeal of the King in his extremity to Daniel, at the instance of the Queen Mother, and the offer of Royal Honors.—Ch. i.10-12.

The ignoring of Daniel by Belshazzar may have been a part of his deliberate defiance of Jehovah.

The Queen, or rather Queen-Mother, was the agent in bringing forward Daniel,—her position giving her special dignity and authority at the Babylonian Court. The "wives and concubines" of the King were already with him in the drunken carousal. The Queen-Mother enters at the critical moment of terror and despair and proposes that Daniel, whose well-known history she briefly rehearses, be called. It has been suggested that she was Nitocris, the wife of Nebuchadnezzar, who is celebrated by Herodotus, and to whom many of the greatest glories of Babylon were due. She must have been familiar with the judgments of Jehovah upon that great Conqueror and must have shared in the respect for Jehovah which he embodied in his last confession of faith in his Imperial Rescript.

If Belshazzar was the son and co-regent of Nabonedus, the Queen-Mother uses the term "father", as is so often done, in the sense of "ancestor" or "predecessor". The tone of her closing

words (v.12) indicates, as Moses Stuart has suggested, "that the speaker herself is conscious of an elevated rank and a kind of authority, or, at least, a right to give advice; a tone which only such a woman as stood in the relation of a **mother** (not a wife) could assume in the East before a king".

Jehovah had thus a competent witness and authority ready in the Court of the World-Empire to speak out for Him in the critical hour.

4th. Daniel's Appearance, as the Representative of Jehovah who had been defied, before Belshazzar, arraigning him at the Bar of Jehovah before interpreting the writing.—Ch. v. 13-24.

Jehovah here, in the person of His representative, asserts His Supremacy and weighs the terror-stricken King in His balances, showing him that his sins call for judgment and bringing the guilt home to his conscience. Daniel begins by waving aside the offer of Royal Honors (v. 17).

He sets forth the **absolute Supremacy of Jehovah in the earth and the universe**, and rehearses how he had taught and demonstrated that lesson miraculously to Nebuchadnezzar in scenes and events that ought to have impressed it indelibly upon his son or descendant (vv.18-21).

He proceeds to accuse the King of not humbling himself before Jehovah, (while knowing all this perfectly well (v.22). It was no sin of ignorance.

He boldly charges home the **final and supreme act of sin and rebellion**, in his deliberate defiance of Jehovah in the public desecration of the sacred vessels of the Temple in this great Feast. It is this sin that is bringing swift judgment (vv. 22,23).

5th Daniel's Reading and Interpretation of the Divine Sentence on the Wall.—Ch. v. 25-28.

The **reading of the mysterious words** is followed by their interpretation. They contain a **threefold sentence for Belshazzar**.

a. God had numbered his **kingdom**, or rather his **kingship** (v. 26). The dura-

tion of his reign, the days of his sovereignty, were fully numbered and at an end. There is to be no delay in judgment.

b. God had weighed **himself** in the balances, and found him wanting (v. 27). In himself, his moral personality, his moral character and worth, he had been found deficient. The prophet Nahum had hurled against the Assyrian king the threatening, "for thou art vile" (or **too light** Nahum i. 14), which Jehovah here corroborates by weighing him in His balances.

c. God has divided his **Kingdom** and given it to the Medes and Persians (v. 28).

If, as many early expositors suggest, the Feast was held during the siege of the city by the Medo-Persians, with a design to ridicule the danger from that source—Babylon being regarded as impregnable—the revulsion of feeling caused by this Divine Sentence is all the more intelligible.

The kingdom is to be divided and given to the **Medes and Persians**. This is the only time in the history in which this order would have been admissible. Says Keil: "In the naming of the Median before the Persian there lies a notable proof of the genuineness of this narrative; for the hegemony of the Medes was of a very short duration, and after its overthrow by the Persians the form of expression used is always '**Persians and Medes**', as is found in the book of Esther".

6th. The Consequences of the Feast and Divine Sentence, in the Exaltation of Jehovah in Daniel, the Death of Belshazzar and the Accession of Darius.—Ch. v. 29-31.

The defiance of Jehovah has thus resulted in the vindication of His Supremacy, and further preparation for the protection and restoration of the Hebrew Captives.

a. To Daniel is given immediately the **third place in the Kingdom**, in accordance with Belshazzar's promise (v. 29). He is thus better prepared to protect the Captives.

Modern archeological discoveries have transformed this record, so long the standing argument of infidels against Daniel and his Book, into the strongest proof of their historicity. Nabonedus being King, and Belshazzar co-regent in his absence, nothing but the third place remained to offer Daniel.

b. **To Belshazzar came death that night**, probably by conspiracy of the rulers, growing out of the hand-writing and Daniel's interpretation of it. The very Feast which he had made to defy Jehovah and exalt himself and the idols above Him, became thus the agency in his own discomfiture and destruction.

a c. **Darius the Mede came at once to the throne of Babylon under Cyrus**, and the way was thereby still further prepared for the Jewish Restoration.

For light on the identity of this ruler and the way in which he came to the position, see the chapter on "Darius the Median", in Rev. John Urquhart's book, "The Inspiration and Accuracy of the Holy Scriptures".

Daniel is thus put into the place of power by a Divine act, as the Empire passes under the control of Cyrus, the Deliverer.

[While completing chapter v., this verse (31) is perhaps more properly considered as the introductory verse to chapter vi., which gives an account of the new exaltation of Daniel under Darius.]

The supreme lesson of Belshazzar's Feast is, that Jehovah is supreme over man and nations; and that **the men and the kingdoms that will not serve Him and the interests of Zion are doomed to destruction**. Isaiah had long before sent out the same lesson to Assyria and Babylon and their kings (Isa. lx. 12).

II. The Topic of the Second Lesson for October is "Daniel in the Lions' Den". The Scripture assigned for it is Daniel vi. 10-23. The study of the Lesson should properly be extended so as to cover chapters v. 31-vi. 28.

The last Lesson publicly demonstrated the Supremacy of Jehovah over

the World-Empire and its rulers and gods. The present Lesson shows His Power to Protect those who trust in and serve Him, from all enemies however powerful and crafty. Against Daniel, the representative of Jehovah in guarding the interests of the Hebrew Captives in Babylon and preparing for their restoration to Jerusalem, **all the heathen rulers in Babylon conspired for his destruction**. This Scripture is to be studied as the record of their discomfiture, and of his miraculous vindication and increased influence in behalf of the Chosen People.

The narrative readily suggests the Points of Study.

1st. The Accession of Darius the Mede to the Throne of Babylon under Cyrus, and his Governmental Scheme with Daniel at the head.—Chs. v. 31-vi. 3.

"The words, 'And Darius the Median took the kingdom,' together with the subjoined reference to his age, 'being about threescore and two years old,' seem intended to introduce the narrative concerning Darius and his relations to the Babylonian dynasty, much rather than to close that relating to Belshazzar" (Lange). The "and", however, closely connects this section with the preceding.

Darius "took", i. e., "received", the kingdom from Cyrus the conqueror and held the place at the head for two years (from 538 B. C. to 536 B. C.), until Cyrus came to make Babylon the center of his entire Empire. It was probably early in his reign that the events of Chapter vi. occurred. Recent archeological developments seem to look toward the establishment of the identity of Darius, who was merely a colleague of Cyrus, or a subordinate ruler, over the Babylonian part of the Medo-Persian Empire. See Urquhart's chapter on "Darius the Median".

Daniel, perhaps "after many years of unrecorded usefulness or of retirement to private life," or possibly after quietly retaining his place as one of the Magians but without political preferment.

was again brought into political prominence by the closing scenes in the life of Belshazzar. In the reorganization of the one hundred and twenty provinces of Babylon, Darius made Daniel first on the ground of merit, and when he showed himself superior to the other princes or satraps cherished the purpose "to set him over the whole realm". These satraps are shown (vi. 2) to have been more particularly officers of finance, so that setting Daniel over them would have given him control of the finances of the kingdom.

2nd. The Plot of the other Presidents of the Realm to destroy Daniel, incited by the intention of Darius to give Daniel this Headship.—Ch. vi. 5-10.

They first attempted to find some occasion for impeachment from his official conduct in political matters, but failed utterly in this (v. 5).

Despairing of accomplishing their purpose in this way, they next direct their attack against him from the religious side. Assured that he will be faithful to "the law of his God" in its requirements of the worship and service of Jehovah, they secured from Darius an unchangeable royal statute that Daniel will be certain to violate, and then set their watch against him (vv. 6-10).

"With Satanic cunning the princes shaped this proposed law to take with the king by a bait for his low vanity, and to entrap Daniel through his known decision and firmness in the worship of his God. It was the best compliment they could pay to Daniel that they assumed so confidently that he would pray to God none the less for this monstrous law. It was the keenest reproach to their king that they should anticipate his ready assent to such a law under the impulses of his excessive vanity. Darius was a weak and vain king, else he would have asked, What can be the motive of these men in proposing such a law? Plainly the appended exception, 'Save of thee, O King,' was so grateful to his vanity that it blinded his dull eye to the monstrous nature and monstrous bearings of this law" (Cowles).

3rd. Daniel's public Protest against the Decree—by praying as usual three times a day, in the "opened windows", i. e., without concealment of latticework, with his face toward Jerusalem—was witnessed by the princes and denounced to the King, who was forced to condemn Daniel and Execute the sentence.—Ch. vi. 11-18.

a. Daniel's protest was made against the perpetual heathen challenge of Jehovah's claims, which the new Babylonian government had now taken up, although Belshazzar's fate would seem to have settled the matter forever. In its new form the challenge artfully omitted the idols and pitted Darius, who was put forward as the real god, directly against Jehovah.

To prepare for the intervention of Jehovah it was necessary to make the protest as public and emphatic as the decree had been. The open windows in Daniel's upper chamber, and the perfect regularity of Daniel's worship, seem to have enabled the rulers to carry out their plan of espionage with complete success (v. 11). The conduct of Daniel does not come under the prohibition of Matt. vi. 1, against doing one's good deeds in order "to be seen of men" (the text suggesting theatrical show), but under the injunction of Matt. v. 16, to lead men to glorify the Father in heaven.

The rulers assembled (literally, rushed together repeatedly, in their eagerness to get the necessary testimony against their victim, being the more excited because he so openly defied them. They secured abundant evidence, to their own doom (v. 12).

b. The presentation of the damning evidence was eagerly and speedily made, and the demand for judgment was as emphatic as possible. They had the King in their grip, through the unalterable decree he had promulgated. They made no mention of Daniel's exalted position or his intimate relations with the King, but merely appealed to popular prejudice against the Jewish captive (v. 13).

c. Appreciating at last the dilemma into which his vanity and folly had brought him, and overwhelmed with

sorrow at the loss of the one man upon whom he was depending for the honest administration of the financial affairs of the realm, Darius now made every possible effort to extricate himself and save Daniel; but the day passed and the hour for the execution of the sentence arrived with no door open for escape or evasion (v. 14).

d. At the evening hour the King, reminded and pressed by the Rulers, **Executed the Sentence**, and double-sealed the mouth of the Lions' Den, yet praying and hoping for Daniel's deliverance and spending the night in fasting and watching (vv. 15-18).

So eager are the Rulers for their prey that they do not fail to remind the King when the hour for the execution has come (v. 15). The King may have been weak and cowardly, as Pilate was in dealing with Jesus, but he was certainly in the grip of the unchangeable law of the Medes and the Persians, and in the power of these unscrupulous men who were probably the same, in part at least, as those who had conspired against Belshazzar on the night of the Feast and assassinated him.

The King's hope for the deliverance of Daniel by his God probably arose from his knowledge of the judgment upon Belshazzar (v. 16).

The **double sealing** may have been in part to secure Daniel, for whose deliverance the King still hoped, against any attempt at violence on the part of the grand officers (v. 17).

The **deep sorrow** of Darius is evidenced by a night of fasting and watching,—and by shutting out “the dancing girls of the harem”—for in this way the expression Englished by “musical instruments” is better translated (v. 18).

4th. The King—hastening with the dawn to the lions' den, and finding that Daniel had been miraculously preserved by the “living God”—joyfully commanded that the Prophet should be taken out of the den, and sternly consigned the conspirators to the destruction they had plotted for him.—Ch. vi. 19-25.

a. In his cry to Daniel, Darius formally and officially recognized him as “the servant of the living God” (v. 20). This was a first step toward his later and more complete recognition of Jehovah. His use of this expression was occasioned by the preservation of Daniel's life and had probably been made familiar to the King in previous conversations with the Prophet concerning “the nature and power of his God as the God of all gods”.

In response to the cry Daniel affirmed his miraculous deliverance and his innocence, but cast no severe reproach upon the King (vv. 21, 22).

Then King then joyfully commanded that the Prophet should be taken from the den, and Scripture attributes his being found unharmed to the fact that “he believed in his God” (v. 23).

b. Darius then at once commanded that the accusers of Daniel should be cast into the den, and their destruction was immediate and complete (vv. 24).

A single verse records all that is said of this act of “fearfully bloody justice,” in executing the families of criminals together with themselves, which Hitzig contends was eminently the Persian custom (basing his contention on the statements of Herodotus and other historians). He also contends it was inflicted only on conspirators against the king.

It is to be noted, however, when objection is made to the cruelty of the act of the King, that the Scripture merely makes record of the fact without pausing either to justify or to indorse it. It was merely the act of a despotic heathen ruler, overruled by Jehovah in the interests of the Kingdom of God.

Yet from the point of view of governmental policy much may be said in favor of the King's course. To begin with, as one has said, “the malicious plot of these magnates against one of the chief officials of the kingdom, as well as intimate counsellor of the king, was almost equivalent to a conspiracy against the royal person”. Moreover, as has already been suggested, the body of

conspirators was probably largely made up of the unscrupulous men who had conspired against and assassinated Belshazzar, so that the preservation of the government depended upon their extermination. As they were probably somewhat advanced in life, the "children" were not mere infants, but may have been of mature age and actively engaged in the plots of their fathers. Possibly this may furnish a reason for their being mentioned before "wives". It was a political necessity to exterminate these rulers root and branch.

5th. The Two-fold purpose of these events is now set forth,—the Decree of the King confessing Jehovah's Power, and the Exaltation of Daniel His representative 'o the requisite place of influence from which to direct in the Restoration of the Remnant of the Captives as the Seventy Years draw to a close.—Ch. vi. 26-29.

a. The Royal Proclamation of Darius, consequent upon the miraculous deliverance of Daniel, was sent "unto all people, nations and languages," i. e., to all the subjects of the World-Kingdom, calling men to reverence the God of Daniel," and setting forth the **Supremacy of His Everlasting Dominion** (vv. 26-28).

The **Challenge of Jehovah** by the Presidents was thus met by this edict of Darius. The theocratic phraseology doubtless resulted in part "from the extended intercourse of the King with Daniel, the representative of the theocratic faith of revelation; and in part from the profound influence of the experience of the immediate past" (Lange). Jehovah is again acknowledged to be **Supreme in power and authority, and the first purpose of the Divine intervention in the events of this chapter has been accomplished.**

On the climacteric place of Daniel's deliverance Lange has this to say:

"The miraculous incident of this section**** must rank as the greatest wonder recorded in the historical part of the book, as the climax in the series of mighty works by which God glorified

Himself in His servants in the metropolis of the Chaldean Empire, and which, forming a gradation of miracles in certain aspects, and presenting a constantly increasing manifestation of the supernatural element in them from chap. i. 15 to the close of this chapter, excludes with steadily increasing emphasis the possibility of tracing back the events to **natural causes**".

The whole series demonstrated that Jehovah is able 'to promote and extend the true faith by means of the very persecutions and other methods by which its enemies seek to destroy it'.

b. The Exaltation of Daniel to the chief place of Power and Influence under Darius and Cyrus is recorded as the second purpose of the events narrated in this chapter.—Ch. vi. 29.

It was under these rulers, from 538 B. C. to 536 B. C., that the way was finally prepared for the Captives to return to Jerusalem to rebuild the Temple and City. Daniel was needed in a position of power to bring to bear his influence upon the Sovereigns and as the representative of Jehovah to furnish a guiding hand in the movement.

The translation of the Hebrew particle of transition, at the opening of this verse, by "so" is intended to indicate that this prosperity of Daniel was one of the results of the Divine intervention recorded in this chapter. **Two things were requisite to the success of the Restoration at the end of the Seventy Years in Babylon:** (1) The recognition of the Supremacy of Jehovah by the World-Emperor who was to be the agent of Providence in that Restoration; and (2) the Supremacy of the influence of Daniel, who was to be the guiding spirit in the Restoration, in the Counsels of the World-Empire at Babylon the World-Center. Both these factors were provided for by the occurrences of this chapter.

III. The Third Lesson for October has as its Topic "**Returning from Captivity**". Its Scripture is **Ezra i. 1-11**. A parallel account is found in the abridged

statement with which the Chronicler brings his history to a close (2 Chron. xxxvi. 22, 23).

The Return from Captivity is one of the great epochs in Jewish history, introducing its closing era to which belong the remaining Lessons of the Quarter. A preliminary survey is therefore requisite to the understanding of these Lessons.

A. Some Preliminary Facts and Considerations.

1. The History of the New Period is to be found—so far as it is contained in the Old Testament—in the Three Historical Books of the Period of Foreign Rule, and the Three Prophets of the Restoration.

The Three Historical Books—Ezra, Nehemiah, Esther—contain the story of the development of the Law in the closing period of Hebrew History, when the divine discipline and the despair of their national institutions had turned the national thought and hope toward the Messiah to come. They record the Restoration of the Religious Center at Jerusalem.

The Three Prophets of the Restoration—Haggai, Zechariah, Malachi—had as their special mission the guidance of the returned Remnant in that Restoration. They helped the Chosen People to start in the new religious development in Jerusalem which was to continue for five centuries the Religious Center of the World, but, until the Advent, without further supernatural manifestations. They co-operated with Zerubbabel, Ezra and Nehemiah, in the Rebuilding of the Temple and the Holy City, and in preparing the Pious Remnant for the future that awaited them.

A brief view of these Historical and Prophetical Books, in their relations to one another and the movement of Redemption, will be found in "Bible League Primer No. 1".

2. The Results of the Captivity require consideration.

The Restoration was not possible until the Seventy Years of arrears on the score of the Sabbath year had come to

a close. Nor could the Captivity come to an end until the causes of judgment, in the sins of the Chosen People, had been removed.

The Captivity swept away the Monarchy as a great corrupting influence. "Throughout the history of the monarchy", says Dr. Smith, "we have never lost sight of the fact that that form of government was itself a departure from the will of God. The attempt to consolidate the Nation violated the constitution of the Church. Though, on the great principle of condescension and forbearance, God made this defection the occasion of His new covenant with the kings, in consequence of the inherent vices of the monarchy broke out into the long course of idolatry and worldly pride, which was cut short by the captivities of both branches of the nation."

The discipline of the Captives in Babylon, the great center of Oriental idolatry, cured them in part at least of what had seemed to be an almost ineradicable tendency to idol worship in its most licentious and revolting forms. The tendency had showed itself, in developed form, either through intercourse with their idolatrous heathen neighbors or through the influence of their own kings who became idolaters through marriage or trade connections with the heathen around them. This last and chief element of evil was eliminated with the destruction of the monarchy. The supernatural interventions in the struggle between the claims of Jehovah and the Babylonian claims and cult (recorded in Daniel) doubtless had much to do with discrediting all idolatry with the returning Captives. Henceforth idolatry could come in only through some intimate connection with their heathen neighbors.

Moreover having been deprived so long of their religious privileges they were prepared for more spiritual views and a better development. Their Scriptures had acquired a new meaning and value to them; the Scribes came in as an important class for the preservation and exposition of those Scriptures; and

the foundation was laid for the Synagogue System which was later to connect the Jews of the Dispersion with the restored center at Jerusalem, in waiting for the Messiah on whom their hopes were now fixed.

At the same time, as in the Mosaic age in Egypt, the Chosen People had been undergoing a broadening process of education of the great World-center of learning and culture.

The gains, moral, intellectual and spiritual, that resulted from the Captivity, were therefore great and manifold.

3. **The Stages in the Return of the Captives**, and in the Progress of the Restoration, furnish the Key to the Historical and Prophetical Books of the period.

The work of Restoration, as a preparation of the returned Jews for their mission of waiting for the Advent, extended from the Decree of Cyrus to Malachi, i. e., from 536 B. C. to 420 B. C., or **116 years**. The records in the Scriptures are so fragmentary, and the Lessons selected are of such a character, that one can not gain from them any intelligent view of the work and its progress, without the aid of a **Connected View of the History**. The divisions are to be barely suggested, the filling out being left to the student of the Scripture himself.

a. **From the Decree of Cyrus, and the First Caravan of returning Captives, to the Completion of the Temple**, from 536 B. C. to 515 B. C., a period of 21 years. This is the **Religious Restoration**.

This Caravan was under the direction of Zerubbabel, a prince of the Royal House of Judah, grandson of Jehoiachin, and including servants numbered 50,000. Through influences brought to bear by the Samaritans and other adversaries the building of the Temple was delayed till the reign of Darius Hystaspes, when in 585 B. C. it was completed and dedicated.

The record of the work and its vicissitudes is contained in **Ezra i. - vi. Haggai and Zechariah** encouraged and co-operated with Zerubbabel and the builders,—the former by messages delivered when the rebuilding was resumed

by the decree of Darius and again when the builders were discouraged by the contrast between the New Temple and the Old; the latter, by a series of inspiring visions of the Messianic future.

b. **From the Completion of the Temple, in the sixth year of Darius, to Ezra's mission, in the seventh year of Artaxerxes Longimanus**—from 515 B. C. to 458 B. C.—there is a gap of 57 years in the account given by Ezra, between chapter vi. and chapter vii.

Secular History and the Book of Esther must furnish something of the materials needed to fill this blank. Xerxes the Great, who has been identified with the Ahashuerus of Esther, came to the throne in 486 B. C., about 29 years after the completion of the Temple; and his son Artaxerxes Longimanus succeeded him in 465 B. C., 21 years later. If the latter was the son or stepson of Esther and had been brought under the influence of Mordecai as prime minister of the empire, it is easy to see the reason for his interest in behalf of the Jews. In the light of the history the Book of Esther is given a new importance in the Sacred Canon.

c. **From the Decree of Artaxerxes Longimanus in his seventh year, and the Second Caravan (under Ezra), to Malachi the last of the Prophets**—from 458 B. C. to 420 B. C., or nearly, 40 years.

This embraces the more complete **Religious Restoration** under Ezra, and the **Civil or National Restoration** with the rebuilding of the City Walls under Nehemiah.

The unfavorable situation of the people—exposed to their enemies on every side, the walls of Jerusalem being still broken down as Nebuchadnezzar had left them—led to serious evils and resulted in marked **moral and religious deterioration** which, after the lapse of almost 60 years, called loudly for remedy. The missions of **Ezra, Nehemiah and Malachi** were designed to furnish this required remedy, and to place the People in more favorable conditions for the future.

(a) **The Decree of Artaxerxes Longimanus in his seventh year, the**

Mission of Ezra, and the Second Caravan of Returning Captives (458 B. C.).

The great declension into which the restored Jews had already fallen, and Ezra's study in God's law, had stirred him up to a work of reformation (Ezra vii. 10). **The Decree of the King** placed in his hands the means for the restoration and maintenance of the Temple and its workmanship, and gave him authority for the religious reformation and the civil organization of the People. He led up a Caravan numbering about 6,000. **His work of religious reform** he has recorded in the concluding chapters of his Book (Ezra vii.-x.). It is natural to connect the great influence of the Jews (as represented by Ezra and Nehemiah) with Esther and Mordecai at the Persian Court.

(b) **The Mission of Nehemiah, in the twentieth year of Artaxerxes (444 B. C.), to improve the Religious and Civil Condition of the People.**

Ezra and probably Malachi co-operated with him in this work, the account of which constitutes the Book of Nehemiah, sometimes called the **Second Book of Ezra**.

In his **first visit and governorship**, of 12 years (444 to 432 B. C.), the Walls of Jerusalem were rebuilt, the Civil and National institutions restored, and the Covenant of the People with Jehovah solemnly renewed.

In a **second visit**, in the thirty-second year Artaxerxes, about 428 B. C. (Neh. xiii. 6, 7), he again set about remedying the evils that had grown up in his absence.

Ezra co-operated with Nehemiah all through his work, especially in instructing the people in their Scriptures, and in its later stages in the preparation of the **Canon of the Sacred Scriptures**; while Malachi co-operated with him toward its conclusion (about 420 B. C.), in urging upon the people repentance of their flagrant sins as the "one indispensable preliminary to the reception of the expected Messiah". The Old Testament is thus seen close with the very

message with which John the Baptist opens the New Dispensation.

At this point in the Sacred History the Chosen People are left to wait for the Advent of the Messiah, under the guidance of the Law and the Prophets, or the completed Old Testament Revelation.

B. The Unfolding of the Lesson in the light of these Preliminary Considerations.

The Scripture of the Lesson, Ezra i. 1-11, is the merest fragment, requiring for its understanding the grasp of the preliminary subjects that have just been presented.

Two Points for Study suggest themselves:

1st. **The Decree of Cyrus for the Return of the Captives.**—Ch. i. 1-4.

a. **The Time and Occasion of the Decree (v. 1).**

The Decree of Cyrus is said to have been issued "in the first year of Cyrus king of Persia;" its origin is accounted for; and the fact stated that it was written and so given official and permanent form (v. 1).

This was not the first year of Cyrus as king of Persia proper (546 B. C.), nor his first year as conqueror of Babylon when he associated Darius with him as ruler in Babylon (538 B. C.); but rather the first year in which after the short reign of Darius he made Babylon the center of his World-Empire and established his sole personal rule there (536 B. C.).

The Decree originated with "Jehovah", the Covenant God, who had the destinies of the Jews in His charge. "He stirred up the spirit of Cyrus" to make the proclamation, and to "put it also in writing" that it might be in official and permanent form,—using both His word by the Prophets and His Holy Spirit.

The purpose of Jehovah's stirring up the King is stated to be in order that Jeremiah's prediction concerning the seventy years of Captivity might be fulfilled. See Jeremiah xxv. 12; xxix. 10. This prediction was also brought to the attention of Cyrus.

a b. **The Decree itself** (vv. 2-4), probably in outline only, but exceedingly comprehensive as well as will be seen by studying it in detail.

The Decree begins with proclaiming the **Supremacy of Jehovah** the God of heaven and earth, showing that the work of Daniel in Babylon had not been in vain; and with acknowledging that this Jehovah had given him his vast empire (v. 2). This was the end in view in all the supernatural interventions, and Jehovah had prevailed over all the heathen challenges.

The Decree accepts the charge of Jehovah to Cyrus to build him a Temple in Jerusalem. This charge was given in the prediction of Isaiah uttered 170 years before (Isa. xlv. 26-28; xlv. 1, 12, 13), in which that Prophet had forenamed Cyrus as the deliverer of the Chosen People and the rebuilder of the Temple. The building of the House of God was to be the **chief object** in returning to the land of their fathers (see the prophecies of Haggai); and the Decree fixes upon this as its **chief aim**, repeating it thrice in the short space of three verses (vv. 2-4).

Daniel, who had been meditating upon and praying over the future of the Chosen People, and studying (in the first year of Darius) the prophets that went before him (see Daniel ix. 1-4), had doubtless brought the prediction to the attention of Cyrus when he came (a year or two later) to Babylon. It is certainly extraordinary that Cyrus, a heathen monarch—for such he clearly was—and holding the World-Empire, should have made such acknowledgements and accepted cheerfully such a charge. One is inclined to see in it Daniel as still the guiding brain and hand in Babylon under Cyrus. See Daniel vi. 28.

The Decree called upon "all" who desired it among God's People—thereby declining those of the Ten Tribes who had become identified with Judah and Benjamin—to volunteer to go up and rebuild the Temple (v. 3). This provision secured the return of many of "the best of the best" while over the

whole Empire great numbers remained behind, engaged in varied business and destined to be a leavening agency in awakening in the Oriental world the expectation of the Messiah. The coming of the Magi to Jerusalem (Matt. ii.) illustrates their influence. Daniel, now doubtless well on in the eighties, remained at Babylon where he was still needed as the guiding spirit.

The Decree generously made provision for its own execution, by calling upon all the subjects of Cyrus among whom the returning Jews had resided to furnish all that was needed by them for their return, and a generous "free-will offering" for the building of the Temple (v. 4). How generous Cyrus was appears from the fuller rehearsal of the provisions of his Decree in the later one issued by Darius Hystaspes, (520 B. C.) when he put a stop to the hindrances to the work of rebuilding (Ezra vi. 1-22; see especially vv. 1-5).

2nd. The Preparation and the Journey

—Ch. I. 5-11.

The spiritual preparation of the chiefs and people came first (v. 5). God was the inspiration in the enterprise, as always in all great movements for good. It is said that "God had raised" that "spirit", the Hebrew word used being the same as when it is said "Jehovah stirred up the spirit of Cyrus" (v. 1).

The preparation of the temporal things needed, the money and provisions for transportation, comes next in order (v. 6).

The generous help of Cyrus in restoring the sacred vessels that had been plundered from the Temple, follows as the chief thing, having in view the restoration of the House of God (vv. 7-10).

These vessels had figured, in challenging Jehovah's claims to Supremacy, when Nebuchadnezzar placed them in the temple of his idols and when Belshazzar brought them forth at the fatal Feast to drink to his gods in them; their return by Cyrus may therefore be looked upon as a further and special acknowledgement by Cyrus of the supremacy of Jehovah.

That they were delivered "by the hand of the treasurer **Mithridates**", "so that he had at the same time to take them in his hands to inspect them, to recognize them as the vessels of the Temple at Jerusalem," suggests, as explained by Rawlinson, **the forced acknowledgement by the Sun-worshippers of Jehovah's claims.**" "The name means 'given by Mithra', Persian **Mithradata-Mithra**, 'the Sun-God', and **data** past participle of **da**, meaning 'to give'; or **dedicated to Mithra**". The Persian name of Zerubbabel, born in Babylon, was **Sheshbazzar (Fire Worshipper)**.

The going up to Jerusalem is only mentioned incidentally (v. 11), when it is said that Sheshbazzar carried up all these sacred vessels. According to Esdras their journey was a sort of triumphal procession, Cyrus having sent a force of one thousand cavalry to protect them on the way.

The number of vessels given in verse 11 (5,400) is more than double that given in the preceding account. The difference is accounted for by supposing that only the larger and more costly are there enumerated.

The one thing emphasized is **the Rebuilding of the Temple, for which**, as is learned from the later decree of Darius Hystaspes, Cyrus made most complete provision (Ezra vi.).

iv. The Topic of the **Fourth Lesson** for October is "**Rebuilding the Temple**". Its Scripture is **Ezra iii. 10-iv. 5**. The explanation and extension of the Lesson are found in Haggai and Zechariah, and in Ezra ii.-vi. which contains an account of the vicissitudes through which the building was prosecuted to its completion at the end of 21 years. Any one who desires to get any adequate view of the 'Rebuilding of the Temple' will need to follow carefully the narrative in these chapters in Ezra. To aid in such study the Topics are outlined as follows:

A. The Settlement in the Home Land, under Zerubbabel, the Tirshatha or Governor—occupying with the journey a half year.—Ch. iii.

The chiefs in the return and settle-

ment were Zerubbabel, the governor, grandson of Jehoiachin, and the high priest Jeshua, the grandson of Seraiah whom Nebuchadnezzar had slain.

The **genealogies**, which occupy most of this long chapter, had both civil and religious importance: as establishing "the rights of the different families to their respective inheritances; and as furnishing evidence of the descent of the Messiah from David and from Judah".

By a **special providence**, God had prevented the land of Judah from being planted with heathen colonists, as had been the case in Israel after the fall of Samaria (2 Kings xvii.); so that when the Caravan of returning Captives reached Judea they found the land practically vacant for their reception. Some of the "chiefs of the fathers" found this the case with **the site of the former Temple** when they reached it, and made this the occasion for a generous contribution for restoring it at once (vv. 68, 69). The various classes of the people, beginning with "the priests and the Levites" and ending with "all Israel", were able to take up their abodes at once "in their cities" (v. 70).

B. The Restoration of the Institutions on which the Religious Life of the People depended,—occupying another half year.—Ch. iii. 1-7.

It was merely as a center for these institutions that the original Temple had existed, and for this the New Temple was to be built. These could not wait until the rebuilding should be completed. The first care of the returned Captives was therefore **the restoration of the essential institutions of the Temple System**. It was in the seventh month that all the children of Israel, who were already settled in their cities, "gathered themselves as one man to Jerusalem" to attend to this all-important business (v. 1).

The leaders began by setting up the **altar of burnt offerings**—on the old foundation (v. 3), for the central atoning sacrifice—to the God of Israel, according to the Law of Moses,—thereby recognizing their covenant obligations to Jehovah and His Law (v. 2).

The daily morning and evening sacrifices were restored on the first day of the seventh month—the burnt offerings furnishing a type of Christ and His redemption (v. 3).

The Great Festivals for the culture of the religious life were reinstituted, beginning with the Feast of Tabernacles which commemorated their deliverance from Egypt, and including the various stated services (vv. 4-6).

The restoration of the institutions or religious worship impressed upon them the necessity for **rebuilding the Temple** as the center and shelter for them, so that they proceeded at once to make contracts with the workmen named in the Decree of Cyrus, and distributed to them the funds furnished by him for that purpose (vv. 6, 7).

A start was thus made in the new life and development in Judea.

C. The Laying of the Foundations of the Temple, in the second month of the second year.—Ch. iii. 8-13.

When sufficient time had elapsed for the workmen to get together a portion of the materials from Tyre and Sidon and Lebanon, the sacred zeal of the congregation was shown in laying the foundation of the Temple.

First came the Convocation of the People and the arrangements for setting forward the work (vv. 8, 9).

Then followed the joyful Foundation Ceremony, conducted in true Oriental style (v. 10-13).

D. The Suspension of the Work, through their enemies, followed, until the final successful appeal to Darius Hystaspes, 510 B. C.—Chs. iv.-v.

The opposition originated with the heathen Samaritan colonists, with whom the returned Jews refused to join in religious worship, because these heathen joined the worship of other gods with that of Jehovah. Successive appeals were made to the Persian kings, until at last an investigation made by Darius Hystaspes brought to light the original Decree of Cyrus, in the royal archives at Achmetha, the chief city of Media and the summer residence of the Persian

monarchs (vi. 1, 2). This led to the resumption and completion of the building under a Decree issued by Darius in the second year of his reign (vi. 12).

In the record of this controversy with their opposers the returned Captives first appear under the name of **Jews** (iv. 12). As most of those who returned were of the tribe of Judah, the name **Jews** or **Judaïtes** was now given to the whole nation, although there were many belonging to the Ten Tribes among them. The whole land was for a time called **Judea**, but this name was afterward restricted to the southern part of Palestine.

E. The Resumption of the work of Rebuilding under the Decree of Darius, its successful prosecution, and its completion in 515 B. C.—Ch. vi. 1-15.

In the renewal of the work **Haggai** and **Zechariah** were sent to encourage the leaders and people, and the heathen adversaries were compelled to assist them.

F. The Joyful Dedication of the Temple, 515 B. C., twenty-one years after Cyrus issued his Decree (536 B. C.).—Ch. vi. 16-22.

(1) The dedication was accompanied by numerous **burnt sacrifices** in atonement for sin, and by a **sin offering** for the Twelve Tribes recognizing their restoration to spiritual unity (v. 17); and the **priests and Levites** were officially set in their courses and places for the direction of the worship of Jehovah (v. 18).

"There was thus again a legal worship, so likewise a legal body of persons to conduct the worship" (Lange).

(2) The ceremonies closed with the **celebration of the Passover** and the **Feast of Unleavened Bread**, with a **renewed consecration of the People to Jehovah in the Covenant**, in joyful recognition of His delivering them through Assyria (vv. 19-22).

The comment of Lange upon the last verse of Chapter vi. (v. 12) will furnish a fitting conclusion to this survey of the work of Rebuilding the Temple:

"The concluding clause—for then had the Lord made them joyful, and turned

the heart of the king of Assyria unto them—means to say: for after all the hard sufferings of the exile, and after all the severe trials which had come upon them since the time of Cyrus, the Lord had now, by the reestablishment of the Temple, **exactly seventy years after its destruction**, caused a real and great change of affairs to take place. There was now a new foundation for the celebration of redemption, **a second redemption**, which was hardly less than the previous one out of Egypt, a redemption out of the firm bonds of Assyria."

v. The Topic of the **Fifth Lesson** for October is "**Power through God's Spirit**". Its Scripture is **Zechariah iv. 1-10**. The understanding of the Lesson in its relations requires **the special study of Zechariah i.-vi.**, as this Vision is one of a connected Series.'

1st. Study the Special Mission of Zechariah, in Encouraging the People in the work of rebuilding, when it had been resumed after long delay.

i. The Circumstances of the Builders.

The work of building was again taken up, in accordance with Decree of Darius Hystaspes issued in 520 B. C. More than four years were yet required for its completion. The difficulties and discouragements were many. Those who returned from Captivity with Zerubbabel were most of them poor, since the rich Jews preferred to remain abroad engaged in profitable trading. For sixteen years the returned Captives had been constantly harassed by their enemies and had theretofore found no relief. The heathen around them were still deriding their feeble efforts and predicting disaster and failure; and there were half-hearted and hypocritical ones in their own number who were ready to join in the disparagement and derision. It seemed almost impossible, after all the discouragements and failures of the past, to believe that **the King** would stand by them and that the Temple would ever

be completed, or even to believe that **God was in the work.**

2. The Messages for the Builders.

The messages of the first two Prophets of the Restoration, **Haggai and Zechariah**, were designed to meet and remedy this condition of affairs. They began in 520 B. C., the year in which the building was resumed. Haggai's messages gave the impulse needed to push to its completion the work on **the earthly Temple**; Zechariah's earlier prophecies gave the impulse needed for the restoration of **that spiritual foundation and superstructure** in the religious life of the People, that was all-important if the earthly Temple was to be of any real value.

Haggai began these messages for the times, uttering his first prophecy (Ch. i.) on the occasion of the Decree of resumption by Darius (520 B. C.) The People had become indifferent to God and religion and to the work of rebuilding, and absorbed in all manner of gainful pursuits; so that **they needed to be roused by a clarion-call** to their national and covenant mission and their duty to build the Temple. His second message (Ch. ii.) was after they had resumed their work and were becoming disheartened by the contrast between the new Temple and the old; and it was designed both to console and encourage by assuring complete and glorious success.

Zechariah, who was of priestly descent was peculiarly the **Messianic Prophet of this period**, his Messianic predictions being second to those only of Isaiah in their importance and distinctness. As Haggai urged on the builders to complete the **material Temple**, Zechariah urged the work on **the spiritual Temple** that gave the only value to the material. As Hengstenberg has said:

"The principal object that Zechariah had in view was, as be seemed a true prophet of God, not to urge forward the outward work, but throughout to **produce a complete spiritual change in the people themselves**, one fruit of which would necessarily be increased zeal in the work of building the Temple."

3. Outline of Zechariah's Book.

Briefly outlined the Book of Zechariah may be regarded as made up of Three Parts:

Part First.—A Prophetic Picture in Eight Visions, of God's providential dispensations, including both the oversight and control, toward both the Jews and the Nations that had oppressed them, given in the second year of Darius (520 B. C.),—designed to assure the Builders on the renewal of their work that **God was in it** and would carry it forward to a successful completion.—Chs. i.-vi.

Part Second.—A Consolatory Discourse—given in the fourth year of Darius, at the half-way stage toward completion—occasioned by a question and petition concerning the continuance of the two Annual Feasts that had been observed during the Captivity, and containing a **Prophetic Picture of the prosperity and enlargement of Jerusalem,** with warnings against a merely formal religion.—Chs. vi.-vii.

Part Third.—A Prophetic Picture—belonging to some later date—of the **future fortunes of the Theocracy,** with the Messianic View and Age predominant.—Chs. ix.-xiv.

This embraces two Subdivisions, separated by appropriate headings:

(1) The prediction of the **Struggle of the Theocracy with the Powers of the Gentile World,** with its victory and their subjection, by the Advent of Messiah and under His official authority as Shepherd.—Chs. ix.-xi.

(2) The prediction concerning the **Remote Future—of the Last Assault of the Powers of the World upon Jerusalem;** the Conversion of Israel to the Messiah whose death had been caused by their sins; the destruction of the old Theocracy and all the foes of Jehovah; and the final glorification of the completed City of God.—Chs. xii.-xiv.

It is difficult to conceive of anything better fitted to meet the needs and conditions, and furnish inspiration for

the future, than these messages of Zechariah.

4. The Series of Prophetic Visions, in Chs. i.-vi.

"Zechariah's messages seem to have begun in the interval between the two utterances of Haggai, the opening **Series of Visions** having been given him one night early in 519 B. C. and rehearsed to the People the next morning. They were **visions of God in His relations to the Work of Rebuilding immediately before them,** giving a Prophetic Picture of His providential dispensations. Regarding this part of the Book, Keil (Introduction, vol. 1, p. 424) says:

"These visions, which stand in an intimate relation to each other, start from the present condition of Israel, representing the destiny of the New Theocracy, its goal and its glorification, with an ever-increasing precision in the delineation of its several conditions and relations; and thus they give a **complete picture of the future fortunes of the people of God**".

The First Vision (ch. i. 1-17)—The Angel of Jehovah as a Warrior in control of the World—interceding for Jerusalem and obtaining from "**Jehovah of hosts**" the promise of its restoration—appealed to those who were disheartened by the violence abroad and apparently supreme in the Heathen World. It gave assurance that **Jehovah of hosts** is also abroad in the Conquering Messiah, holding supreme authority over all earthly powers.

The Second Vision (ch. i. 18-21)—the **Four Horns and the Four Workmen** who came to terrify the Horns and deliver Israel—taught those who were disheartened by what seemed the irresistible power of the mighty Nations arrayed against the company of builders, that there are still mightier forces (God's righteous law and providence) arrayed against these Nations and destroying them.

The Third Vision (ch. ii. 1-13)—the **Angel with the Measuring Rod,** and the City too great for measurement—cheered those who were brooding over the inferiority of the new Temple and

the insignificance of Jerusalem as thus far restored, by assuring them that the future City of God shall be so great as to be beyond the compass of any measuring line.

The Fourth Vision (ch. iii. 1-10)—the **High Priest Standing before the Angel of Jehovah**, and Satan on his right hand to resist him—met the needs of those who were oppressed with the memory of the past sins and pollutions of the People and especially of the priesthood (covering the entire past history of the Nation), and wondering if anything better could be hoped for in the future,—assuring them of a purified, regenerate and consecrated priesthood through which all mankind should be blessed.

The Fifth Vision (the special selection for the Lesson, ch. iv. 1-14)—the **Golden Chandelier** and its exhaustless living supply of Oil—designed to encourage those who were discouraged by the contrast between the greatness of the work and the slight human forces upon which is seemed to depend for its accomplishment,—revealing to them the Spirit of Jehovah, the everlasting God, as the energy in the kingdom of God, pushing the work to its completion.

The Sixth and Seventh Visions (ch. v. 1-11—**The Great Flying Roll and Great Flying Measure** (Ephah)—appealing to those who were despondent over the greatness of the existing evils in the land and despairing of their removal,—showing them that the **Word of God** (as His curse) shall go forth and consume all breakers of His commandments, with their moral corruption and idolatry; and that the **Providence of God** shall remove the temptation to licentiousness (here typified by the woman) which (coming in chiefly through the connection of their kings with the heathen) had been the great curse of all the later history of both Judah and Israel.

The Eighth Vision (ch. vi. 1-8—**The Four Chariots** going forth into all the World—appealing to those who were losing faith in God's presence and

power,—assuring them that Jehovah is still on His throne, and that the spirits that go forth from His presence are in control of the earth.

2nd. Consider briefly the Lesson itself, following closely the text.

This is the **Fifth Vision**, the **Golden Candlestick**, and its **Exhaustless Supply**.—Ch. iv. 1-14.

This Vision reveals the **Source of the Power upon which success in Rebuilding the Temple depended**. It was not Zerubbabel, the Governor, nor the slender means and weak efforts of the People, but the **Spirit of Jehovah of Hosts** who resides in the Temple, as the source of light and energy,—the source of the energy and progress in the Kingdom of God in all ages, as is abundantly taught in the New Testament, especially in John's Gospel and in Paul's Epistles to the Corinthians.

1. **The Essential Parts in the Vision**, as brought out in the prophet's answer to the Angel's question.—vv. 1-3.

There was the **candlestick with its branches and lamps**, the Chosen People as the representatives of the Kingdom of God in the Old Dispensation, whose mission was to dispense the light of God to the world (v. 2).

There were the **two olive trees**, the living source of the supply of the lamps (v. 3).

2. **The Word of Jehovah**, the general meaning of the Vision, is explained by the Angel in answer to the Prophet's question, "**What are these things?**"—vv. 4-10.

It has messages of encouragement for both Zerubbabel and the Prophet.

(1) **The word of Jehovah for Zerubbabel** gives assurance of the successful completion of the Temple, because the work is not to be accomplished by human might or power, but by the Spirit of Jehovah of hosts, the Ever-living Covenant God (vv. 6, 7).

The Prince and Governor is not to let the weakness and poverty dishearten him "in rebuilding the Temple and rees-

tablishing the worship of Jehovah. God's providence and grace will furnish **unlooked-for supplies**; just as the unseen oil in the trees and in the bowl feeds the lamp". The **apparently insuperable obstacles** will be removed—the "great mountain" be leveled—and his work be completed with grateful ascriptions of praise to the grace that has brought the Temple to completion (v. 7).

(2) **The Word of Jehovah for the Prophet** assures him that **Zerubbabel who laid the foundation of the Temple shall also finish it** (vv. 8-10).

This shall result in the utter discomfiture of those who have "despised the day of small things" (v. 7).

The secret of the success is brought out by another rendering of the latter part of verse 7: "And those seven eyes of Jehovah, those that run to and fro in all the earth, rejoice and see the plummet in the hand of Zerubbabel" [the master-builder, at the completion]. The meaning is: "God's all-watchful providence (Zech. iii. 9: Prov. v. 3) beholds with joy and favor the work of Zerubbabel; and, however some may despise the small beginning, He will take care that the work shall be gloriously completed."

3. **The meaning of the two olive trees and the branches, and the unceasing supply of the golden oil**, is suggested by the Angel in answer to the Prophet's questions.—vv. 11-14.

"These are the two anointed ones that

stand by the Lord of the whole earth" (v. 14). These are the agencies employed by the omnipotent Lord, who has all authority, in accomplishing His work.

These agencies have been variously explained:

(1) In the view of some "the two anointed ones" are taken to be **Zerubbabel and Joshua**—"the civil and religious leaders of the people—through whom God would revive and sustain their pious zeal". God is accustomed to endow men with power for building in the Kingdom, working through them as his agents.

(2) Others hold that "the two anointed ones" represent "the **Law** and the **Prophets**, the two teachers of ancient Israel", through whom the divine light went forth to the ancient world.

(3) Or back of all these, and the source of their power, may perhaps be recognized the Spirit of Jehovah of hosts manifesting Himself through His **Word and Providence**, in building the earthly Temple, as well as the City of God.

The Lesson is thus seen to emphasize the truth that **power in the Kingdom of God comes through the Spirit**. God in all ages has, as Paul teaches, made use of the weak things to confound the mighty. At the same time its teachings fall into line with the special mission of Zechariah, that of **laying the spiritual foundation in the hearts of the People**, that would make the restored Temple a center and source of spiritual power during its entire existence.

DANIEL, THE PROPHET, AND HIS BOOK

Daniel, the author of the prophecies that bear his name, a Hebrew of noble birth, was carried away to Babylon in the reign of Jehoichim, in Nebuchadnezzar's first deportation of captives.

[Daniel was educated, together with his three friends, Shadrach, Meshach, and Abed-nego, in the school of Magians, the Palace School, and was named Belteshazzar. He held firmly to the covenant faith, and Jehovah endowed him with extraordinary wisdom and with understanding in wonderful visions

and dreams. In consequence of his training and endowments and his practical use of them he was made President of the Wise Men of Babylon by Nebuchadnezzar (ch. ii. 48), was Prime Minister under the succeeding Chaldean rulers and was elevated by Darius the Mede to be one of the Three Presidents of the Kingdom (ch. vi. 1), in which office he remained till the early part of the reign of Cyrus (ch. i. 21; vi. 29; x. 1). He lived therefore to see the deliverance of the Chosen People,

although he seems not to have returned with them to the mother-country.]

Two facts are peculiarly necessary to the understanding of **the mission and Book of Daniel**:

1st. He was the divinely appointed instrument **in the last of the great outbursts of Supernatural power and glory** that marked the special crises of the Old Dispensation. Nor was that the least critical period which was to prepare for the future of God's people from the Exile to the Advent.

2nd. His lot was cast and his career run **at that great center of Empire where the fate of the Chosen People was to be decided** and their future shaped by the monarchs who were brought under the influence of divine and supernatural power and swayed by it.

I. The Special Task of Daniel.

The task of Daniel, like that of his contemporaries, Jeremiah and Ezekiel, was in general **to aid in preparing the Chosen People for the future**. This included—

(1) The preparation of a Remnant for restoration to Judea at the end of the **Seventy years of Exile**, to establish there, in the Second Temple, the Religious Center for the future development of the People of God.

(2) The Preparation of the Mass of **Jews for their long centuries of waiting for the coming of Messiah**.

But in addition to this Daniel did a twofold work for which his supernatural endowments, and the manifestations of Divine power through him, fitted him alone.

His **First Special Work** was to reveal **Jehovah as the true and only God to the great monarchs and Empires** that were to shape and control the destinies of the Jew.

This was accomplished by the series of unique events whose record constitutes the first half of the Book. In them Jehovah compelled the enemies of His

people to see and acknowledge His true place. See the unfolding of **Part First**. The importance of this work, in its bearing upon the history of the Chosen People and the Divine Religion, fully justifies the wonderful manifestations of Divine Power that characterized this crisis in history.

His **Second Special Work** was to give **Historical Perspective to the Messianic Future and to Furnish the Chronology** for fixing the approach of the Advent and the events connected with it. This was in order to correct the error into which the People very naturally fell of connecting the coming and glory of Messiah immediately with the return from exile.

(i). The Historical Perspective.

Daniel, in order to meet this error, graphically delineates the historic characters and careers of

The Four Great World Empires, with which the destinies of the Kingdom of God must be bound up until the opening of the New Dispensation. They are represented—

(1) By the **Four Beasts**, coming up out of the sea.

(2) By the Image of Nebuchadnezzar's Dream.

They have generally been understood as follows:

1st, **The Babylonian Empire**, represented by the golden head of the colossal image of Nebuchadnezzar's dream (ch. ii. 32), and by the "first beast" of Belshazzar's dream (ch. vii. 4).

2nd. **The Medo-Persian Empire**, represented by the image's silver breast and arms (ch. ii. 32), and by the "second beast" (ch. vii. 5).

3rd. **The Macedonian Empire**, represented by the body of brass (ch. ii. 32), and by the "third beast" (ch. vii. 6).

4th. **The Roman Empire**, represented by the legs of iron and the feet part of iron and part of earthenware (ch. ii. 33), and by the "fourth beast" (ch. vii. 7, 8).

These Empires cover the period of history to the Advent and beyond.

a 5th. **The Fifth Empire, the Everlasting Kingdom of God**, was to be set up during the last of these worldly Empires. It is represented by the stone cut out without hands, that smote the image upon its feet of earthenware and brass (ch. ii. 34, 35), and by the Son of Man, in the judgment scene before the Ancient of Days, to whom universal and everlasting dominion is given (ch. vii. 13, 14).

The Prophet also sets forth the **relations of the great World-Empires**, especially of the 2nd, 3rd and 4th, to the **Kingdom of God**.

(ii) The Definite Chronology.

To make the Historical Perspective thus delineated more definite, and to connect it distinctively with the Advent and Kingdom of Messiah, the Prophet is given special revelations concerning:

1st **The Seventy Years of the Exile** and its close.

2nd. The **Seventy Heptads** (490) of years from the end of the Exile, i. e., 490 years, at the 434th of which the Messiah should be cut off as an atonement for sin, and at the 490th of which Jerusalem and the Temple should be destroyed and offerings of bloody sacrifices cease.

This chronological picture of the future was eminently calculated to correct the false hopes of the Chosen People, and to direct their development from Jerusalem as a center, in the centuries to follow the return from the Exile and the Restoration of the Temple by the Decree of Cyrus.

II. Outline of the Book of Daniel.

The Book of Daniel naturally falls into an **Introduction** and **Two Main Divisions**, the **Introduction** and **Part Second** being in Hebrew, and **Part First**—containing the Babylonian dreams and experiences and some of the passages of which were probably extracts from the public registers or annals—being in the Chaldee language.

Introduction.—The Preparation of Daniel for his Supernatural Mission at

the Center of the World-Empire.—Ch. i.

Division First.—The Exaltation of Jehovah in the sight of the Heathen World above all other gods and powers.—ch. ii-vii.

[This Division contains the history of the events and revelations in dreams, in which is presented the development of the universal World-Powers hostile to the Chosen People, exhibited in four successive Empires, and the erection of the everlasting Kingdom of God that should annihilate them,—Jehovah being throughout exalted above all other gods and powers.]

It embraces:

1st. **Nebuchadnezzar's Dream of a Colossal Image** and its interpretation by Daniel, leading to the **King's personal acknowledgement that Daniel's God is a "God of gods and Lord of kings."**—Ch. ii.

2nd. **Nebuchadnezzar's attempt to enforce universal worship of a Colossal Image that he set up in the plain of Dura**—leading to the refusal by the three young Hebrews to worship it and their consequent casting into a fiery furnace, from which God delivers them—resulting in a **Decree of the King Commanding all his Empire to respect the God of these Hebrews as the greatest of Gods.**—Ch. iii.

3rd. **The authoritative and recorded Acknowledgment by Nebuchadnezzar, an Imperial Rescript, of the signs and wonders God had wrought toward him**—in connection with his Dream of the Great Tree, its interpretation by Daniel, the judgment of madness on the King and his restoration—leading Nebuchadnezzar personally **"to praise, extol, and honor the King of heaven"** who had humbled him.—Ch. iv.

4th. **Belshazzar's Feast, with the Miraculous Handwriting on the Wall and Daniel's Interpretation thereof, vindicating, by judgment on the King and the destruction of Babylon, in fulfillment of prophecy, the place and power of Jehovah, the Lord of heaven.**—Ch. v.

5th. **The Conspiracy of the Presidents and the Princes** in the reign of Darius, against Daniel, securing an immutable decree confining all prayer and petition for thirty days to the King only, leading to Daniel's being cast into the Den of Lions, and to his miraculous deliverance—resulting in the **King's Decree** that all his Empire shall tremble before Daniel's God as the living and ever steadfast God whose Kingdom is everlasting.—Ch. vi.

6th. **Daniel's Vision, in a Dream of Four Beasts**, representing the four temporary **Earthly Monarchies**, with the judgment upon them by the "Ancient of Days" (the Eternal), and the **setting up of God's Everlasting Kingdom**.—Ch. vii.

Division Second.—The Historical Perspective and Definite Chronology of the Messianic Future.—Chs. viii.-xii.

[These Visions of Daniel unfold, with more precise explanations, the relations of the successive World-Monarchies to the Kingdom of God in Israel until the Advent.]

They embrace:

1st. **The Vision of the Ram and He-goat**, representing the **Second and Third Empires**, and especially portraying the attitude of the latter toward the Kingdom of God, and its mighty power and its crushing out without hand (by God's stroke).—Ch. viii.

2nd. **The revelation to Daniel of the Definite Dates of the Great Events in the future of the Chosen People.**—Ch. ix.

This includes:

(1) The revelation through the Sacred Books (ch. ix. 2) of the close of the Exile with the expiration of the 70 years, as predicted by Jeremiah (Jer. xxix.)

(2) The direct revelation, in answer to prayer (ch. ix. 3)—

(a) of the 70 heptads of years to the destruction of the Temple;

(b) of the threescore and two heptads to the cutting off of Messiah,

when by means of His atoning death the necessity for the Temple sacrifices should cease; rendering Jerusalem useless as a religious center, and making its desolation necessary.

3rd. **Daniel's Vision of the Angel**, on the River Tigris, and the closing of his Mission.—Chs. x-xii.

This includes:

(1) **The Vision of the Angel** who gives him a fuller explanation of the **Third Empire** and its struggle against the Kingdom of God, with a closing allusion to the resurrection of the dead and the judgment at the "end of days".

(2) **The Closing of the Prophet's Mission** by Jehovah, who dismisses him from the further contemplation of the destinies of the Chosen People with an assurance of personal acceptance and everlasting blessedness.

III. The Place of the Book in the Old Testament.

The place of the Book of Daniel in the revelation of the Old Testament is thus seen to be a most important one. It is obvious, as Auberlen has observed, that "Daniel's personal fortunes are historically presupposed in his predictions, nay, even form a typical basis for them." The critical assaults upon the genuineness and authenticity of the Book have always shattered themselves upon its solid basis of realism. It could not have been produced except by such a man as Daniel, in such an age as his, and in such circumstances. It was exactly fitted to meet one of the greatest crises in the History of the Chosen People and its revelations of supernatural power exactly suited the Divine purpose. It furnishes the key, and the only key, to the history, both secular and sacred, of the period, in what was then the center of the Oriental World.

The Prophets of the Exile, Ezekiel and Daniel, thus completed the work of preparation for the restoration of a faithful Remnant of the Promised Land to form there a **Religious Center for the**

World, and to begin a new and better, because more spiritual, development. They dispelled the false hopes and expectations of the People. They left the coming of Christ the central thought of the World, with its date fixed, and the great intervening events and empires standing out in true historical perspective. The Restoration of the Remnant, by the decree of Cyrus, 536 B. C., gave a powerful impulse to the

new and more spiritual development.

[The student will find valuable points and suggestions in Hengstenberg. "On the Genuineness and Authenticity of Daniel," Keil, on Daniel, Auberlen "On Daniel and the Revelation," Birks on "The Two Earlier and Two Later Visions of Daniel," Urquhart on "The Inspiration and Accuracy of the Holy Scriptures," and in the Recent Commentaries on Daniel.]

"DARIUS THE MĒDIAN"*

Rev. John Urquhart

The fifth chapter of Daniel concludes with these words: "And Darius the Median took the kingdom, being about threescore and two years old."

Had there been perfect faith in the book as a statement of facts, this notice would have been regarded as of the very greatest value. Daniel is not writing a history of Babylon, nor even giving a full account of the events of his own times. He is merely narrating certain matters which he was commissioned to place on record for our learning. In connection with these we have this reference to the succession of Darius, as we also have in the sixth chapter an incident which occurred in his reign. The notices stand alone in history. They are the only known record of a man whose memory (if we except a few indistinct echoes) has perished everywhere besides.

I repeat, therefore, that the fifth and sixth chapter of Daniel ought to be doubly precious on that account. They retain for every age a most vivid picture of a man of whom we should otherwise have known nothing.

But there has not been perfect faith in Daniel, and its glory in this matter has been turned into shame. On the outlook for whatever may be represented to its disadvantage, unbelieving scholarship has swooped down upon every addition made in Daniel to our historical knowledge, and turned it into an argument against the historical

character of the book. Because no other history mentioned Belshazzar, it was at once concluded that the Belshazzar of Daniel was a myth. A similar conclusion has been rushed at, and is still confidently persisted in, with regard to Darius. The silence of those who have given us the slender information which we have regarding this period, has been assumed to be a positive disproof of the fuller information contained on this particular point in Daniel. The scholars were utterly misled as to Belshazzar, the silence of all the historians notwithstanding. It may be safely said that they are equally wrong in regard to Darius.

There is no question whatever as to who was the actual conqueror of the Babylonians. It was Cyrus. It is also true that the Persian dynasty begins with him. How, then, could "Darius the Mede" take the kingdom, and who could he be?

Before I cite the confirmations of the accuracy of the Scripture in this matter, it may be well to glance at some suggested explanations, which are now offered, but which are quite untenable.

It is supposed that the kingship of Darius was a Babylonian vice-royalty, and that Cyrus might have conferred this upon either of two men who are mentioned as having been of special service to him during the campaign. These were Gobryas and Gadatas. Both of them were Babylonian nobles whom Belshazzar (who seems to have early developed

*Reprinted from "The Inspiration and Accuracy of the Holy Scriptures," Chapter xv., pp. 521-532.

into a savage tyrant) had foully and barbarously wronged. But this Babylonian origin of theirs entirely disposes of the theory. Neither of them could have been described as "Darius the Median."

The theory that the dignity of Darius was a vice-royalty and not a sovereignty must also be put aside. Darius was absolutely monarch of Babylon and of its conquests. When Daniel says that "Darius the Median took the kingdom," the meaning plainly is that he took the kingdom which had belonged to Bels-hazzar. That was a full sovereignty and not a vice-royalty. Two other statements of Scripture are equally emphatic in their rejection of the suggested explanation. Cyrus is represented as **succeeding** Darius, not as being his over-lord and as reigning contemporaneously with him. The words which conclude the historical part of the book are these: "So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian" (vi. 28). The opening words of the same chapter are not less explicit as to the kind of sovereignty exercised by Darius. "It pleased Darius to set over the kingdom an hundred and twenty princes, who should be over the whole kingdom." Here arrangements are made for the entire dominion of the Medes and Persians. They are made without consultation with, and without reference to, any higher authority. To adopt the suggestion, therefore, of a vice-royalty would land us in fresh difficulties of quite as grave a character as those from which escape is sought.

Was there any Median, then, to whom the conquests of Cyrus were likely to be surrendered? Herodotus tells (and in this he is borne out by Cyrus's own inscriptions) that Astyages, king of the Medes, was conquered by Cyrus at the outset of his career. Xenophon, on the other hand, gives us quite a different representation. Astyages, according to him, is succeeded by his son **Cyaxares**, who sends for Cyrus and his Persians to help him to repel a threatened invasion of the Babylonians. With Cyrus's response to that appeal the story of his

triumphs begins. But, antagonistic as these accounts appear at first sight, there are indications of agreement. Cyrus prevails over Astyages, Herodotus says, because of a revolt of his own subjects against him and in Cyrus's favour. This would prevent Cyrus treating Media as a conquered country, and may have led to his arranging for the succession of Cyaxares. Then it is plain, even from Xenophon's account, that the dominion of Cyaxares over the Medes is largely nominal. This affection of the people and their virtual allegiance are bestowed upon Cyrus, and the wounded pride of the Median king has to be soothed by more than one device.

Can **Cyaxares**, then, be the monarch who ascends the throne of Babylon? Much can be urged in favour of an affirmative reply. Xenophon reports that Cyrus told Cyaxares that a "house and a dominion" awaited him at Babylon, and that Cyaxares gave his daughter in marriage to Cyrus with the succession to the Median throne, as he himself had no son. This means that he had no hope of a male heir, which would agree with the statement in Daniel regarding the age of Darius. It is also clear from other notices in the ancient historians that Cyrus, from some reason or other, was extremely solicitous to gratify the Medes. The Median robe became, for example, the State garb of the new Empire. The ordinary procedure would have been, either to have given the place of honour to the Persian costume, or to have retained the Babylonian. The adoption of that of Media points to a strong desire to propitiate that people. If the attempt to gratify them had been carried to the extent of making one of their race the first sovereign of the new dynasty, it would be at once another proof of statesmanlike policy on the part of Cyrus and a full explanation of the choice of the Median costume. For, if Darius the Median was the first sovereign, then, necessarily, the State garb of the new dominion would be that of his own nationality.

But we are not reduced to mere theories. There are statements on the

pages of **historical authorities** which the account given by Daniel alone enables us to understand. We have already seen that Nabonidus was spared by Cyrus, and made governor of Carmania. But we are told by two authorities that Nabonidus's tenure of the province was interrupted. Abydenus (quoted by Eusebius) says, "Cyrus; after he had taken possession of Babylon, appointed him (that is, Nabonidus) governor of the country of Carmania. **Darius, the King, removed him out of the land.**" Now this Darius could hardly be Darius Hystaspis, the next of the name after Cyrus, for, in that case, Nabonidus must have lived to an extreme old age. But, if it is our Darius, then he acts with an authority that makes no scruple of altering an arrangement made by Cyrus himself. The statement is also made by Alexander Polyhistor, who says, "Darius, the king, removed(him) a little out of the country."

Another significant hint comes from an ancient note appended to a play by Aristophanes. The **Daric** was a famous coin belonging to the Persians, which circulated throughout the then known world, and which made many a bright eye sparkle among the Greeks. The scholiast says that "the Darics were named, not from Darius, the father of Xerxes, but from another **more ancient king.**" Who was this more ancient king? Darius, the father of Xerxes, that is, Darius Hystaspis, is the first Darius known to our ordinary histories. Him the author of this note sets aside, and tells us that the Persian Daric owes its name to an older Darius. Who that Darius was Daniel alone has told us. He was "Darius the Median." When the Medo-Persian empire was established, the conquerors saw the necessity and expediency of a new coinage, and the Daric thus preserves a name which has dropped almost entirely from the page of profane history.

Our last proof comes from **the monuments**, which will, no doubt, by-and-by shed a fuller light upon this matter. Darius ascended the throne at the age of sixty-two (Dan. v. 31). **This was in**

the sixty-eighth year of the captivity of Judah. The seventieth year of the captivity was the first year of Cyrus. Darius, therefore, according to the Scripture, reigns only two years. This fact, which we have to get at by close inspection and by inference, is strangely confirmed by a significant variation of phrase in the contracts drawn up in the reign of Cyrus. Fr. Lenormant, referring to this two years' reign of Darius, says:

"I have found an indication of it in this significant fact, that, on the Babylonian and Chaldean contracts in cuneiform writing, Cyrus is designated 'king of Babylon, king of the nations,' only from **the third year**, counted from the capture of the city. In the contracts of the year 1, and of the year 2, he is called only 'king of the nations.'"

What caused the difference during these two years? There is some reason, during the first and the second years after the capture of Babylon, for the diminished title of its conqueror. At the end of the second year the obstacle is removed, and the full title is given. Daniel's account explains this fully. During these two years Darius the Median wielded in name, and, with all the insignia of royalty, the sovereignty of the ancient mistress of the world.

We now come to **the closing incident** in the historical portion of the Book. Daniel's old age was as full of vicissitude as his youth. His fearless prophecy on that last night of Belshazzar's reign no doubt commended him to the conquerors. But, whatever the reason may have been, Daniel was in greater favour with Darius than he had been with Belshazzar, or indeed since the days of Nebuchadnezzar. He was one of the three great President Princes of the new empire, and such was the impression made by his integrity and administrative ability upon the mind of the Median king, that it was his declared intention to make Daniel the one great minister of the new dominion.

But it was **more than the Median and the Persian nobles could endure**, to have a stranger placed over them amid the conquests they had just made, and

whose spoils they were, therefore, entitled to share. Before the appointment is made, means must, therefore, be taken to ruin the man whose advancement they feared.

They knew that there was no chance of success, unless they could turn Daniel's own integrity against him; and they accordingly so arranged matters that Daniel must make his choice between disloyalty to God and disloyalty to the king. It is the choice which persecution has often forced upon the servants of God.

"Then these presidents and princes assembled together to the king, and said thus unto him: King Darius, live forever! All the presidents of the kingdom, the governors, and the princes the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions."

The decree was approved. Daniel was caught in the snare, and thrown to the lions. But God delivered him, and the punishment which these men designed for another, came upon themselves and upon those whose lives were dearer to them than their own.

This narrative, like most things in Scripture, has been rejected with contempt and with indignation. The decree of Darius is said to be "insane." No man, it is imagined, would ever have listened to such a suggestion, and that only an uninstructed dreamer could have attempted to pass this off as history. The objection, however, is open to this very charge of ignorance. If the Median and Persian kings were supposed to be Divine, then the suggestion that the divinity should be asserted and acknowledged in Babylon, may have had much to commend it in the eyes of statesmanship in those early days of the Medo-Persian kingdom.

That this divinity was claimed and allowed is a matter of fact.

Says Dr. Pussey: "The Persians looked upon their king as the representative

of Ormuzd, as indwelt by him, and, as such, gave him divine honours. Persians, Persian monuments, contemporary Greek writers, attest this. 'With us,' said Artabanus to Themistocles, 'of many and good laws this is the best, to honour the king, and worship him as the image of God who preserveth all things,' that is Ormuzd. Curtius says, "The Persians worship their kings among the gods;" Isocrates 'worshipping indeed a mortal man, and addressing him as a divine being, by dishonouring the gods more than men.' Arrian relates that, from the time of Cambyses to that of Alexander, the Magi had had the hereditary charge of the tomb of Cyrus at Pasargadae, and received daily from the king a sheep, wheat-flour, and wine, and monthly a horse to sacrifice to Cyrus.' In Persian inscriptions they are called 'offspring of the gods' and 'gods.' Representations at the royal graves at Persepolis, in whatever way they are to be explained, indicate some very close relation and identification of the king with Ormuzd. The Persians, as they borrowed other things from the Medes, so probably this. Deioces is represented by Herodotus as retiring and keeping himself out of sight. In this account of Darius itself, the unalterableness of the law of the Medes and Persians is part of the supposed relation of the king to Ormuzd, man claiming to act through a divine presence."

It has also been argued that religious intolerance was utterly foreign to these Eastern civilisations, and that the interference with worship which marks the decree suited a later age, but was not in accord with the time of Cyrus. This also is a palpable mistake; but it is the mistake not of Daniel, but of his critics. The Assyrian kings regarded their campaigns as religious wars. Tiglath-Pileser I. speaks of subduing "the enemies of Ashur," of warring with "kings hostile to Ashur my Lord." The following phrases also display the same feature: "did not acknowledge Ashur my Lord," "paid no worship to Ashur my Lord," "heretics, my enemies and the enemies of Ashur," "with sixty kings victoriously I fought, and the laws and religion of

my empire I imposed upon them." It is abundantly plain that religious intolerance was no invention of later times, and that the penalty of death, threatened for disobedience to the decree for the worship of Darius, was no outrage upon the notions of the period.

N The nature of the punishment was also distinctly **Babylonian**. Lions abounded in Babylonia, were kept by the king, and are pictured on the monuments in cages, the doors of which are raised by attendants, who stand on the top and are protected by a cagelike structure. Lions were also used as the instruments of royal vengeance. Assurbanipal says in an inscription: "The rest of the men alive in the midst of the bulls and the lions—as Sennacherib, the father of my father, threw into the midst—so I (following) his steps, into the midst I threw."

h Objections have been urged against the representation of the lions' den implied in the Scripture. Davidson, in his **Introduction**, repeats the objection of one of his German "authorities," and grows merry over the supposed absurdity. "How did the animals live," he asks, "in a **cistern-like** den? Did an angel give them air to breathe, whose vitalizing property could not be exhausted?

It is difficult to see how life could have been long supported in the place. Lions would soon have died in it."

A complete answer to this has been furnished by Host in the account of his travels in Fez and Morocco. He found lions' dens in Morocco in which the ancient arrangement has evidently been preserved. The dens consist, he tells us, of a large square cavern under the ground. There is a partition wall in the middle, with a trap-door which (as in the Assyrian lion-cage) can be opened from above. The keepers when they wish to clear out one division throw food into the other and open the door. As soon as the lions pass through, the door is closed and the now empty compartment is cleansed. The cavern is open at the top, which is surrounded with a wall, the mouth of the den is a door in the wall, from which steps go down which are used by the keepers in their descent. "The Emperor," says Host, "sometimes has men cast in." This agrees fully with the indications in the Scripture. It probably continues, as I have said, the ancient plan; but in any case it proves that there was as little ground for rationalist merriment here, as there is for the objections which widening knowledge is sweeping aside as the dawn rolls away the darkness.

THE DEEPER CHRISTIAN LIFE

Rev. F. E. Marsh, D. D.

vi.—The Love-Inspired Life

X "The love of Christ constraineth us" (2 Corinthians v. 14).

George Eliot says: "What makes life dreary is the want of motive."

I venture to differ from the gifted authoress; it is not "the want of motive," but the want of a true motive, which "makes life dreary" and unworthy. **Love of money** sways the covetous man like the wind-bent hedge. **Love of place**, like the hunger of the jackal, actuates the ambitious man. **Love of self**, like the killing parasite, dominates the selfish man. **Love of pleasure**, like the fabled siren, attracts the worldly man. **Love of lust**, like the consuming fire, burns up

the sensual man. **Love of humanity**, like the Good Samaritan, moves the philanthropic man; but **the love of Christ**, like a pressing crowd without and a burning fever within, presses and fires the truly Christian man.

The Greek word rendered "constraineth" in the text, is translated "throng" in describing the throng of people surrounding Christ on one occasion, which is more strikingly put in the R. V.—"The multitude press Thee and crush Thee"; and the same word is rendered "holden" when attention is drawn to the fact that Peter's wife's mother was held by a burning fever (Luke iv. 38; viii. 45).

If the love of Christ is an inspiring force within and a protecting environment without, we shall indeed know that the Christian life is a love-inspired life.

I. The greatest want of the age is the want of personal acquaintance with the love of Christ.

Robert Browning, in one of his poems, asks the question, "Wanting is what?" as he was looking around on a perfect summer's day. It was bliss to be alive, and yet there was something missing.

"Wanting is what?"

Summer redundant,
Blueness abundant,
Where is the spot?
Beamy the world, yet
A blank all the same."

"There is a want everywhere if Christ is wanted, but when He is supplied every want is met.

"Thou, O Christ, art all I want,
More than all in Thee I find."

We may well pray, if we do not possess Him—

"Come Thou, complete incompleteness,
O Come,
Pant through the blueness, perfect the summer."

Religious ordinances may be observed, but unless we have Christ in them they are a dead form. There is plenty of **anity** today, but very little **Christianity**. Many observe a ritual, who do not know the realities of the truth. The doctrines of the gospel are not dogmas to be formulated into a creed, but the directions of the Christ, to be obeyed without a question. A lunatic, on one occasion, was found sitting at a table with an empty plate before him, and holding a knife and fork. He made a pretence of eating. A friend asked him, "What are you doing?" "I am going through the motions" was the reply. **Motions** indeed, that was all. That madman was more sane than some sane people, who imagine that the observance of outward things is of any consequence unless the inward realities are known. With some of the deductions and inductions of Marie Corelli we have no sympathy, but we

have the greatest sympathy when she says: "Let not the unfaithful think that because they say long prayers, or go regularly and devoutly to church with meek faces and piously folded hands, that the eternal Wisdom is deceived thereby." The gifted authoress is referring to one of her characters, whose wife had been diabolically untrue to him, and whose unfaithfulness had been discovered by him.

He says of her: "My wife could pray—she could kneel like a lovely saint in the dim religious light of the sacred altars, her deep eyes upturned to the blameless, reproachful Christ—and, look you, each word she uttered was a blasphemy, destined to come back on herself as a curse. Prayer is dangerous for liars—it is like falling wilfully on an upright naked sword."

These are burning words, which scorch all of us, and I only quote them that we may be driven back upon this fact, "That any salvation," as George MacDonald says, "short of knowing God, is no salvation at all."—**Moral Maxims may be followed, but they are dry roots, and not living regulators, apart from Christ.**

Longfellow says:

"Morality without religion" (I prefer to say "without Christ") "is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without observation of the heavenly bodies."

Dead reckoning is not sure ground. He only is sure that adjusts the sextant of his heart's faith to the Sun of Heaven's light. "He who builds beneath the sky builds too low." The mere endeavour to follow the most perfect being who has ever lived upon this earth will only end in failure. The imitation of Christ can only be accomplished as we have the indwelling of Christ. We need to have Him living within us as the Power, that we may know that we are copying Him as our Pattern. The reproduction of the perfect life of Christ, in any degree, is only possible as He lives in our hearts and is the Reproducer of that life Himself."

"I want a horse, Pa," said a wee chap to his father. "What kind of a horse, my boy?" replied the father, "a wooden horse?" "No, Pa, I want a horse." "Do you mean an iron horse?" "No, I want a horse, a horse made of horse". He wanted the reality, not an imitation. So man, in the heart-hunger of his need, cries, "I want the Christ, not the wooden Christ of a lifeless ritual, nor the iron Christ of moral maxims, but the living, loving, liberating, lifting Christ of Galilee, Gethsemane, Calvary, Olivet and God's Throne."

a Social improvements may be inaugurated, but unless the individual is improved by the touch of faith in Christ, there is nothing but a dead body wanting a living soul. The soul of improvement is the improvement of the soul. Sanitation is not regeneration. Clean houses are good, but clean hearts are better. White-wash is essential to health, but being washed white is the essence of salvation. A good environment is an important factor; but what use is it to a dead body? It only makes a good environment bad. By all means abolish unsanitary dwellings, stamp out houses of ill-fame, have good laws on the Statute Book, educate the young, provide facilities for improving the mind, give an adequate wage for service rendered, have open spaces that God's air may be breathed, light up with electric lamp the dark places where evil plies her trade, let the people say whether the dram-shops shall be or not; but these are not all. They deal with earth, not with heaven; with time, not with eternity; with the exterior, not the interior; with the body, not with the man. Put God's first, first—"Seek first the kingdom of God and His righteousness"; and if this is done, everything else will fall into its right place. Men get wrong with men, because they are not right with God. Love to Christ always proves itself by love to man.

The late Dr. J. C. Lorimer has rightly voiced the true order of things when he says:

"While the Church may give her support to special measures of reform,

and should always do so when they are sound, it is Her purpose and plan to begin, not on the surface, but at the root of things; not on the effects, but the causes; not on the external crystallization and organization of human infirmity and moral weakness, but on the internal, on the heart from whence they spring. Her theory is: cleanse the sources, and the river will be pure; maintain the power in the powerhouse, and the traffic will keep on the move; supply and fill the reservoir, and the homes of the citizens will not lack for water. This is her supreme object. Hence, her belief in spiritual renewals; hence her constant and varied endeavours to get at the individual, at the conscience."

II. The Love of Christ is the inspiring force of the Christian life.

"Life, with all it yields of joy or woe,
And hope and fear.....

Is just our chance o' the prize learning
love."

What love? Whose love? The love of Christ. His love is the only love that is full of disinterestedness. There is no alloy of self, nor dross of unholy passion in the pure flame of His affection. Let us ponder some of the traits of that love, as it has, does, and will work out in the lives of those who abandon themselves to Him, Who is the fountain of it, and Who lives in the flow of its moving force.

I. The Love of Christ! Sacrifice is its Meaning.

"The Son of God Who loved me, and gave Himself for me" (Galatians ii.20). When Christ loved, He gave. Love, like the sun shining in its warmth, ever gives itself in warm action; unlike mere sentiment, which, like the moon in itself, is cold and barren. As when the woman touched the hem of Christ's garment, the life which was in Him coursed through the whole of her being; so the love of Christ, when He in His love is known, causes the one who knows that love to sacrifice too. There is no greater example of this than the Apostle Paul. In

speaking of his life's labours, and what he was willing to do, in writing to the Church at Corinth, he says: "I will very gladly spend and be spent for you" (2 Corinthians xii.15). The words "spend" and "spent" are most significant. The first refers to his giving away what he had, like the prodigal and the diseased woman who spent all their substance, the one in riotous living, and the other in getting medical advice to get rid of her malady. The substance of each was entirely consumed. The word "spent" refers to physical exhaustion; yea, the life itself given up in serving others. It means to be spent out, like a spent bullet which cannot go further. This is what love does; it is not concerned about itself, nor its means, so long as it can serve.

"Through death the world is raised above
Its alien curse and kindred dust;
We on the cross read God is just,
But in the offering, God is love."

"From death comes life. The hand of
God

This direst curse to good transforms;
So purest air is born of storms;
So bursts the harvest from the clod.
The highest benedictions hide
Where sacrifice is pure and true;
And our poor self-denials, too,
If done for Christ, in Him abide."

2. The Love of Christ! Righteousness is its Principle.

A threefold designation of love, in that treatise of treatises on its character, is, "Taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth". (1 Corinthians xiii: 5, 6, R.V.)

Christ could not, and would not, demean Himself to mean actions. Evil had no recognition from Him, unrighteousness fled from His presence, and truth was the one thing He was and did. Love does not take advantage of another's ignorance, nor sell one article at two prices, nor pass off linsey-woolsey for wool, nor misrepresent, nor say a thing that means one thing to him who says

it; and said in such a way as to give a different meaning to the hearer.

A Congregational minister relates the story of one of his deacons, who had a calf for sale, the mother of which had many bad qualities, but as the calf was a handsome looking creature he thought it ought to fetch a long price. Not being able to sell it in his own neighbourhood to advantage, he took it to a distant mart, where the animal had many admirers. One gentleman took a great fancy to the calf, but thought the price too high. Seeing that the gentlemen hesitated, the deacon said, "You had better take it, sir; if you knew the character of the mother, you would not hesitate for one moment." The intending purchaser, supposing the good character of the cow was meant, said, "Well, then, I will take it." He paid the money, and took the animal away. On his return home the deacon boasted of his trick; but when some one raised the question as to his right to do such a dirty thing, he replied, "Oh, you tight-laced saints are too particular by half. We who know the new theology have no such qualms." Such a deacon was more vile in the sight of Heaven than the poor, scorned woman of the street, who through force of circumstances is the prey of lust.

Those who know the love of Christ, not only do to others as they would be done by, but do to others as He would do to them.

3. The Love of Christ! Disinterestedness is its Character.

The tersest commentary and the fullest summary of the life of Christ is given us in the following words—"He went about doing good." He did good, not in order to get good, not to get a good name, nor a reputation for being good, but because He was good and delighted to do it. Love acts in a corresponding way; hence, any action without love is a mere noise—a clanging cymbal.

"Though I lavish'd all I have

On the poor in charity;

Though I shrank not from the grave,

Or unmoved the stake could see;

Though my body here were given
 To the all-consuming flame—
 If my mind were still the same,
 Meeter were I not for Heaven,
 Till by love my works were crown'd,
 Till in love my strength was found."

No truer or more trenchant words have been uttered, than those by the apostle of political economy and disinterestedness, I refer to Ruskin. He says, in emphasizing the principle, that men should do right because it is right, and not because of what they get:

"The soldier must die rather than forsake the ranks; the pastor starve rather than preach with flattering tongue; the physician risk the deadliest disease rather than fly from the plague; the lawyer sacrifice brief and fee rather than countenance injustice; and the merchant and the manufacturer suffer bankruptcy rather than adulterate their provisions or provide for the public inadequate or destructive material."

He also says:

"With all brave and rightly-trained men their work is first, their fee second. But in every nation there are a vast class who are ill-educated, cowardly, and, more or less, stupid. And with these people, just as certainly the fee is first, and the work second, as with brave people the work is first and the fee second. And this is no small distinction. It is the whole distinction in a man—distinction between life and death in him, between heaven and hell for him. You cannot serve two masters; you must serve one or the other. If your work is first with you and your fee second, work is your master, and the Lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil."

4. The Love of Christ! Help is its Occupation.

One of the most pertinent and practical questions asked in the Bible is, "Whoso hath the world's goods, and beholdeth his brother in need, and shut-

teth up his compassion from him, how doth the love of God abide in him?" (1 John iii.17, R. V.). To say well and act ill, to plan and not to perform, to have a benevolent face and not a helping hand, is to prove we are hollow, hard, and selfish.

When Dr. Guthrie wanted his ragged schools founded, he called on a certain minister, who said, "Well, you know, Mr. Guthrie, there is nothing very new in your scheme; I and Mr. So-and-So have been thinking over a similar plan to your for the last twenty years." "Oh, yes," replied Dr. Guthrie, "I dare say; but you have never carried it out." So some people are always thinking over some plan of their own, but while the grass grows the steed starves. They think and talk, but do not act and help.

Love is not like this. Love acts. It sees the need and supplies it; it beholds the helplessness and stretches forth its hand to save; it is careless about its own comfort, but it is careful about the comfort of others. Love weeps with the sorrowful, goes after the erring, succours the needy, cheers the faint, heartens the discouraged, brightens the depressed, and cheers the despondent. Love does not patronize, it provides. Love does not do for fame or gain, but for love's sake. Love has a fire for the cold body, a bed for the destitute, a meal for the hungry, a warm heart for the rejected, a helping hand for the sinking, and a soul to feel.

5. The Love of Christ! Holiness is its Life.

Pope says: "Worth makes the man;" and Walt. Whitman declares, "Charity and personal force are the only investments worth anything". Christ's worth and personal force are both wrapped up in His love. What a person is, gives value to what he does, and makes it an influence for good. Every trait of love spoken of in 1 Corinthians xiii. is portrayed in Christ. If we would be like Christ in the purity of His heart, in the unsullied righteousness of His actions, in the spotlessness of His character, in the beauty of His moral perfection, in

the glow of His ardent grace, in the tenderness of His compassion, and in the delight of His doing of the will of God, then our heart's affection must be lighted by, and fed with, the fuel of His love. And that love will burn up every evil thing, and make us, as the Irish boy said, when he was asked what holiness was, "Clean inside"; and not only clean inside but holy outside; that is, our lives will correspond to Christ, even as the leaf of the tree bears upon it the shape and make of the tree itself.

6. The Love of Christ! Sympathy is its Feeling.

Keble aptly voices the sympathy of Christ:

"Thou wilt feel all, that Thou mayest pity all.

He to earth's lowest cares is still awake."

And Whittier is in unison:

"But warm, sweet, tender, even yet

A Present Help is He;

And faith has still its Olivet;

And Love its Galilee.

The healing of His seamless dress,

Is by our beds of pain;

We touch Him in Life's throng and press,

And we are whole again."

If we know His sympathy we shall be sympathetic, for as George MacDonald says, "When God comes to man, man looks round for his neighbour." And looks round with a heart of sympathy. The helping hand is no hand of real help unless it is warmed with the heart of

feeling. "To be mighty of heart, mighty of mind, is to be great in life. To give alms is nothing, unless we give thought too, and therefore it is written, not blessed is he that feedeth the poor, but blessed is he that considereth the poor."

7. The Love of Christ! Christ is its Embodiment.

If we would love like Christ, we must know Him personally, and allow His love to come into our nature. If every evil love is to be exterminated, and every true love is to be sanctified, He must in His love live in our hearts.

There is no power so moving and so making as the Love of Christ, and that love as exhibited on Calvary. "I stood," says one, before that gospel in colour, 'The Descent from the Cross,' in a foreign art gallery. Many came and went, giving but a careless gaze. One aged woman I saw standing before the canvas who seemed riveted to the spot, as Mary to the Crucified. She gazed and wept. Her trembling lips were more eloquent than speech. She had eyes to see; they were her affections. The treasures of Jesus' love and grace were hidden to others; but to her, He was the chiefest among ten thousand, and the altogether lovely."

Do you know this love of Christ? Is it a power in your heart and life? Does it move and mould you? If not, why not? Seek that love. Seek Him who is the Living Expression of the Love of God. Then life will be lived, as His life was—for others, for God.

THOSE KINGS WHO REIGNED IN EDMOM

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The statement in Genesis xxxvi.31, "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel," has been construed universally by **destructive critics** as proof positive that the book of Genesis was written **after there had been at least one king in Israel**, and therefore during or after the reign of Saul. The

suggestion advanced by some **conservative critics**, that this remark may have been an interpolation by a later writer than Moses, though quite plausible, is usually passed by as unworthy of notice. Thus Wellhausen, in his Pentateuch article in the **Britannica**, has only this to

"The words of Gen. xxxvi.31, 'these are the kings that reigned in Edom

before there reigned any king over the children of Israel,' have no prophetic aspect; they point to an author who wrote under the Hebrew monarchy."

Driver, in his recent Commentary on Genesis, makes this comment:

"31-39. A list of eight Edomite kings. Verse 31 shows that the writer lived after the beginning of the Israelite monarchy. The last mentioned king will naturally have lived just before the time of Saul."

Samuel Davidson, whose Introduction to the Old Testament was published in 1862, argued the case with some respect to those whom he opposed. I quote his remarks in full:

"The last clause of the verse could hardly have been written till after there had been a king in Israel. But Hengstenburg replies, that the passage contains a reference to the preceding promises to the patriarchs of a kingdom among their posterity, especially to chapter xxxv. 11, where a promise has been given to Jacob that kings should be descended from him. Not yet, says the historian in xxxvi. 31, had this promise been fulfilled to Jacob; for no kings had appeared in his line. MacDonald, as usual, repeats the explanation. The German critic quotes with approbation J. H. Michaelis and Calvin. He might also have alluded to the labored attempt of C. B. Michaelis, containing a lengthened explanation similar to his own. All such endeavors are opposed to the plain meaning of the clause, which refuses, without compulsion, to play the part forced upon it. The Edomite list contains eight kings, and may perhaps reach up **almost** to the age of Moses. It is impossible, however, to show that it reached to his time. Granting that it did, what a trifling remark it would be for Moses to say, when he was giving a list of the Edomite kings before his own time, 'There was no king then in Jacob's line'—'this was before Israel had a king.' Truly such would have been to his readers what Locke calls 'a trifling proposition;' since they all knew that

kings in Israel had not yet appeared" (Vol. I, p. 3, 4).

All of these scholars seem to have **fixed their eyes on the latter clause of the sentence, and to have overlooked a question in regard to the first which most naturally attracts attention.** It is the question, why are only eight kings said to have reigned in Edom? Notice, the writer does not say, merely that the eight kings named **had** reigned; this might have been true and yet many **others** might have reigned. He says, 'these are the kings that reigned,' meaning that **these** were **all**. Why, then, if he was writing in the reign of Saul or later, does he limit the number to eight? There certainly was a king in Edom when Moses led Israel out of Egypt (Num. xx. 14); and from that time till the reign of Saul was about four hundred years. It is not probable that the average length of the reigns of Edomite kings was greater than that of the kings of Israel; and of these latter there were sixteen in the course of 250 years, with an average reign of a fraction under sixteen years. At this rate the eight kings named would have reigned only 125 years. What about the rest of the four hundred years during which, according to these critics, the eight kings reigned? There was time enough for **twenty-five** Kings.

But suppose we test the question by **the kings of Judah**, whose average was greater than that of the kings of Israel. Of these, counting from David to Zedekiah, there were **twenty-two** in about 460 years, averaging twenty years to the reign. At this rate our eight kings of Edom would reign only about 160 years, leaving a gap of 240 years between the last of them and Saul. Indeed, the eight kings would have had to reign fifty years each, or two and a half times as long as the kings of Judah, to meet the requirements of the theory so confidently propounded by these astute critics. If the latter had only taken the pains before committing themselves, to make a calculation which might have suggested itself to a 12-year-old boy, they

would have saved themselves from this exposure.

But this is not the worst of it. It would be very unreasonable to begin the count of the kings of Edom with the one who was reigning when Moses led Israel out of Egypt. The account of Esau's family, given in the thirty-sixth chapter of Genesis, makes it highly probable that the first of these Kings came to the throne after the career of the "Dukes" mentioned in verses 15-19, who appear to have been grandsons of Esau. Supposing then that the first king belonged to the third generation after Esau, we must go back far beyond the days of Moses for the beginning of his reign. As Esau married forty years before Jacob did, the third generation of his descendants would naturally correspond in time with the second of Jacobs; and this first king in Edom was probably contemporary with Manasseh and Ephraim, the sons of Joseph. But these were lads at the death of Jacob, seventeen years after the migration into Egypt. Supposing them to have been thirty years old when the first king reigned in Edom, we have full four hundred years from that time till the Exodus; and this sum added to the four hundred from the Exodus till the reign of Saul makes 800 years for the eight kings to have reigned and for the last to have reigned, as Driver supposes, just before Saul. Eight kings reigning in Edom **100 years each!** Queen Victoria is left out of sight. Why did not Welhausen, Driver and company study arithmetic as well as Greek and Hebrew?

Such is the ludicrous posture in which those critics find themselves who hold that the book of Genesis, or at least this passage in it, was **written after the reign of Saul.**

Now let us see what the figures are, if we suppose that this passage was written by Moses. If we suppose that the eight kings reigned on the average as long as did those of the house of David, say twenty years, their reigns from first to last included 160 years. If Moses wrote the book of Genesis near

the beginning of his forty years in Median, when he was in close proximity to the land of Edom and dwelling with a kindred tribe, this was about forty years before the Exodus. If the last of the eight kings was then on the throne, the one hundred and sixty years of all their reigns, added to the forty, reached back 200 years before the Exodus, leaving abundance of time for the kingdom of Edom to have begun even later then we have supposed above, and placing it perfectly in the power of Moses to have been the author of our passage. This proves beyond dispute that so far as chronology is concerned, Moses could have written the passage in question.

Davidson inadvertently admits this when he says as quoted above, "The Edomite list contains eight kings, and may perhaps reach **almost** to the age of Moses. It is impossible, however, to prove that it reached to his time". In this he contradicts his own previous statement, that "the last clause of the verse could hardly have been written till after there had been a king in Israel"; and **he comes so near the true explanation that we wonder how he could have missed it.** He saw that the eight kings could have reigned before the time of Moses, but because it is impossible, as he says, to show that their reigns reach to the time of Moses, he flies off to the wild conclusion that they reached to the time of Saul, four hundred years later. He was so close to the truth that if it had been a snake it would have bitten him; and he then jumps away into a glaring absurdity. The conclusion seems inevitable that these kings did reign before the time of Moses, and that, whether Moses or some other man wrote Genesis, it must have been written, if this passage is to settle the question, **about the time of Moses.**

Now let us inquire whether the remark, if Moses did write it, would have been a "trifling proposition", as charged by Davidson. In order to make room for this charge Davidson **changes the phraseology of the text.** He puts it in these words: "There was no king then in Jacob's line"—"this was before Israel had a king". Expressed in either

of these forms, it would have been a "trifling proposition", seeing that everybody knew the fact. But no one knows better than Davidson did, that **statements made by an author must be understood with reference to other connected remarks in the same book, and with connected ideas existing in the minds of the people addressed.**

Now, in the second paragraph back of the one in which the author takes up "the generations of Esau" (xxxv. 11), the author had represented God as saying to Israel, "A nation and a company of nations shall be of thee, and kings shall come out of thy loins". This, as Hengstenberg most correctly argued, is the ground on which, when the author names the kings who had up to the time of writing reigned in Edom, whose people were descended from Israel's brother, he made the remark that they all reigned before any king reigned over

Israel. The remark was prompted by the obvious consideration, that among the descendants of Esau, to whom no promise of kings had been made, **eight had already reigned, while, Israel, to whom the promise was explicitly made, had as yet had none.** And the author was the more moved to mark this difference by the consideration, that Israel at the time was **so far from being a kingdom** that it was in bondage to the king of Egypt. To the first readers of the book, who of course knew that Israel had no King, the promise to Israel was well known, or if not it had just been repeated to them; and the reflection suggested by the remark was natural and impressive.

Let the critics give a better account of themselves here or cease to harp upon **the kings that reigned in Edom before any king reigned over the children of Israel.**

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

President William Phillips Hall

[Owing to the impossibility of obtaining the papers promised, in time to place them in the hands of the printer for the present issue, those papers are reserved for a future number.]

Department of Biblical Foreign Missions

Why Not? Indeed!

 A friend in Vermont sends a reply to the query raised in the last issue of our magazine, Why are not the needs and successes of missions understood by the people at home? The reply made by this correspondent is: "Because our ministers have not given to our churches these tidings. They give illustrations from the missions when Christ's Church was first started, but seldom do I hear anything from the 'Acts of the Apostles' of the present time. I have wondered why they did not do this, when there are so many things that are thrilling and call for help." Many Christians, like our correspondent, have expressed surprise that ministers do not oftener illumine

their sermons with facts and incidents drawn from what is going on today in the various fields of missionary enterprise.—Missionary Herald.

There is a reason for this: and an Editor can see it, where others might not. Few others, and especially ministers, have the native-and-acquired gift of extracting and arraying the jewels of missionary work as the wonderful works of Christ that they are on every day and every land, so as to make a congregation see the proceedings with their own eyes. The dismal failure of many a well-meant missionary concert brings this fact to view. The pastor has tried his best, but has taken little or nothing.

He is not encouraged—nobody is—and further efforts languish more and more. What he wants, and what the cause of evangelization wants (from human agency), is a **live editing** of the **entire subject**: meaning not its generalizations but its particulars and incidents. The missionary organs cannot do this if they try, and even know how. They have too much necessary official and personal matter to print, and the really telling matter is obstructed in this way until the organ of one's own denomination

alone is too much for weak flesh and blood to sift for its real awakers, if the minister had the time and the particular faculty required for the task. It is not done, and you cannot get it done, in the pastor's routine. Moreover, more than the **denomination's** missionary news is wanted. There is wanted a general **Clearing-house of Missions**, compact of living facts, from which every month a survey of the field and all its battles and victories can be seen at once.

An Extraordinary "Base of Supplies"

The wail of increasing agony that comes up from unsupported Missions far and near is answered in principle and example by one pastor and small Church, in Germantown, Philadelphia. In their little monthly organ, "Kingdom Tidings," for July, 1905, we find the report of the eight-months' season of work just ended by the pastor, Rev. Dr. D. M. Stearns, in the Bible-teaching services and 650 miles of travel **per week**, to nine cities, from New York to Washington. The visible and residual co-efficient of the ten weekly Bible-missionary and prayer circles, of an average of 200 in attendance, amounts apparently to some \$35,000 in contributions to the support of missions; sent on chiefly through regularly recognized mission channels, or to specially supported individuals under such appointment. Since this mission-giving movement began, sixteen years ago, the annual gathering has risen gradually, to the amount of \$33,000 in 1904, and the total to \$281,000. Of the past season's amount, the little Church has overflowed about 12 1-2 per cent., and with the Bible classes nearly 24 per cent. The casual notes of the month's work refer to reports from special representatives in Palestine, Suez, Tangier, Australasia, Syria east of the Jordan, India, Japan and our own Porto Rico where a full mission "plant" with out-stations, and "a very manifest work of the Holy Spirit," are carried on entirely through this Church. May it "provoke very many" pastors to do likewise or else

seek a post less arduous than the head of a regiment in the Salvation army.

An incident of singular interest is reported by the missionary at Suez. Abridged, it says:

We seem to be on the eve of a real movement of the Holy Spirit in Egypt. Never in the course of the work have we had so many coming to hear the Gospel and inquire about the Way of Life. I had a remarkable case here this week, and a glorious answer to prayer. Last Saturday, a man who had arrived in Suez from Cape Town appeared before the Governor and asked to be registered as a Moslem. He was an American by birth and had been a Protestant; so before they could do anything they had to send for the Protestant chaplain, and he brought the man to my house. I found that he had become a Moslem five years before in Cape Town, and he seemed thoroughly sincere in his belief in that religion. He said he had been a very bad man and a drunkard, but since professing Islam he had completely changed; he was now on his way to study the religion thoroughly at the great Mohammedan College Al Ashar in Cairo, and after that he intended doing the pilgrimage to Mecca and Medina. Nothing that I could say seemed to affect him, as he was firmly established in his belief; and he left me at last to see the Governor and the Judge of the Moslem Religious Laws and get his papers. They made a great fuss over him; enrolled him as a fresh convert from Christianity, and

paraded him around the town. Poor Salem came to me quite downcast about it, and said all the Moslems were taunting him and saying that he was the only one who ever turned to Christianity, that all the Christians were becoming Moslems like this man. Well, we prayed to God about it. That night the man came to me again and we had another long conversation. He was very angry when I showed him the true character of Mohammed; but the following day, Sunday, he came back with all sorts of questions about Christianity and Islam, spending the whole morning and evening with me. I felt that God was taking hold of him, and we began to pray very definitely that he might be delivered. On Monday, however, I got word that the Moslems had sent him off to Al Azhar in Cairo. We kept on praying for him, and it was not altogether a surprise when he walked into my room on Wednesday morning, having come down from Cairo during the night. I never met a man so completely disillusioned and wasted to bits. Al Azhar had

put the finishing touch to it all. On his arrival, they began to instruct him in the sayings about Mohammed (all sorts of absurd and ridiculous stories), which they related to him as impressive facts and proofs of the apostleship of the prophet. He determined to leave the place, never to return, and made his way back here. The Moslems were very much surprised at his return; he made excuses to them, but they insisted that he must go back to Al Azhar and arranged for him to leave on Thursday morning. All Wednesday he stayed at my house hiding from them. We took off his native dress and gave him European clothes, shaved off his beard, and so changed his appearance that no one would have recognized him as the same man. Next morning I sent him over to Alexandria by the morning train, from which he will get a steamer home. It was good to see the joy of Salem when I told him what had happened, and I am sure it has strengthened his faith and proved afresh to him the efficacy of prayer.

Industrial-Evangelistic Orphans' Mission in India

The *Industrial Mission Herald* is published by the Industrial-Evangelical Mission at Pilibhit, U. P., India, of which we have given some general impressions heretofore. It is a bi-monthly, at 35 cents a year. This mention is given because we believe that sympathetic lovers of missionary work and life would all be glad to be directed to such a living expression of India with its intimate domestic conditions and needs for practical redemption, as the faith-and-common-sense Lawson Family and associates evolve from their experience in the rescue, evangelization and re-establishment of child-widows and plague orphans in Northern India. The number just laid before us is a fair specimen of the typographical art, produced by boys of the class and conditions aforesaid. Its literary contents are from the missionaries and their actual life as instructors of India's castaways in the knowledge of salvation by Christ, together with the prime accessories of

the Gospel for the life that now is and for its best fruits. The Missionary children and the children of the Mission grow up together into the Christ-life of soul-saving; while learning, and laboring to impart, the arts that plant human lives in solid usefulness and independence. Mr. Lavalette, missionary associate, happened to be "holding the fort" as boss shoemaker (for which he has no training) at Pilibhit, while Mrs. Lawson went to the summer resort of Mussoorie to organize housekeeping and hotel-keeping ("House of Rest") for summer boarders, to make business for the hundreds of little housekeepers whom she keeps in training and employment. While also, with seven of the boy mechanics, getting the branch shoeshop under way there, for the boys to learn and make their own living; and Mr. Lawson as a self-made carpenter develops that trade. His carpenter boys "wonder how it is that in Christian lands there is not

one carpenter by trade who is willing to teach it to them for Christ's sake," and the shoemaker boys (some of whom have become good workmen) cannot guess the reason why some Christian shoemaker does not want to take the hundreds of apprentices that are waiting. "Is there not one consecrated carpenter, and one devoted shoemaker, who will say 'Here am I, send me'? under the conditions necessary, such as willingness to complete a proper course of training, take hold of the language, and make the end in view the winning of souls." However, four young ladies who have lately gone out from four of the leading denominations in America, as a re-inforcement, have severally filled the chief requirements for the girl orphans, with an expert dressmaker, tailoress, cook, nurse, and housekeeper, etc. Still there is plenty of room and work for all. Pilibhit has a population of 40,000, and yet these are the first missionaries there.

Nearly every line of Mrs. Lawson's home talk, and of her new woman helpers, is worth anybody's reading. Reminiscences of eleven missionary years, and going back to girlhood in a school in Ohio, connect her as a friend, with the heroic Miss Shattuck, the children's unflinching savior amid the terrific massacres in Armenia. Her training, she says, has been in the line of books, and she was surprised on inquiring of Miss Shattuck what were a missionaries duties, to learn, among others, of washing dirty faces, combing neglected hair, teaching to sew and mend, etc. In Hindoostani girl's-school housekeeping, she found full opportunity for all these offices and more.

This fellowship of missionaries with each other and with Christ (John xvi. 4, 5) finds another literal instance in the lowly ministry, yet how touching, of a Y. M. C. A. 'secretary' with the Japanese army (quoted in the July number of the B.S. and T.), meeting one poor fellow with both hands shot off, who begged to have his face washed, which had not been helped to water for fifteen days in camp and march, with every other personal condition to match.

It is no element of the Christian's calling as recognized in his training by this mission, to become (if a boy) a supported or salaried helper or evangelist; but it is understood, that, boy or girl, one must first get a living, not by religion, and then give all the powers there are to spare, more or less, to the service of salvation in some way. In some important respects, this idea is an advance on the prevalent conception of a religious life, in India, either Buddhist or Christian; not to say in our own country also. Mr. Lawson himself says:

"In organizing our church here it has been very hard to make some of our people understand that a deacon is not a man to whom the mission must pay a stated monthly salary, and an elder one who must receive a good bit more than the deacon. We decided not to use the titles deacon and elder, but to take the simple Hindoostanee words *khid-mutguzar* and *nigahban*, of helper and spiritual watchman, as we have them in the book of Acts. Two of our helpers were chosen as spiritual watchmen, but one hesitated to be appointed, wanted to remain a layman, did not care for the great dignity of *Padre* or Reverend. The difficulty was that there are virtually no lay deacons or elders in India. All he had ever seen were on mission pay as preachers. All this goes to prove the need of industrial missions, so that people may earn a living and not have to take to preaching for it, when they are not called of God to it. We praise God for this one young man who does not want to be dependent upon the mission. Such cases in India are rare. This is the only one I have seen in my years of mission experience. I would be glad to hear from other missionaries in India as to how many such cases they have met with.

"The Industrial Evangelical Mission has two kinds of workers—those who are in industrial departments earning their own support and preaching the Gospel in their leisure time, free of charge, and those who have been called of God to give their entire time to Gospel work, receiving no stated allowance, but having faith in God that He

will supply all their real needs. As yet, we have no India helpers of the latter class; but all the foreign workers are on this basis."

Mr. H. F. Kletzing, 151 Washington St., Chicago, Ill., is the I. E. M. honorary secretary and treasurer for the U. S. A.

Apropos of Some Faith Missionaries

It is remarkable that much of the richest development of evangelistic devotion and Christian liberality is connected with one or another shade of excess in supernaturalism. This is nothing new. It may be observed to have been always or naturally so. But it may be, too, that the present mania of **naturalism coincides** with a counterpart craze of ultra-supernaturalism, that goes far to abolish second causes and the ground under man's feet, expecting the miraculous in everything, drawing the widest and wildest inferences from strained texts, and transferring all apostolical powers and gifts arbitrarily to every one who may choose to have them "by faith." (By "faith" perhaps they might: but whence **that** faith, is the question; supposed answered by the will of anybody who will. "It is not of him that willeth, or of him that runneth. but of God that showeth mercy" (Romans ix. 10). Since "Himself took [on Him] our infirmities and bore our sicknesses," it followa that we have none, unless by unbelieving acceptance. We have heard a disciple of this reasoning pray fervently that we might never more be guilty of accepting sickness. What to

do about death our good sister did not advise the Lord.

However, the conjunction observed is not to be complained of or quarrelled with, but to be understood, and so in a way respected and sympathized with by readers less childlike and possibly less believing. "Of such is the kingdom of heaven"; but not so naturally the teachers of the kingdom, and the broad discriminating exegesis that Scripture often demands from trained and mature faculties. We have just read an argument from a very noted church-evangelizer, in opposition to a **gradual process** of sanctification, in which he betrays a muddled process of thinking, in passing from inherent dispositions of a fallen nature to those exercises of the same which are within our control; just then forgetting the distinction, and arguing, as if from identity, that both alike must be swept away in a moment, on the full acceptance of the Holy Spirit. This great stumbling-block of disappointed souls, not unknown to the writer, is maintained, with many like it, by simple want of the God-given but ill-developed faculty of logic, or coherency of thought, in some "desiring to be teachers."

Open Doors and Urgent Calls

The Foreign City in New York

From the Mediterranean Shores, The City Mission Monthly notes a large influx of Greeks, as well as Italians, in the region southeast of Catham Square; evidenced in the increasing number of Greek and Italian business signs, along Madison and Monroe streets, gradually displacing those of Yiddish.

The want of preaching in vernacular Greek has recently been supplied by a Greek Protestant Christian, Mr. N. Joannides, who gathers his compatriots as well as he can, in a room afforded by the Church of Sea and Land. Further

up-town the successful Italian missionary at 395 Broome street, Mr Arrighi, tells of new conversions and two communion services on one Sunday, May 21, in which over 400 communicants participated; one of the services being in English. Among the Jews on the "far east" side, DeWitt Memorial Church in Rivington street counts over 100 attendants; while the monthly Hebrew Union meeting at the Chrystie st. Camp Memorial (Independent Congregational) Church brings together from 40 to 50 Hebrew Christian communicants besides the regular Gentile congregation. Per

contra, the position of the Methodist work, according to the **Christian Advocate**, is significant of what?—from the fact that not more than thirty outsiders in all were counted on a pleasant Sunday in the **three** churches in the lower quarter, notwithstanding the vigorous effort lately made by Conference to put new life into the work; while two old churches, Forsyth st., and Willett st., one on each side the city, have just been sold because “to retain them was practically impossible.” The City Mission for Italians in Willett street (west side) meets a rival across the way in a boisterous dive kept by an Italian who boasts that police protection to the dangerous, sometimes murderous Sunday night orgies costs him only \$15 a month.

The street-preaching services maintained by the “Foreigners Mission” of Mott street find no lack of hearers, however, in the otherwise utterly heathenized lowest east side; only a great lack of preachers and services; while large sums are expended to pour the Gospel into the streets about the church-besprinkled Madison Square region, Wall street, etc. It seems as if there must be a great mistake somewhere. Is the materialism of the age partly expressed by a sense of peculiar importance in souls and sins where upper-class people and large financial interests are involved?

Where it Pays

There are many such fields, where tillage has been neglected, and the most unfruitful seem to be those that have been tilled the longest. This too seems to suggest something wrong in the way or the spirit of it. For promise, there is hardly anything like the **pioneer** work of such organizations as the American Sunday-school Union, and the several denominational Home Mission Boards, among the unspeakable desolations of new settlements in the West or South, or the forsaken regions of New England. Christians who could be induced to read the records of such work, would be “revived” if there is anything in them to revive. The **Sunday-school Missionary**

gives a review of the Black Hills, by missionary M. Rogers. The district is 60 by 100 miles in extent, and is said to be in nature “the richest 100 square miles on the face of the globe;” while the mental, moral and spiritual poverty is described as the most absolute. Thousands of people of the best natural stock, but the most uncultured, swarm forth for the riches on every hillside and valley, leaving behind all that belongs to mind, morals or religion, or that will long differentiate their posterity from that of the “big game” that our great sportsmen go for. And yet this fallow ground proves rich for the good seed of the kingdom, with perhaps one over-worked cultivator where ten or twenty times as many might stake off “claims” that would yield fifty to a hundred-fold to every one of them. Here the cow-boy grows up, nothing but a cowboy, plus belt, spurs and gun; but the Missionary finds the early boy among the most generous-hearted of his kind, and usually ready to attend Sunday school or church, and fresh in impressionability. What a contrast to the gospel-hardened crowd around, and some within, the walls of our almost too abundant churches—such as they are! At Big Bend, for one instance of many, all the people seemed eager for a Sunday-school, but no one knew how to conduct one. Helped and encouraged, they succeeded, and in the next year they had regular preaching as well. At Deer Park, under similar conditions, a Sunday school was begun, and the next winter, two-weeks meetings were held, and twelve recruits were enrolled in the service of the King. The people gathered eagerly in spite of dark nights and mountainous roads, and urged the missionary to come again and give them more of these “good meetings.” The Hills are full of such openings—but the laborers are almost too few to count among them. Such, too, is the general whole of our vast frontier. It is full of ‘big game.’

Satan's Sunday School

Anarchy is everywhere in the air. Read the ninth chapter of the Apocalypse, for

a prediction and a picture of the age we live in or perhaps are just entering upon; for it is to endure "five months" or 150 years, in all. Understand why the opener of the bottomless pit is described as "a Star fallen from heaven." What else like this is known in history, as working out unto infinite mischief, unless it be the godlike Spirit of Liberty, for which ages have prayed, wept, struggled and bled, as the divinest gift of God to men, whether as political, mental, commercial, or religious, beings? Yet, the Spirit of Liberty, finds its "perfect work" in lawlessness to logic, history, revelation, experience, statutes, morals, principles, or whatever imposes any check on the thoughts, passions or desires of men. Look at what evil afflicting society today that you will, the element of lawlessness in some of its many forms is the conspicuous quality or cause, as it has ever been, of all evil, since the Tempter first introduced Disobedience into God's family on earth. The Arch-enemy has developed the spirit of liberty into notorious varieties of practical lawlessness in the mass of minds and morals,

until it culminates in the reasoned form of **Anarchy**, which now gathers under its red banner increasing multitudes in every land. In our own country, perhaps the newest and most significant sign of its growth is its impudence in taking on the vestments of a cult or quasi-religion, and embarking in missionary work on Sundays, with a formal **Satanic Catechism and Sunday School for Children**

The Catechism is issued by a publisher in Chicago, and follows the question series of the Christian scheme of theology and morals, commonly called a "catechism," with bold reversals of statement at every point, the most blasphemous, atheistical, and immoral, that can be put into words. It ought to serve the truth by warning not only all Christians but all friends of common order and morals, to combine the vast forces which modern civilization puts into their hands, in support of the Gospel Sunday-school and mission work that feebly now opposes to the inrushing mass of foreign Anarchy the only power that can stay its progress and its spread in our body politic and social.

"THE FAILURE OF THE HIGHER CRITICISM"¹

Report of the First Lecture of Dr. Emil Reich

The interest evoked by the two articles by Dr. Emil Reich on "The Bankruptcy of the Higher Criticism" in the **Contemporary Review** for March and May last was so keen and widespread that it was soon felt that other opportunities should, if possible, be obtained of hearing Dr. Reich on this important and pressing subject. As a result three lectures have been arranged on the special topic of "The Failure of the Higher Criticism," the first of these being given on Tuesday last at Caxton Hall, Westminster, before a large and representative audience, among whom we noticed such well-known names as Bishop Welldon, Canon Girdlestone, Canon M'Cormick, and Sir Robert Anderson.

The Dean of Canterbury occupied the Chair, and in a few characteristic open-

ing words expressed the hope that the essential purpose of the Meeting would be fully understood by all present. There was no antagonism to science of any kind, and the Meeting was really in the true interests of scientific research. The term "scientific" had become misused, and employed to assert opinions which were essentially **unscientific**. He considered that the conclusions generally accepted by those who are termed Higher Critics today were not justified by true scientific principles. Nor were they at that Meeting alone in this contention, for one of the leading, if

¹The extracts from Col. Corfe's letters, in our August issue, were sufficient to indicate the attention evoked by the recent Lectures of Dr. Emil Reich in London. In fulfilment of our promise we print in this issue reports of the first two Lectures. That of the first is taken from **The Record**, of London, July 7, 1905.

not the very foremost of, Assyriologists, Professor Hommel, of Munich, had quite recently spoken in the clearest and strongest terms of the utter impossibility of accepting the position of Wellhausen and his school. It is therefore not fair to say that **all critics are agreed**. In the Dean's judgment the historical side of things has been grievously neglected and overlooked, and the climax was perhaps reached in Dr. Cheyne's article in the April **Contemporary**, where he expressed his opinion that the existence of Moses was to him "unproved and improbable." Yet no character has dominated history to the extent Moses has done.

The Philological Method Pernicious.

Dr. Reich is a Hungarian with a perfect command of the English language, though occasionally his utterances were a little hard to follow. He at once revealed his position by the strong assertion that, in his view, what was called Higher Criticism was "one of the greatest crimes of modern times." Its way of treating history was based solely on philological research, and he contended that merely philological preparation for the study of historical problems is entirely inadequate. It is necessary to become thoroughly acquainted with the substantial forces of history, and these are not mere questions of philology. History is essentially expressed in action and not simply in words.

The lecturer went on to point out how this philological attitude had been responsible for a great many of the theories during the last fifty years which had become utterly discredited. Scholars like Schlegel, who had been followed by Max Muller and others, considered that the Orient was the source of all our religion, mythology, and even articles of daily life and work. Sanscrit was said to be the oldest language in the world, and everything was traced back to Central Asia. Now, however, we are being brought out of what has truly been called **le mirage oriental**. So far from Sanscrit being the oldest language, this is by no means the case, and

the oldest among the Vedic writings dates only from the ninth and seventh centuries B. C.

The lecturer gave other proofs of what he called the bankruptcy of these philological methods; and while fully admitting the value of philology in its place, and likening it to the work of sentinels and spies in times of war, he urged that it was impossible to get any satisfactory clues to history from words alone. Mr. F. G. Kenyon, of the British Museum, had discovered a manuscript of Plato dated from the third century B. C., and when comparison was made between this manuscript and the conjectural emendations of Bentley and other scholars it was found that the emendations were mostly false. The acme of absurdity was probably reached by a French writer some years ago, who had written a book to prove that Tacitus was not written by Tacitus in the second century but by an Italian of the fifteenth century. In like manner a German critic, Albrecht, had written three ponderous volumes to show that Lessing had stolen every line of the dramas attributed to him.

On these and similar grounds Dr. Reich urged the arbitrariness of the philological method and the utter hopelessness of proving anything solely by it. If, therefore, we are to understand history as it really is we must have something by no means so arbitrary. It was impossible for anyone to describe the philological method as **wissenschaftlich** ("scientific").

Applying all this to the Bible, the question at issue is whether the Bible is really worthy of credence; and the question is one of evidence and reasoning. Much is made in the present day of the idea of myths, and we are being told by folklorists and others that myths are mere day-dreams invented by poets in their studies. As a matter of fact, however, myths have historical facts and forces behind them, and only thereby can the myths be accounted for. This was effectively illustrated from the composition of **Robinson Crusoe**, **Don Quixote**, and the stories associated with Greek Amazons; and it was pointed out that

there were psychological truths and historical facts behind all these literary inventions which in great measure accounted for them.

In the same way with the Bible. It is absolutely impossible to believe that one Babylonian told another Babylonian, and that he again told another, the stories recorded in the early chapters of Genesis, until at last some other Babylonian told a Jew, who thereupon put them all down in writing. Everything great in history has great causes behind it, and the Bible stories are the reflex of great forces and ideas. Just as the composition of *Hamlet* would have been impossible a century after Shakespeare's time because of its atmosphere, so a book which has had such an enormous influence over human life for twenty centuries as the Bible has, was not and could not have been written to order.

Dr. Reich did not mince matters when he said that, whatever may be said to the contrary, the essential position of modern Higher Criticism implies that the Bible, as we have it, is a forgery. In criminal law there have been two methods adopted to bring home guilt. The modern method does not assume anything in the process of investigation, but leaves conclusions to be drawn when all the facts have been discovered. The early method, which obtained up to the eighteenth century, was the inquisitorial method—which assumed the guilt of the person suspected and charged. There was no cross-examination, no witnesses, only the process of torture; and once suspicion fastened on a person, especially with regard to witchcraft, his life was practically lost.

This method has, of course, been utterly abolished in criminal trials, even with the lowest and most degraded of people; and yet it is the one virtually employed by the Higher Critics in their treatment of the Bible. It involves trial by assumption and insinuation. For example in writing of Gen. xiv. Wellhausen, in his *Composition of the Hexateuch*, said that any such story as there recorded was absolutely impossible. But why? asked Dr. Reich. Were there no raids

of kings upon kings in those days? The inscriptions give us the records of no less than forty-seven raids in that country in early days. Wellhausen, in a former edition of his work, went so far as to say that the names of the kings in Gen. xiv. were freely invented; but six or eight years after his book appeared inscriptions were found with the names of these very men.

Another point urged by Wellhausen is that this narrative is unworthy of credence because the events are said to have taken place in a part of the world which has now disappeared under the Dead Sea. Dr. Reich poured scorn on this method of argument, urging that we might as well deny that the Romans ever drank Falernian wine, simply because it does not exist now.

The lecturer then dealt with the discovery of the Code of Hammurabi as a proof that there was no necessity whatever for considering that Gen. xiv. dates from the time of the Exile. A very fine point was made in this connection. Dr. Reich called attention to the fact that the names of the kings were spelt differently in the fifth century B. C., the time of the Exile, as compared with the fifteenth century B. C.; and if it were true that some Jewish exile in Babylon found a document answering to this chapter, which he thereupon copied out, he would almost certainly copy out the names exactly as they were found in his document and as pronounced in that day. Thus in the fifth century B. C. the name Chedorlaomer had in it a "g" sound, as may be seen from the Septuagint. How is it then, that we find in Gen. xiv. the spelling which was characteristic of a thousand years before that time?

The assertion that monotheism was absolutely impossible in the time of Abraham was shown to be really absurd, and this point was well illustrated by the way in which the theories of Wolf concerning primitive Greece had been destroyed by the discoveries of Mr. Evans in Crete, and other explorers.

The lecturer concluded by uttering his strong objections to the introduction

of a method into history which in regard to criminal procedure has been dropped entirely by all jurists. Why should this still be used as a scientific method in relation to the one Book of the world which was of incomparable value?

It will be readily seen from our brief summary that the lecture was full of good points which were made with very great force and effectiveness. Notwithstanding the technical character of parts of the lecture, the audience was keenly interested, and the remaining lectures of the course will be anticipated with great pleasure.

Report of the Second Lecture of Dr. Reich

Moses and the Ancient Israelites

Dr. Emil Reich delivered the second of his three lectures on the "Failure of the Higher Criticism" at the Caxton Hall on Thursday last week.

Bishop Welldon, who presided, said in his preliminary address that he wished to define his position in regard to the subject of the lecture. He did not wish to pronounce against the criticism of Holy Scripture, nor to bind himself to all that Dr. Reich had said or might say. Dr. Reich was not known as a theologian, but he was a man of singularly wide reading and culture, and was unbiassed by any prepossession such as the clergy might be supposed to have; and he had come to the conclusion that much that was advanced under the title of the Higher Criticism was unscientific and unsound. That view was emphatically his (the Bishop's) own.

If he were asked the reason, he would say that it could be found in that pernicious book, "The Encyclopaedia Biblica."

The first thing to do was to determine what amount of evidence might be expected for an ancient book. The evidence for the Bible was superior to that for any classic book now existing; therefore it was only fair, on literary grounds, that if books of classic antiquity were accepted as genuine, the books of the

New Testament should also be accepted. There was a tendency to split up the books of the Bible into more or less minute fragments, and far too much importance was given to discrepancies. He desired to enter a protest as solemn as it was in his power to express, against the associations of the Church of Christ, or any honourable members of it, with the Encyclopaedia Biblica. In all its main articles it was a sustained attack against the Divinity of Christ, and the sad thing about it was that eminent theologians, although, he did not accuse them of denying Christ's Divinity, did not care enough about it to shrink from co-operation with those who did deny it.

The Importance of the Israelites in History

Dr. Reich said that he was no clergyman and no professional theologian, and did not want to be, but no one could study history without being struck by the history of the ancient Israelites. Of course, in modern science, these people were represented as prophets and kings of no importance. Professor Winckler had stated that in ancient times everything was Babylonian, just as in modern times everything was German. In his (Professor Winckler's) opinion, it was waste of time to study ancient Hebrew books as these were all copied from clay tablets. In point of fact if the importance of the Babylonian was as one the importance of the Israelites was as two hundred thousand. It was not the Babylonians, but the Israelites, who gave civilization.

When the lecturer was young he had felt no doubt that the higher critics were right; but as he grew older and went about the world and came in touch with the realities of life, religious sentiment awoke in him too, and he repeated his studies and took up the Bible, and tried to see things from the proper standpoint. Then he saw to his shame that the method the higher critics, used in order to lacerate the body called the Bible—in order to prove that Moses and David never existed, in fact, that most people were either a lunar or a solar myth—was in the nature of the legal prejudices of the

sixteenth century. Witches had been invented by about the same kind of method—and with rare exceptions there had been no witch-trials in the centuries of the Middle Ages proper. It was the **gelehrte Richter**, who sat in a closeted solitude and decided on the lives of people who invented the witches in their own interest, just as now they cultivated an identical method in their own interest to show that from them history had no secrets.

The Relation of Babylon to Israel.—

The relation of Babylon to Israel and the question whether Moses had actually lived, or whether he were a lunar or solar myth, were the points to be discussed. There was no doubt that very many of the laws in the book of Exodus were the same as those found on a famous slab of King Hammurabi. Certainly this code was older than Moses, but it was not true to say from that that Moses cribbed from Hammurabi. Of course, says M. Revillout, every nation had helped to make Roman law except the Romans; and with equal absurdity it has been said that everyone had written the Bible except the Israelites, just as everyone had written **Hamlet** except the young man from Stratford-on-Avon. Professor D. H. Muller, of Vienna, had discovered that Hammurabi's code closely resembled that of the Bible, and that long before Hammurabi's time there had been a systematic and beautiful legislation. This fine system proved that very much before 2000 B. C. in those parts of the world there were highly civilized nations. Winckler's inarticulate basis was that anything before 2000 B. C. was so obscure that the idea that a man like Moses could live and that such a system could be organized was perfectly absurd. Inventions had laws, places and times—it was not an Irishman but a Genoese who discovered America. If people thought that in the time before Christ all nations were then wrapped in darkness, it was certainly difficult to assume that a man like Moses could live.

But all went to corroborate the fact that these people had ideas in religion perhaps as advanced as our own; they had towns with a good system of drainage, houses of two or three stories, and fine furniture.

There were no peaks without mountains—to have had Moses the Israelites must have been a very important nation. Amongst insignificant nations there could be no significant prophets. Of course the great forces which drove nations forward must become flesh—must be personified. When we said that Moses was the prophet of the Jews we assumed that the Jews had then ceased to be an insignificant nation, and all the doctrines of Exodus corroborated this. Cuneiform tablets had been found showing that at the time of Moses people were using a very highly organized script; we still had the very letters they wrote. The oldest Phœnician inscription that was known was written in the reign of King Hiram, in the eleventh century B. C. Thousands of tablets have been found written before the time of Homer, although Wolf had asserted that the Greeks were not able to write before that time. The spade of Mr. Evans had long ago refuted him.

Moses not a Myth.—They could not speak from a historical standpoint of Moses unless they had a clear notion of the world around him. He was a prophet and a great leader, one of that chain of personalities that went through ancient history beginning with Abraham and ending with Christ. He was not a myth. The higher critic came and said that the stories of Adam and Eve and of Noah were all Assyrian legends which the Jews had cribbed. This was supposed to be a death-blow, but some people die very hard. Having read it in very learned books, such as the *Encyclopædia Biblica*, the lecturer retorts: "Come here and I will show you legends identical with the Assyrian and Babylonian legends in Central East Africa amongst the negroes."

(To be continued in October.)

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, Office of Issue,
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League Notes and Points

A Further Word Concerning Rev. Mr. Urquhart

In our last issue announcement was made of the sudden break-down in health of Rev. John Urquhart, who had spent the summer lecturing in America. This necessarily involved the cancelling of the engagements made to lecture in various Western cities that he expected to visit in the autumn on his way to New Zealand. By order of his physician he abandoned his Australasian journey and sailed for Scotland for a season of rest and recuperation. His many friends in this country will be pleased to learn of his safe arrival in his old home.

When the news of the break-down reached the General Secretary at his summer camp in the Adirondacks, he at once sent out special letters advising of the fact those with whom he had been arranging for lectures and courses of lectures. Letters of inquiry just received indicate, however, that the mail must have miscarried, in some instances at least; or that absence from home may have placed some of the correspondents beyond the reach of the information sent out in the magazine. Hence this repeated notice.

Indications that the League is Needed

It has all along been the contention of the friends of the New Criticism that The American Bible League is an altogether useless organization. Are not the Higher Critics of the advanced order a peaceful folk—if not a feeble—never guilty of attacking anything, but rather intent upon the very laudable and important enterprise of giving to Christendom a new and better Bible? The “conservatives” have taken them at their own estimate, and have kept quiet until the publication of the Polychrome Bible, the Encyclopedia Biblica, the Messages of the Books by Sanders and Kent, Kent’s Students’ Old Testament, Logically and Chronologically Arranged and Translated, and other kindred works, has opened their eyes to the real situation.

Ordinarily the method has been to assume that all these things are “assured results of scholarship”, and then to shout them aloud through every popular channel for reaching men—relying upon Emerson’s assertion, that if they only shout them loudly and long enough they will

be accepted as truth. Engaged in this task these fellows laugh at argument as a ghost would at a musket. Just now one of the liberal organs has been assuring its readers, that the Apostles’ Creed is worthless—the Virgin birth having been discredited by the new scholarship, belief in the resurrection of the body having been rendered impossible by the advances of Science, and all the rest of the old rubbish having been swept away. At the same time another organ assures its readers, that the authority of the Bible in the old sense has gone by the board; that “investigation is the dominant note in modern education; and the meaning of investigation is found in freedom to think and to follow where one’s own thinking leads.”

That is the peaceful method of procedure—to shout aloud, and to ignore everything but one’s own shouting. Assuredly there is need of some such agency as The American Bible League to call men back to truth and sanity!

A Printer’s Error Corrected

By the unaccountable transposition of two lines of type after the pages for the August number were made up, the editors were made to say concerning Rev. Mr. Urquhart, on p. 159, col. 2, lines 13 to 11 from the bottom of the page, that they trust that he may be

able, at some future time, to meet our disappointed friends in the West “face to face and greet and cheer them with his unreasonable assertions,” etc. It should have read, “greet and cheer them with his words of faith and courage.”

The Bible Student and Teacher

Volume III

OCTOBER, 1905

Number 4

The Conference in New York==Concluded

"The Bible the Inspired Word of God"

In the September issue of this magazine were printed the Addresses of Rev. E. Fitch Burr, D.D., LL.D., and Rev. John Urquhart, under Topic V., "Some Consequences of Rejecting Inspiration." The former Address was on "Effects of the Higher Criticism in the Ministry", and the latter on "Is the Book of Jonah History or Parable?" In the same issue appeared the following Addresses on Topic VI.—"The Work of Putting the Inspired Bible in Its Place":—"Governing Principles of Bible Teaching", by Rev. A. F. Schauffler, D. D., Secretary of the Committee on the International Sunday School Lessons; "The Bible as the Message of the Preacher", by Rev. Dr. D. J. Burrell; and "The Natural Method of Bible Preaching", by Rev. Dr. Edward T. Corwin.

We print in the present number the Address of the General Secretary, on "The Bible Study and Teaching to Meet the Needs", which belongs under Topic VI. but was necessarily held over. The Addresses of Thursday evening, the Closing Session of the Conference, on Topic VII.—"The Inspired Bible the Only World-Evangel," also appear in this number, completing the Report of the Conference. These embrace the Address of Rev. George F. Pentecost, D. D., on "The Inspired Bible with Its Old Fashioned Doctrine of Salvation the Only Message of Power in Foreign Missions"; and that of the President of the League, Mr. William Phillips Hall, on "The Present Urgent Call".

It may be of interest to the members of the League to know that one of our strongest men, who has long been identified with the Student Volunteer Movement, had been engaged to deliver, at the Closing Session, an Address on "The Bible with its Present-Day Message for All the World", but was providentially prevented from fulfilling his engagement, very greatly to the disappointment of all concerned, as that subject was essential to the complete treatment of the Topic under discussion.

Topic VII.—The Work of Putting the Inspired Bible in its Place—Concluded

Thursday Afternoon Session

“THE BIBLE STUDY AND TEACHING TO MEET THE NEEDS”

Rev. Daniel S. Gregory, D. D., LL. D., General Secretary

A. The Purposes and Progress of the League

It will not be out of place, I trust, to take a glance at the purposes and work of the League, before entering upon the main subject for discussion.

In our New York Convention a year ago I had occasion to say, in representing the views of our organization: “The American Bible League proposes, as its main business, to help the people to come to see the Bible as it is, and to find out what is in it.” Later in the year, at the Boston Convention, it was said: “The problem of problems is, how to get a true knowledge of the Bible, and how to give this knowledge to mankind.”

At the first Convention, the method proposed by the League was set forth as **The Natural, Constructive and Cumulative Method**, having as its aim to **secure permanent results in the study of the Bible**. In the later Convention it was suggested that the real and comprehensive knowledge of the Bible, that so many are anxious to obtain, should be sought by **studying God’s Word just as the Scientists study God’s World**. God’s World is a great and complete whole. Until the scientists recognized that, and started on their investigations with **the scientific postulate**: “Every part of the universe is constructed on principles that will yield clear meaning to the search for unity, law and order”, they **brought back meagre results** in science—the **Ptolemaic system** for **astronomy**, **alchemy** for **chemistry**. Now God’s Word, like His World, is a great and complete whole, and, until that is recognized and the scientific postulate carried into the study, the results will be equally meagre and unscientific.

The great need of the times, as it seems to the American Bible League, lies just in this direction. So long as men treat the Bible as a mere medley—a mass of raw material for them to exercise their ingenuity upon by way of artificial constructions and re-constructions—so long and so far will much so-called Biblical knowledge deserve to be classed with the Ptolemaic cycles and epicycles and the vagaries of the alchemists. It is not knowledge at all, since it does not match the reality and give expression to what is in the Bible.

It is easy to see how the artificial and mechanical methods have taken possession of the study of the Bible in the past centuries and con-

trolled it, well nigh excluding any adequate consideration of the essential facts and its supreme purpose.

You are all doubtless familiar with the form in which the original manuscripts and books came into the hands of students and readers—without punctuation or capitals, without sentences, paragraphs, sections or divisions, without running titles or headings of any kind—in short, destitute of all those accessories and aids that now make our books a delight to both eye and mind. They were eminently suited to help Rome to keep men from knowing the Scriptures and thinking for themselves. When in the sixteenth century the division into chapters and verses became a necessity, in the interests of Protestantism and its search for and defence of Scripture truth, the conditions under which this task was performed inevitably made the divisions largely mechanical, the marvel being that they were not more so. These divisions have dominated the work of the expositors and teachers from that day down to the pulpit and Sunday School instruction of the present time.

Sporadic attempts have been made to get away from these mechanical methods, especially in the study of the Gospels; but those who have made the attempts have usually been content to form a plan of the books for themselves, or to put a plan into or upon them, instead of searching for the actual and natural plan involved in them. One of the earliest of these attempts was that of Tatian, in the second century, who, in his *Diatessaron*, constructed the four Gospels into a continuous narrative. Upon that has followed a long line of Gospel Harmonies and Lives of Christ reaching down to the present day and promising to continue away into the indefinite future. Beginning a little later than Tatian, but paralleling the results of his work through the centuries, come the attempts to apply the *Cherubim of Ezekiel* and the *Four Living Creatures of the Revelation* to the Four Gospels, this allegorizing application perverting much of the teaching of the present time and preventing the true understanding of the Gospels themselves.

To the failure of such artificial and mechanical methods to arouse a rational and permanent interest in the study of the Bible, and to lead to valuable results in a better Biblical furnishing, are perhaps to be attributed the newer and "advanced" processes of study, especially the "critical", that are making such pretentious claims in these days. When Wolf applied the critical procedure to the immortal works of Homer there was at least something "novel" about it, and it aroused a temporary enthusiasm in a few devotees of culture who had never come under the sway of any great moral or religious motives; but it was soon seen to be destructive of Homer and worthless to human kind. Men of like quality but less caliber have deemed it a happy expedient to apply the same method to the Biblical writings beginning with the Old Testament. Were not their

students dying for something new to arouse their flagging attention? The critical processes would at least give them something novel; so it seemed at first blush. Possibly the "Polychrome Bible" and the "Messages of the Books" and kindred efforts may have galvanized a little of so-called Bible study into the semblance of vitality; but full soon it is becoming apparent to common sense people that the new method while it destroys Genesis and the rest leaves only a worthless residuum to the critics and the people. It reduces the Scriptures to bits and scraps in a manner and measure that put to blush all the efforts of the old artificial and mechanical ways, and leave men in the end not a **new Bible** but **no Bible**. To call such study of the Bible **literary** study, or even **critical** study, is a criminal perversion of language.

It would be impossible, or if not impossible, futile, to rehearse all the evils that have followed from persistence in these superficial methods,—the weariness from the drudgery of such study; the discredit to the Bible from the worthlessness of the outcome of the study; the resulting scholastic as well as popular ignorance of the Bible itself and of what is really in it; and the destruction of the popular faith in the Bible as the Word of God.

There is an intense conviction abroad that Bible study of quite another order is called for in these strenuous times. It should be fitted to safeguard Christians against the deadly errors into which in our day many of the religious teachers are seeking to carry them away, and it should do it by lodging in their minds the Bible itself in such a way as to antagonize and furnish the antidote for the errors. Disconnected texts, mere bits and scraps of Scripture, are not adequate to this. They will not stay in the mind. Even if they did, they would exert little rational influence over the soul. That is to say, the scrappy and incoherent treatment of the Bible so much in vogue in present day Bible study, especially as carried on among the young, while unpardonable from a pedagogical point of view, is defective or worthless for safeguarding the student against the insidious and fatal errors to which he is now peculiarly exposed.

As already indicated, **the League had its origin in this conviction**, and stands primarily for such broader and better Bible study and teaching, by which it is proposed **to meet the present needs**.

Professor Willis J. Beecher, of Auburn Theological Seminary, a member of the Education Committee of the League, a man who has contributed largely to better views of the Bible—beginning away back in the days when he was a member of Dr. Phillip Schaff's corps of great American editors of Lange's Commentary—pleads for this broader and better work, especially on the Old Testament. He emphasizes **the inductive side** of this work when he says in substance: "Surely among the various forms of inductive Bible study there is room for one which shall have as its

direct purpose, simply the knowing of the Bible itself as it stands; the ascertaining of the structure and the contents of the writings as we have them, postponing questions both of text criticism and of historical criticism to a later stage of investigation." He might have gone further and assumed that this is **the one true and scientific way of applying induction to the Scriptures.** That is the natural method for which the League pleads.

What he adds suggests, in part at least, the importance and value of **genuine literary study in its application to the Scriptures:** "If we would set to work to study some books of the Bible as the lovers of Browning study a poem of his; confident that each author had a meaning in his mind, that the meaning is worth discovery, and that with sufficient skill and patience, extended through a hundred readings if need be, it is discoverable; we should find the Bible far better worth our pains than Browning." That is an important factor in **the constructive or literary method** which the League advocates, and with which in its wider scope Professor Beecher is in heartiest accord, as he would doubtless be glad to say were he able to be present with us on this occasion.

The method of fundamental Bible Study formulated by the League is designed to remedy the chief defect of the usual methods,—**the failure to grasp the great facts concerning the Bible,** and the consequent failure to arrive at a true and comprehensive knowledge of the Bible. Here are some facts that a genuinely scientific procedure and a broad understanding of the Scriptures require to be taken in account, and **to be kept always in mind and at the front:**

(1.) God is in this Bible giving a revelation of the one only way of salvation for a lost world of sinners, through redemption by Jesus Christ.

(2.) The revelation of this redemption, starting in the Protevangel, unfolds in a progressive Divine movement, in the Law and the Gospel, of which Jesus Christ is the center and key.

(3.) The Bible, the Book that embodies this revelation of redemption, is a unique and incomparable Supernatural literature, having in itself a complete plan and unity, while each separate book included in it has its particular aim and plan and unity, and forms an essential part in the larger and complete whole which Christendom agrees in naming **The Book.**

The plan proposed seeks to remedy this defect by securing **the constant recognition of these too often forgotten facts in the study of the Bible, and by making them controlling factors in its interpretation.** It is not designed to take the place of the grammatical, exegetical, theological, experimental and spiritual study of the Book of God, but better to prepare the way for all these and to bring larger results from them.

The League has already announced its purpose to bring this kind of Bible Study within the reach of all its constituency, by a series of primers and manuals covering the entire Bible and all its natural divisions, and to provide them with a sound and wholesome Biblical literature. It is also its purpose to establish agencies for carrying on such study wherever there are central points or cities from which such instruction may reach out and influence larger communities. This better literature, these widely distributed agencies, and the Bible Student and Teacher, the organ of the League, are easily seen to be necessities, if this organization is to furnish an antidote to the pernicious errors that are everywhere being popularly disseminated as truth, with shameless effrontery, tireless industry and practically unlimited capital.

There are, of course, **different aspects of our proposed student method** that need to be presented. It has been our custom to take advantage of the opportunities offered by these Conferences, held from time to time, after taking so to speak our bearings, to set forth some of these varied aspects. The address prepared by Rev. Dr. Corwin for the present Conference, on "The Organism of the Bible", under "The Natural Method of Bible Preaching", admirably presents such a view. The awakened interest in the study of Literature from a new and higher point of view has suggested a special theme for the present occasion that ought to be both timely and profitable, and to which in our further discussion we invite your interested attention.

B. Study of the Bible as a Supernatural Literature.

The Bible is, as has already been said, a unique supernatural Literature embodying God's Revelation of the Divine Religion of Redemption. And here we need to enter a most earnest caveat, lest our purpose be misunderstood. So much is being said and written in these days of **the study of the Bible as literature** that it may almost be considered the fad of the hour. And as in the case of most other fads, so in this, much that is superficial and worthless is being passed off for the genuine thing,—as the study of the mere literary forms, to the neglect of the all-important matter of the Sacred Book; the speculative exploitation of imaginary sources from which the sacred writers are supposed to have drawn their materials, to the ignoring of the sublime constructions they have left for mankind; the devotion to the imagined evolutionary process by which those materials were given their present form, to the denial of the actual supernatural revelation in them; etc. It is scarcely too much to say that **none of these things involves any study of the Bible as literature in any true and profound sense**; indeed, that an indefinitely extended study of the Bible in any of these forms can give only the most superficial knowledge of it as the unique and grand literature it is. For the Bible, let it be remembered, is not an inferior literature **by courtesy**, but demonstrably of the highest order **in its own right**.

What then is **the Literary Study of the Bible** for which we plead, and for which we claim such value and importance? This leads to the fundamental questions:

What is Literature?

What are the essential Elements of a genuine Literary Production?

Ten years and more ago I had occasion to define Literature in its stricter sense, as embracing **such written productions of the human mind as are marked by elevation, vigor and catholicity of thought, by fitness and grace of rhetorical style and form, and by artistic construction.** Literature, in its collective sense, refers to all material of this character that has been published in some land or in some age or by some race; as English Literature, Greek Literature, Victorian Literature.

By the very definition there are therefore **three essential elements** to be taken into account in any adequate study of a genuine literary production:

1st. The **literary matter**, or the thought, power-giving or formative, elevating or ennobling and of vital interest to man as man, that constitutes the literary basis of the production and gives it significance and value. Thought great in these qualities is inseparable from the greatest Literature.

2nd. The **literary expression** of the thought, or its utterance in suitable language or style, and in that fundamental form, whether of prose or poetry, that is fitted to give it the most perfect embodiment. Elegance or choiceness of verbal and literary form are the appropriate instrumentalities for setting forth inspiring and elevating thought.

3rd. The **literary construction**, or the rational shaping of matter and form by the creative purpose of some choice soul, which shaping constitutes the supreme literary quality, the greater thought, scientific, æsthetic or practical, of the literary production as a complete and rounded whole. It ought to be clear to any one of average intelligence that this is the supreme literary element, although as a matter of fact it has been the one constantly ignored.

Manifestly any adequate literary study must take account of all these elements. Too often the first and third are disregarded, and even in the universities and the so-called literary text-books, following the pace set long ago by Blair's "Rhetoric" and Lord Kames's "Elements of Criticism", only the most superficial matters of grammar, philology, style and form are considered. As bright and thoughtful students are seldom if ever interested in these minor matters, they usually end their student days—and their lives—innocent of any real knowledge of Literature.

Such superficial study of the merely mechanical matters of form emphasizes the necessity for a more correct and profound view of this whole

subject, as we pass on to consider **the study of the Bible as Literature**; for the same shallow procedure will there also be found posing as **literary**.

The work must begin with intelligent and well-directed effort to master **the great vital, vitalizing and formative thought** that has made the Bible **The Book**. It should then proceed with a similar study of **the rhetorical and literary forms** that give appropriate expression to that thought, and so become the most helpful illuminators and interpreters of it. It should culminate in the effort to master **the purpose, plan and structure** of the Sacred Writings, which constitute their highest, their supreme thought. These points indicate the line of suggestion to be followed in the remainder of this discussion.

1. Studied as **Literature**, the Bible will be found to embody the **Supreme and Universal Thought** of all time.

The truth it sets forth is **living and life-giving**. There is no "light literature" in the Bible, nothing of the superficial type that constitutes so much of the popular—but always necessarily evanescent—rhetorical utterances of the present day, such as one fitted to write would perhaps be impelled to preface with the prayer to be delivered from the sin of ever attaching a "moral" to his story. Earnest ethical and spiritual purpose—to save lost men from sin and perdition and give them a divine life—embodying itself in books with intelligible plan, is of the very essence of all Scriptures; and the apprehension and appreciation of this fact are essential to any adequate understanding of the thought of the Bible.

The **elevating and formative power** of the subject-matter of any literature depends upon the correctness and adequacy of its answers to the three all-embracing questions: What is man? What is the universe in the midst of which he dwells? What is God, in Himself and in His relations to man? The Bible claims to give—and actually gives—the only correct and adequate answers to these questions.

This undeniably holds in the comparison with the ancient pagan literatures: **their answers are worthless**. Writing in a recent book, "Lines of Defence", Professor Margolionth says of the Old Testament: "After having once taken its place at the head of the literature of the world, it has no intention of quitting that post." Contrasted with it, he remarks that the lost literatures recently brought to light **"rarely have any value of their own"**. Egypt and Assyria have produced monuments which were long lost, but now are found and deciphered. Who reads them except out of mere curiosity or to aid him in some other study? Indian literature is now as easy of access as Greek. But who cares for it? These literatures are practically worthless so far as the answering of the soul's supreme questions is concerned. Commenting on this fact in connection with the Hebrew literature, a recent writer says:*

* "The Integrity of the Scripture. Plain Reasons for Rejecting the Critical Hypothesis." By Rev. John Smith, M. A., D. D., Edinburgh.

"And yet here we have, not a great people like any of those we have mentioned, but a nation, which of its own self could do nothing for science or philosophy, which could not observe and could not experiment, which could not compile a grammar nor invent a meter; and they produce this literature a living whole, a supreme literary creation, animated by an ethical spirit and world-view which has molded and still moves the world."

Add to the Old Testament the higher reaches of the New, and, from the thought side, the place of the Hebrew Literature appears incomparably higher. Indeed, the essential values and relative places of any so-called great literatures—ancient Greek and Roman, modern French, German, English—are absolutely decided by the extent to which they measure up to the standard set in the Bible Truth.

But it is in **its supernatural element** that the Bible stands widely apart from and immeasurably above all the other literatures of the ages. God, with His eternal redemptive purpose in Jesus Christ, is in it all. It claims to be God's discovery of Himself to lost man for the all-transforming end of delivering him from the bondage of sin and restoring him to his place among the sons of God. It is the story of the age-long death-grapple of God with sin and Satan, from the victory of Satan in Paradise over the First Adam to the victory of the second Adam, Christ, over Satan in the Temptation, and His final victory at the consummation of all things. The Fall started human sin with its death and woe. The Protevangel revealed the purpose of God to bring the lost sinner back to righteousness, and reestablish the Kingdom of God. Free Will—that highest and most awful gift to man—has complicated the struggle and made it age-long. As says the writer already quoted:

"Conscious purpose on the part of God, made known in the beginning, fulfilled in Christ, animates Scripture from end to end. In that character Scripture has achieved those wonderful victories which have created Christendom."

And in this revelation of God in the Christ and redemption are unfolded all the great truths concerning man's origin, duty and destiny that appeal to the highest practical interests of the human soul, and furnish the solution of its eternal problems. If the study of this Book fails to rouse and inspire any sensible and reasonable soul, assured of its immortal nature, it must be **because there is something lacking in method or thoroughness**; for in the range and magnitude of vital, quickening and formative thought it stands alone and incomparable, the only Literature that meets the needs of universal humanity from the lowest to the highest, and this for the reason that its source is **God**.

II. Studied as Literature the Bible will be found to give to its great thought the completest Literary Expression.

It is not my purpose to give more than a moment of time to the consideration of **the Rhetorical Style** of the Scriptures. It is enough to call attention to one or two familiar facts. The English Bible has furnished the model by conforming to which the most accomplished English stylists have become masters in literary expression. It has wrought itself into all the best utterances of such men as Shakespeare and Milton, Burke and Webster, Tennyson and Ruskin. Clearness, energy and elegance are the qualities of style that enable a literary production to appeal to man as man, to man universal. That the original Scriptures have these qualities of great style in supreme measure is made clear and certain by the fact—true of no other writings—that, when translated into hundreds of languages from the rudest to the most cultured, their teachings are almost equally intelligible to all the peoples.

But while the element of Style is an important factor in literary expression, **the fundamental Forms of Literature**, whether of prose or poetry, constitute a still more influential factor in the embodiment of a writer's thought. These Forms that appear in universal Literature are not matters of accident, but represent **the necessary modes of giving adequate expression to the various phases and aims of human thought**. They thus become vastly more helpful than mere rhetorical expression as illuminators and interpreters of thought. Especially is this true in the case of the Bible, in the study of which they have been so generally neglected.

Professor Moulton has rendered a valuable service to students of the Scriptures by drawing attention to this phase of Bible Study, in his book on "The Literary Study of the Bible." The book exhibits a tendency to depress the more important thought and constructive elements without which the literary form is not in the fullest sense intelligible; but in this regard the second edition marks a distinct advance upon the first edition.

All the principal forms of Literature are in the Bible—biography and history, essay and logical treatise ethical and philosophical, oration and epistle, and poetry, didactic and descriptive, lyric and gnomic, epic and dramatic—all used however, not for the sake of the Form (as in ordinary literature), but **for furthering the great ends of redemption**. Understood as omitting this Divine and all-pervading purpose, the canon, so often bruited abroad—that "the Bible should be interpreted like all other ancient writings"—is equally false and impossible of application.

An intelligent use of the Literary Forms as aids in studying and interpreting the Scriptures requires the correct answers to **two questions**:

What are the Principal Literary Forms?

What is the special Function of each Form in the embodiment of the thought of the Sacred Writers?

Professor Moulton classifies the fundamental Forms of Universal Literature as Description, Presentation, Prose and Poetry,—a plain case of logical “cross division”, and as such essentially defective; while at the same time it is incomplete, only partially covering the ground. For use in the brief discussion which is all that is here possible, a classification suggested by my old friend, Professor Henry N. Day, he of “The Art of Discourse”, is better. The two questions just proposed can be sufficiently answered together for present purposes in outlining this classification.

The aim of the writer may be—

First. To set forth fact and truth in the revelation of Redemption **as fact and truth, i. e.**, to exhibit them in such a way as to bring them clearly and fully before the mind and within the intellectual grasp of the reader,—thereby appealing to the native desire for increased knowledge.

Secondly. To set them forth **as beautiful fact and truth**,—thereby appealing to man's natural love for the perfect or the ideal, and rousing the higher emotional nature.

Thirdly. To portray fact and truth **as reason or motive**,—thereby appealing to the will through reason and conscience, to incite to choice and action.

The three Fundamental Forms thus arising may be named **Representative Discourse; Aesthetic Discourse**, especially including **Poetry**; and **Practical Discourse**, or Oratory,—each of which is seen to have its own specific aim and to furnish most valuable aid in understanding the Scriptures.

1. **The Forms of Representative Discourse** constitute **The Literature of Instruction**, as they are designed to set forth fact and truth, or concrete and abstract truth, in such a way as to put them clearly before the mind and bring them within its grasp.

(1.) **The Primary Form** of this Literature is that which deals with **facts**. It gives its instruction in **concrete** form, so as to bring it within the reach of all men of all intellectual grades. More than half the Bible belongs in this category, while fact enters as a large element into much of the remaining portion. You may call it **the Literature of Story** in the wide sense. It is just what every one, from the child up, is interested in, and has been in all ages and countries, and will be to the end of time. You will find it here in the Bible in every form, in utmost perfection, and in virtue of its embodying the myriad aspects of God's work of redemption lifted incomparably above all merely human literature of story. The laws of **Narration, or of Story, are essential to its interpretation.**

Here the Story of the individual, **Biography**, reaches its highest interest,—in the history of Joseph, in the idyll of Ruth, in the book of Esther; in

the autobiographic sketches of Jeremiah and Daniel and Nehemiah; in the strenuous careers of great leaders such as Abraham and Moses and Joshua and David and Elijah and Paul. Of biography as **Memoir**, in which facts are selected from a life and arranged for a specific purpose, the Gospels furnish matchless specimens.

Here too the Story of nation or race or age, **History proper**, appears at its best, and is to be interpreted by aid of the laws and philosophy of history, and in the light of God's unfolding purpose of redemption. It is doubtful if historical narrative ever elsewhere reaches the epic grandeur it attains in the book of Genesis, from the opening record of universal Creation to Jacob's prophetic vision of a nation's future; yet to reach the height of its great theme the student must remember that the book summarizes half the millenniums in the history of the human race; that its object is, not to give a complete and comprehensive account of human affairs, but to instruct the Hebrews in the origin of themselves as the Chosen People and of the divine religion of which they are to become the guardians in a new and advanced form; and that it is intended to be read and understood in the light of the purpose of God and of that advanced revelation. It is doubtful if anything can be found that approaches in graphic character, in comprehensiveness and condensation of materials, and in unity and completeness of impression, the record in the **Historical Books**—from Joshua to Esther—of a thousand years of struggle of a nation, called to a great destiny, to thwart the divine purpose. As History, however, it can be understood only as the philosophy of it finds its secret in its part in the movement of redemption,—the embodiment and development of the divine religion as the Law, in the national life and the national and public institutions and arrangements, social, political and religious, of the Chosen People.

But while the Bible holds such rank in its portraiture of the facts of individual and national life and of the purpose of God in human history, it is unique in one respect,—in its **forecasting an exact portraiture of future history**, of individuals and nations, of world-empires and the Kingdom of God. The vision given by God Himself and possible to Him alone has its sign and seal in the historical unfolding of the Protevangel; in the forewritten history of the Redeemer, in such Psalms as the second and the twenty-second, in the fifty-third chapter of Isaiah, and indeed in all the Messianic Old Testament Scriptures; and in the anticipations of the world-wide sweep of history in the apocalypses of Daniel and John. It is this that gives a fascination to the study of history in prophecy that no other literature can share with it.

(2) But beyond and above the literature of Fact lies **the Literature of Truth**. To this region belong the Essay, the Tract, the Scientific Treatise, and all forms of writing that aim to give expression to **Truth in more or less abstract form**.

Large portions of the Pentateuchal legislation necessarily take this form, as their primary aim is instruction. At the same time it is true, that the essential principles of the Mosaic Codes are embodied in forms and rites and types that appeal to the senses and practically give them the advantages of concrete expression. *a*

It is likewise true that from one point of view, this is the place of the Wisdom Books of the Old Testament and of the Epistles of the New Testament; all of which seek to put truth into the mind, in order to furnish that basis of intellectual conviction without which there can be no rational religion. The Wisdom literature finds its interpretation in the foundation principle of the Law, God's unchanging requirement of obedience in order to life; the Epistles find theirs in the fulfilment of this requirement for man in the obedience and death of Jesus Christ, so that the sinner may be justified by faith, and so God be just and yet justify the ungodly.

Naturally, however, the Literature of Truth does not bulk as largely in the Scriptures as does that of Fact. While abstract truth may be intelligible to the average mind, and so claim a place in the thought that is of catholic or universal interest, it may still be admitted that its main function is to reach and mold those who have risen above the intellectual stature of the child, and are able as leaders and teachers to mediate these more abstract forms of truth to the less capable masses of men, to whom, as Lazarus has shown, the higher truths are usually brought home in this way. *c*

2. **The Forms of Aesthetic Discourse** appeal to man through his capacity for the beautiful, or the perfect and the ideal.

In ordinary Literature these Forms may be regarded as embracing, not only Poetry, but also the Prose of the Literary Essay and other writings in which the main appeal is to the taste or the æsthetic faculty. There is the same inclusion in the Aesthetic Literature of the Scriptures. Confined substantially to the Old Testament, it embraces the six Poetical Books—Job, Proverbs and Ecclesiastes, Psalms, Canticles and Lamentations; the Songs that like those of Miriam and Deborah take on poetic form although parts of prose productions; the poetic sections of the written prophecies; and some of the lofty utterances of history and prophecy that make no claim to poetic embodiment.

And there is this **unique feature in the Hebrew Aesthetic view** which decides the function of this Literary Form in the Scriptures,—the Hebrew knew no beauty but "**the beauty of holiness**", and its perfection was to be found in the righteous man, in Zion as the abode of the righteous, and in its supreme and ideal form in Jehovah Himself. **Hence all this form of literature was essentially religious, and had as its aim the perfection of the religious life through bringing man to obey and serve Jehovah, i. e., to bring man to the beauty of holiness.**

I have taken occasion, in "Bible League Primer No. 1", to show that in the six Poetical Books the foundations were laid for the inner religious life,—the three Didactic Books furnishing the basis of **rational conviction** that obedience to God is the supreme aim and righteousness the perfect beauty; and the three Lyric Books rousing the **religious** feelings by singing all the great truths of Jehovah and redemption into the Hebrew soul. There is not time to elaborate this point here, but it is affirmed that it is **the only adequate key to these Hebrew Books**.

What must be said, however, is that the Biblical Poetry—and it embraces substantially all forms of poetry, of the intellect, of the emotions, and of action—is unsurpassed—if not unequaled—by any other literature that has ever been produced.

Regarded merely as **Didactic Poetry**, the poetry of Instruction and Description, let anyone compare Job or Ecclesiastes with the didactic poetry of our own English Literature,—with Pope's "Essay on Man", his "Art of Criticism", and all that. Or let him compare some of the matchless descriptions in Job or Isaiah with those of any other writers whatsoever.

Nor has **Lyric Poetry**, the poetry of Feeling, ever elsewhere approached the emotional and spiritual heights and depths reached by the Biblical writers, especially in the Psalms as the setting forth of the Hebrew—and God's—ideal of beauty. Take that picture of the ideal man, in Psalm i., of the conflict and victory of Messiah the Anointed King, in Psalm ii., of the revelation of God in His two great books, in Psalm xix., of Jehovah in the thunder-storm sweeping down from Lebanon, in Psalm xxix., of that accurate and rounded epitome of creation, as Humboldt pronounced it, in Psalm civ., or of those Hallelujah Songs of the universe, Psalms cxlvi.-cl.—it comes near to sacrilege to talk of the Lyrics of Horace and the heathen poets, or even of those of the Christian poets, in the same breath with these inspired songs of Israel! Or to turn from Song to **Elegy** (the soul's utterances of Alas!) the Hebrew Woe Song, "The Lamentations of Jeremiah", it is undeniable that, in its portrayals of the deeps of Divine judgment and the abysses of human agony, it surpasses the elegies of Milton and Gray and Tennyson (save perhaps "In Memoriam") by as much as heaven is higher than the earth.

But to return for a moment to the Psalms: great as are the individual songs: it is still true that they are comparatively unintelligible, except as they are studied in their higher lyric unity, as one complete book, comparable with the "In Memoriam" of Tennyson, and having like that a comprehensive plan advancing through the Five Books into which the Divine Spirit has providentially gathered them up, in which plan that Spirit aims to embody and sing into the souls of men the truths and blessings of God as Jehovah and as Elohim, in the entire revelation of redemption. Studied in

the light of this higher unity—which I attempted to sketch in my address at the Boston Convention—the Book of Psalms easily becomes the great lyric poem of all time.

Or passing for a moment to the **Poetry of Action**, Job and Canticles may be looked upon as Dramatic Poetry, or as having a dramatic side and form which must be used as an aid in their interpretation. Confining the thought to the former book, Carlyle is right when he claims that dramatic or epic presentation has never elsewhere attained the sublimity it reaches in Job, as he deals with the great problem of the suffering righteous man in the clutch of Satan and yet under the correcting and perfecting hand of God. If one neglects the dramatic form and movement he will gain little insight into this sublimest of all the products of Literature.

But the right understanding of Job requires that it be studied with the aid of still another Literary Form than the Didactic and the Dramatic,—it belongs as well to what has been called Mixed Representative Discourse, in which Truth or Fact is not presented directly and purely as in essay or epic, but indirectly, by putting it into the mouths of men who personate different characters and views. From this point of view the Book of Job is comparable with the **Dialogues** of Plato; and one who neglects this feature will be pretty sure to confound truth with error and error with truth. Studied in this way, "Skin for skin, yea all that a man hath will he give for his life"—which we heard quoted the other day as divine truth—will be found to be, not God's inspired Word, but Satan's infernal sneer at all possible disinterestedness in human kind. Studied regardless of this Literary Form, in the Book will many times be found the teaching that great calamities or sufferings demonstrate monumental sin on the part of the sufferer—a teaching that Jesus sternly rebuked when the Jews applied it to those whose blood Pilate mingled with their sacrifices, and to the eighteen on whom the Tower Siloam fell. That is not God's Truth—although based upon a misunderstanding of the fundamental law of the universe, that obedience is the way of life and disobedience the way of death—but the false teaching of Eliphaz and Zophar and Bildad against which Job so vehemently protested. It will be found prefaced by "And Eliphaz said," or "And Bildad said", and represents the false view personated and championed by them in the sublime debate, at the end of which Jehovah came and put these Job's comforters to silence.

3. **The Forms of Practical Discourse** appeal to the will of man, through reason and conscience, to incite and persuade to action. They embrace **Oratory**, in which appeal is made to a present hearer or hearers; and **Epistolary Composition**, in which the appeal is to those who are absent. The Bible avails itself of both these Forms, and the knowledge of their function—to set forth truth in order to instruct, convince, rouse, persuade, and so

transform men—is essential to the understanding and interpretation of the portions of the Scriptures embraced in this class of productions.

There is barely time for a suggestion of the value of the aid furnished by these Forms.

Passing by the incidental specimens of **Oratory**, as in the plea of Judah with his brother Joseph for the life of Benjamin, and the sermons of the early disciples in the Book of Acts, and the Gospels which are merely the original preaching to the great typical races of the Apostolic age to win them to Christ, it may be justly said that **Oratory** never reached a higher flight than in the Book of **Deuteronomy**. The Book is not to be understood—as critical commentators try to understand it—as a mere history, or as the record of a purposeless rehash of Hebrew legislation; only the darkening of counsel lies in that direction. It is Jehovah's plea through Moses—and involving three matchless orations of Moses—with the new generation that was not at Sinai, intended to give them the special incitement and preparation they needed, as they stood facing the Promised Land from the east side of Jordan, to enable them to take up and complete the task in which their fathers had so signally failed. In the light of the origin and aim and Literary Form of Deuteronomy, its hortatory or oratorical features—at which the critics sneer—are its glory and the only possible key to its full meaning. It was the inspiration of the Tribes for the subsequent Conquest of Canaan under the leadership of Joshua.

Touching the Literary Form allied to Oratory, **Epistolary Composition**, there is merely time to call attention to the fact—undenied, and undeniable by any one who knows whereof he affirms—that there is nothing in universal Literature that is for a moment comparable—in breadth of spiritual vision, in comprehensiveness and wealth of truth and in loftiness of practical aim—with the Epistles of Paul and the other Apostles. They laid the basis for the Church in that age—and in every age since—for a rational spiritual life, in faith in the risen, living, reigning Jesus. They deal with all the essential elements, doctrinal and practical, of Christian creed and life. They cannot be understood save in the light of their great function,—to direct the Church to the true Christian faith, and incite it to the right spiritual life and activity, through the doctrines of the Gospel.

But enough has been said to make it plain how important the second essential element in Literature, Literary Expression, and especially Literary Form, is in the understanding and interpretation of the Bible. I would that it might also incite to a better study of even this second element in Literature, than that which commonly appears under the name of **literary**.

III. But in the Study of the Bible as Literature the Constructive Element must, as already intimated, be made the Chief Factor.

The Bible is unlike all other literatures, in **the creative or constructive element**—connected with and centering in the redemptive purpose—that

binds all its parts into a coherent and harmonious literary unity such as exists nowhere else in universal literature. The literatures, Greek, Latin, German, English, are made up of literary productions disconnected, incoherent, often contradictory. As a whole—if they can be spoken of as wholes—each is a mass, a mess, a medley. So in any of the departments of any one of these literatures, it would be impossible to select any large amount of material, whether strictly literary or historical or ethical or philosophical, that, even though produced in a single century or almost a decade, would exhibit the slightest appearance of any unity, resulting either from the inner harmony of the thought or fact or from the shaping presence of a pervasive constructive spirit. Greek and Latin and German and British philosophies are manifold and conflicting throughout, in their various elements and systems, in whole and in part. So for the entire range of universal literature—nowhere is there a hint of logical coherence or artistic unity in any one of all the literatures as a whole.

In sharp contrast with all this is the Bible, regarded as the extant literature of the Hebrew race. Although produced by many writers, of many temperaments, and of all grades of culture and lack of culture; originating in many lands; drawing its materials from ages and civilizations separated by centuries or even millenniums; and embodied in two languages in marked contrast in their genius and forms,—it is still **one coherent and consistent whole**, every part having its own aim and plan, and yet combining to make, in its earlier portions the Old Testament or the Law looking forward to the coming Christ, and in its later portions the New Testament recording the advent and career of the suffering and conquering Christ; while both earlier and later together make up the larger unity of the Bible as God's redemptive revelation in Christ. **The shaping, constructive, creative thought and purpose of God** are thus found to pervade the whole Bible as a literature, making it the wonderful unity it is.

This result appears the more marvelous when it is remembered that the Bible was not written for a literary purpose, the thought of producing literature, which is the inspiration of so much of the ephemeral stuff that the public in this age are expected to read and believe to be literature, in all probability never having entered the mind of any Biblical writer. The Holy Spirit guided the sacred penmen in their writings so as to discover God to man, to disclose to man his origin and destiny, to make known to man the way of salvation, and to incite and aid him in attaining salvation. The Bible's first and principal practical hold upon the race is therefore as **the literature of salvation**; while its principal intellectual and literary hold is as **the one great constructive literature of the ages**.

It is this constructive unity of the Bible that is the highest element in **the study of the Bible as Literature**. It gives significance to and helps to interpret the thought-material that constitutes the subject-matter of its liter-

ary production; and it gives their chief values to Rhetorical Style and Literary Forms by devising or using them as its agents and aids in its creative work.

The higher constructive study, made possible by this feature of the Bible, recognizes as its basis the fact that the **supreme intellectual faculty** in man—ignored by the psychologies and the schools—is **the constructive faculty with its threefold function, scientific, artistic and practical**. He was made not merely to gather and keep the raw materials of knowledges indefinitely in mind in order to have a store to draw upon. Nor is the ability to work out thoughts from these knowledges, by the processes of comparison or thought, a sufficient reason for his existence, if he is doomed to store away his conceptions and judgments and reasonings as **disjecta membra**, scattered bits and scraps of thought, to clog and make a lumber-room of the mind. These processes of cognition, conservation and comparison, if they be all he is capable of, turn out at the best that so common and useless product of so-called education, **the learned man who can make no use of his learning**. These are lower and subordinate powers, belonging rather to the immature or child stage of intellectual development, and not measuring up to the requirements of the stature and furnishing and work of a rounded and complete manhood. The true man, intellectual and rational, rises immeasurably above and beyond all this, being the possessor of a constructive or creative power, by virtue of which all his worthy achievements and thoughts in life are originated and given shape. It is only in **building his thought systems**—little or great, scientific, artistic or practical—out of what would else be well nigh waste materials, that man is intellectually at his best and his activity and accomplishment become satisfying to him. And to the student, next to the satisfaction arising from being himself a constructor is that from **studying and interpreting the creative work of others**, whether human or divine.

The higher constructive study of the Bible as Literature accepts the Scriptures as **the supreme literary product of this highest intellectual power**, and seeks to find in it its theme and purpose and plan as a whole, and also to apply the same canons of interpretation to its natural divisions and its separate books. If the Bible be in fact what we have sought to show it to be, then it is evident that such constructive study is the only possible way of attaining to a mastery of it, and of making its contents increasingly one's own permanent possession.

Believing as we do that this is the only method of Bible Study in which the maturer classes of minds, that have passed beyond the Sunday-School stage, can be rationally, profoundly and permanently interested, and being likewise convinced that the present lamentable lack of knowledge of the Bible is due to the entire absence of such study, it can readily be seen why the League so constantly emphasizes the natural, constructive and cumula-

tive method to which it stands committed, as the only way of meeting the need of the day for a better knowledge of the Bible.

What is possible in our further discussion is a **bare suggestion toward outlining the method proposed.**

1st. **A Bird's-Eye View of the Bible, as one great Whole, may profitably—if not must necessarily—be made the Starting-point.**

You are well aware that the common advice now-a-days—I have it in ever so many books—is to ignore all helps and suggestions and, so to speak, attempt “to go it blind”. The counselors say, “Don’t waste your time over introductions and expositions and commentaries, but go right to the fountain-head for yourself, taking the Bible as you have it in its English dress, and finding out for yourself what is in it. That is the best way. The so-called helps will prove hindrances”. I had a Professor in my college days who attempted to make us believe that the only way to study history is to eschew all proposed outlines and guides and take the myriad scattered facts into the memory for yourself. I never knew any one to get a valuable and inspiring view of history in that way; and I doubt if any better results can come from applying a similiar method to the Bible. It would be as sensible to advise the student of Astronomy to ignore the work of the masters through the ages, and to go blindly pacing it for himself through the infinite reaches of space. **Get the best light you can, in all these things, to begin with, and get it from every accessible source.** There is doubtless a vast amount of offered counsel and help that admirably illustrates the principle **lucus a non lucendo**, but that does not render all the rest worthless, but rather emphasizes the importance of making the most of the better offerings of the ages.

Reading the Bible through again and again is all right—as is the reading of its particular books through at a sitting in the same way—but I have known many a one to do that and yet know very little of the Bible. To make such reading profitable one needs to have the way blazed, so to speak, before him; or, to change the figure, to be lifted up to some high peak of observation and have given him a bird's-eye view of the great ranges and expanses of divine truth that are to be found in the Book of Redemption. Without some such aid and guide the average man, let loose in this great world of revelation, will find himself, so far as any comprehensive view of it is concerned, very much in the same condition as the man let loose, without any aid from the science of the ages, in the great world of creation,—that is, simply dazed.

It was to furnish such a bird's-eye view that “Bible League Primer No. 1” was prepared, giving an “Outline View of the Bible as God's Revelation of Redemption”. Some of you may be familiar with the view, but I am sure that you will pardon whatever repetition of it may here be neces-

sary for the sake of those who are not familiar with it, and that all the more readily for the reason that without getting and keeping some such outline no comprehensive grasp of the Bible is possible.

There lies open before us this **One Book**, the unity of which comes from the gracious purpose of God running through it all. It is the record of the progressive divine revelation by which the Lord God is carrying out this gracious purpose of delivering fallen man from sin and Satan and restoring him to obedience and blessedness through a Redeemer. This being a progressive movement, the Book of books naturally falls into **Two Parts**, recording its two successive Dispensations,—the one, that of the Law, pointing towards a coming Redeemer, and embodied in the Old Testament; the other, that of the Gospel, setting forth Christ the Redeemer already come in fulfilment of the Law, and engaged in the conquest of the world through His finished work of redemption.

Each of these Dispensations will be seen to present **Two Natural Stages** in the divine movement, and to have their corresponding **Natural Phases**.

1. Taking up first the record of the Dispensation of the Law, **the Old Testament** is to be viewed as made up of **Two Stages**, that of the Origin of the Law, and that of its Development.

The **First Stage** is that of **the Origin of the Law**, in its earlier history, beginning with the Fall and ending with its committal through Moses to God's Chosen People. This is, so to speak, its Historical Introduction into the World, and its record is in the Pentateuch, or Five Books of Moses. Each of these Books might readily be shown to set forth a distinctive Phase in the progress of the divine enterprise of opening the way towards the world's redemption.

The **Second Stage** is that of **the Development of the Law**, in connection with the life and experience of the People Chosen by Jehovah to take charge of it under His divine direction. This too has its distinct Phases as a divine movement, related to the public and national life of Israel in which the Law is embodied; to their inner religious life; and to their twofold Covenant with Jehovah and their Messianic faith and hopes.

The **First Phase**, exhibiting the embodiment of the Law in the national and public life and institutions and arrangements, civil and religious, of Israel, has its record in the Nine (or Twelve) Historical Books immediately following the Pentateuch in our English Bible, beginning with Joshua and ending with Esther,—covering the entire field of Old Testament Hebrew history, in its three successive periods of the Theocracy, the Theocratic Monarchy and the Foreign Rule, and containing a complete portrayal of Israel's failure to come up to the conditions and obligations of the Covenant People.

The **Second Phase**, exhibiting the Law in its relations to the inner religious life of God's People, presents the Old Testament embodiment of the Law as the foundation for that life, in the Six Poetical Books. The Three Didactic Books—Proverbs, Job, Ecclesiastes—lay the basis for the **rational conviction**—essential to all religion and especially requisite to bring home to man the sinner his need for redemption—that the eternal requirement of the Law is for obedience to God in order to life. The Three Lyrical Books—Psalms, Canticles, Lamentations—bring to bear upon the Chosen People the power of Sacred Song, embodying all the essential Old Testament facts of Law and Redemption in such a way as to link them to the affections, religious, domestic and patriotic, of the Chosen People, and thereby to master their souls and shape their lives.

The **Third Phase**, exhibiting the religion of Redemption as the Law in its connection with the Covenant relations of the People with Jehovah, and with the larger Messianic visions, brought in through their failure, of the coming Deliverer and of the redemption and blessing of universal humanity, in fulfilment of the never-forgotten promise to Abraham, through his seed, occupies the Sixteen Prophetical Books that make up the remainder of the Old Testament.

Each group of Prophets could readily be shown to have its distinct place in the failure of the Law as a way of salvation, and the preparation for the Advent of the Christ who is able to save.

2. Taking up the New Dispensation, that of the Gospel, the **New Testament** may be unfolded in the same way as the Old.

It has its **Two Stages**, the First, that of the origin of the Gospel in the life of the Redeemer, recorded in the Four Gospels: the Second, that of the Development of the Gospel, in connection with the life and experience of the Church until the final consummation and victory of Redemption.

As a record of the **First Stage** in the New Testament movement of Redemption, it would be easy to show, did time permit, that the **Four Gospels** embody just the Phases of the career of the Redeemer (in Matthew, Mark and Luke) that commended Him as Savior to the typical races, Jew, Roman and Greek, that made up the world of mankind; and portray (in John) the law of the spiritual life for the Church as made up of Christians or those called out from the world races and saved by the power of the Gospel,—thereby laying the complete foundation for the subsequent life and experience in the Church or Kingdom of God.

The **Second Stage**, that of the Development of the Gospel in the life of the Church, embracing in its record the remaining twenty-three New Testament books, could as readily be shown to present Three Phases corresponding to those of the Old Testament Development. The First is

that of the historical embodiment of the Gospel in connection with the planting of the Church at the three great racial centers, that from them it might reach the world; the record being found in **the Acts of the Apostles**. The Second is that of the embodiment of the Gospel in those teachings of the Apostles that were necessary to furnish the basis for the shaping and guidance of the new religious life, to which the Gospel gave birth in the world, in all its various conditions; the record being found in **the twenty-one Epistles**. The Third is that of the apocalyptic unfolding of the future of the Church to the end of time, for the encouragement, and for the guidance of the People of God; its record being in **the Revelation of John**.

Even with this hasty and partial unfolding of the general outline of the Bible, these are manifestly **Natural Divisions** of the Scriptures, each of which has its own distinctive place in relation to the entire movement of redemption in the Testament in which it is found, and to the whole Book of God. All of them taken together give that **bird's-eye view of the Book** in its entirety that we have seen to be necessary for its better understanding, if not indeed for its being understood at all.

Considered from this point of view, this Outline with its Natural Divisions becomes the basis for a connected and systematic study of the Word of God, such as cannot be furnished by any merely artificial and mechanical divisions. Each one of the Divisions furnishes the nucleus of a system to which the student or teacher can constantly return, and with which he can always associate all the new materials obtained by the widest study and investigation. And it has **these supreme advantages**, that the return in each case is to the Bible itself and to that which is most familiar in it; and that every such return renders the Natural Divisions more familiar, and helps better to fix the gathered store of materials, new and old, firmly in the mind for retention and for future use.

Barely a hint is possible touching the other points suggested for discussion.

2nd. **Constructive Study of the Bible as Literature** should advance from this **General Outline to the Detailed Unfolding of its Natural Divisions**.

Each of these Divisions will be found to have its theme and aim and plan, the mastering of which can not fail to render luminous that particular part of God's Word.

In my book on the Gospels I have given such a detailed study of the Four Gospels. For present purposes the **Epistles** of the New Testament may furnish a suggestion toward such detailed unfolding of another of these Natural Divisions. They contain the teachings of the Gospel in **their relations to the religious life of the Christian and the Church**.

It was not the Jesus of the Gospels, but **the Jesus who was crucified but is alive again and forevermore**, that inspired Paul and the other Apostles and Christians and shaped the life of the Primitive Church. The Epistles were designed to aid in bringing Christians into vital connection with this living and reigning Jesus. They took advantage of new conditions and emergencies, as they arose in the planting and growth of the churches, to lay the basis for a rational spiritual life in faith in this post-resurrection Jesus. They deal with all the essential elements, doctrinal and practical, of Christian and Church life and activity.

As they appear in our Bible they are not a haphazard gathering up of stray letters, any one of which might just as well have been omitted, or have had its order changed, or have had some other letter substituted for it. **Two Sets of Epistles**, the Pauline and the so-called Catholic, were required to give adequate instruction and direction to the Church in co-operating with Jesus Christ in carrying out the Great Commission for the final restoration of the Kingdom of God on earth. Paul, the greatest of theologians and missionaries, took in, in his Fourteen Epistles (including Hebrews), **the whole circle of Gospel teaching in its relations to the Christian life**. It was necessary that his doctrines should be corroborated and confirmed by the Catholic Epistles, written by the recognized leaders of the Early Church; so that it could not be objected to the doctrines of Christianity that they are **nothing but Paul's teachings**.

The Pauline Epistles fall into well-ordered Groups, in which Groups each separate Epistle has its specific function, and all taken together embrace **the rounded whole of essential doctrines needed by the Church in all ages**. There are found here, the basal Group, the Epistles of the Way of Life, or How Man is saved (Romans, Corinthians, Galatians); the Epistles of God's Purpose in Salvation, or Why Men are saved (Ephesians, Philipians, Colossians); the Epistles of the Second Coming (1 and 2 Thessalonians), unfolding the truth and guarding against error on that important doctrine which was one of the earliest mooted and perverted; the Epistles of the Pastoral and Church Life (1 and 2 Timothy, Titus, Philemon), giving the needed directions for the conduct of the life in the churches, both for officers and members; and the Epistle to the Hebrews, showing to perplexed Christians the relations between Judaism and Christianity, and reconciling the Law and the Gospel.

So the **Catholic Epistles**, while confirming the Pauline teaching, crystallize it in bringing out all the possible **relations of Christian Creed and Christian Life**, and so furnish a protection against the constant perversions of the truth, in all lands and ages, on both these points. They begin with the Epistle concerning Creed divorced from Life (James), and end with the Epistle that teaches that Apostasy from the true Creed, with its central truths of the Deity and Atonement of Christ, is assured perdition

(Jude), which Epistle exhorts all Christians to "contend earnestly for the faith delivered once for all to the saints."

The two Sets of Epistles are thus seen to constitute a unity, presenting the complete divine revelation of the truth needed in that age and in every age, for the instruction of the Church in the establishment and extension of Christianity over the world, and in meeting the erroneous teachings and corrupt practices always present through the perversions of Satan and the false teachers who are his agents.

In this regard the Epistles may be said to furnish a fair illustration of what may be found in each and all the other Natural Divisions of the Bible. **Ab uno disce omnes.**

3rd. The Completion of the Constructive Study of the Bible as Literature requires that the same method be applied to all the Single Books contained in it.

Each Book, as a product of literary construction, will be found to have its theme and aim and plan, the recognition and grasping of which are essential to its correct understanding and proper interpretation. But I must pass over this without giving an illustrative study of any one of the Biblical Books, and hasten to conclude. The method may be found illustrated in my book, already referred to, in the treatment of any one of the Four Gospels.

I have given this discussion so broad a sweep, and have entered into it in such detail, in order that you may see how, and how far, the method of Bible Study proposed by the League is fitted to meet the present needs for a better and natural method.

This constructive study promises to lead to **the mastery of the contents of the Bible itself as the one Book of God.** That should be a first aim of Bible Study. As already intimated, such study can not of course take the place of that needed for special personal spiritual profit or in preparation for instruction, nor can it supersede the connected study of Sacred History or the inductive study of fundamental doctrine, nor can it set aside the grammatical and exegetical study of the original Scriptures; but it will lay the very best foundation, in wide knowledge of the letter of the Word of God, for all other kinds of Bible Study.

The method outlined promises **cumulative results**, ever-increasing to the end. One can not afford to pursue any method of Bible Study that requires him to be always gathering, but never accumulating. The proposed method promises to help the student who adopts it to gather and retain, in accessible and available form, the fruits of a lifetime of searching the Scriptures, thereby saving a vast amount of well-meant effort now wearily wasted.

The constructive method is, in fine, **the one only natural and reasonable method**, and therefore the only one that assures success in securing a

thorough and abiding knowledge of the Bible with its redemption by Christ, ready for widest and most effective use for the Gospel ends of salvation. In other words, such systematic constructive literary study is the only kind that conforms strictly to the principles of correct psychology and pedagogy, and therefore it cannot fail to prove fruitful to the Christian in furnishing him better for his task as Christ's messenger of salvation to lost men.

For these reasons we confidently and urgently invite your co-operation in pushing this method in the churches. If our judgment is not greatly at fault, the Christian Church is on the eve of a thorough revision of its views on this all-important subject, and of its student methods as well. And we believe that the new departure will take the direction we have indicated. Give us the sympathy and aid called for, and in the name of our common Lord we promise to push the work so as to overtake and meet the needs.

Topic VIII.—The Inspired Word the Only World=Evangel Concluding Session—Thursday Evening

"THE INSPIRED BIBLE WITH ITS DOCTRINE OF SALVATION THE ONLY SOURCE OF POWER IN FOREIGN MISSIONS"

Rev. George F. Pentecost, D. D., Northfield, Mass.

In discussing this subject I shall consider, (1) The Objective of the Gospel Message, (2) The Inspired Source of the Message, and, (3) The Only Message of Power.

I. The Objective, the Mission Field, the World.

The Gospel, or the Message of Salvation, has for its objective what we now call the Foreign Mission Field.

Foreign Missions is a comparatively modern term, being only a little more than a hundred years old. Its origin was coincident with the great movement of William Cary, in the latter part of the 18th century, and the organization of the great foreign missionary societies of England and America growing out of that movement.

But the work of Foreign Missions is by no means a new movement, as so many seem to think. The seed and inspiration of this great enterprise is as old as the promise God made to Abraham, at the time of his call to leave his country and his father's house and kindred, saying:—"In thee shall all the families of the earth be blessed"; and again: "All the nations of the earth shall be blessed in him"; and again: "In thy seed shall all the nations of the earth be blessed",—this last promise pointing directly to Christ as the final source of that blessing.

It would seem from these promises and declarations that, from the very beginning, **it was God's purpose to give salvation to all people**; and that the calling out and organization of the Hebrew people was only a means to that end. In the progressive unfolding of Divine revelation this purpose becomes more and more plain, until it is finally fully announced by Jesus Himself and afterwards confirmed by the Apostles.

In one of the earliest Messianic Psalms we have these familiar words: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And again in Psalm lxxii. 8: "He shall have dominion also from the sea, and from the rivers unto the ends of the earth." And in verse 17 of the same Psalm: "His name shall endure forever: **his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed**".

Nor are the Great Prophets silent concerning the ultimate mission of Christ. Isaiah (xlii. 6) says: "**I will give thee for a covenant of the people, for a light of the Gentiles,**" that thou mayest be my salvation unto the ends of the earth. One of the last of the prophets declared of him (Dan. vii. 14), that "**all people and nations and languages should serve him.**"

That all these promises and prophesies referred to our Lord, there is no doubt. Witness the testimony of the angels at the time of his birth (Luke ii. 10): "**Behold, I bring you good tidings of great joy, which shall be to all people.**" And Simeon (Luke ii. 28-32) speaking by the Holy Ghost, took the child Jesus "in his arms, and blessed God, and said: Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." When men spake as they were moved by the Holy Ghost they were always singularly free from all narrow prejudices, and their eyes were always fixed upon a wide horizon.

As a matter of fact, **the Gospel is one message for all people, and the mission of it is to all the world.**

Our Lord's Commission to his Disciples was a world-wide one. In His mind and purpose there were no Home Missions and no Foreign Missions; but just the message of God's love and salvation to all people without distinction as to race, color, or nationality: "**Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth**" (Acts i. 8). His final word to them and to us is (Matt. xxviii. 19, 20): "**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age.**"

The early disciples may have been slow to recognize the world-wide scope of their work, but by and by the Apostles came to so understand

their business and, after having first preached to the Jews, they turned to the Gentiles, who heard the word of salvation gladly. The first great Gospel preaching was to a company of strangers gathered from every nation under heaven, and by them the Gospel was sounded abroad among the Gentiles. Indeed Christianity according to the forewords of the earliest Scriptures had its first great triumphs on what we would now call the foreign field. At the present time what are called Christian countries are only those nations and peoples whose ancestors were won, by the gospel of Christ, from a heathen paganism infinitely more corrupt and terrible than that which may to-day be found in the Orient, where there are yet dwelling fully half the population of the globe.

That the great Apostle to the Gentiles apprehended the purpose of God in this world-wide scheme of evangelization is clear from his words: **"How that by revelation he made known unto me the mystery * * * * which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the gospel"** (Eph. iii. 3-6). It was for this purpose that Paul was made a minister, and for the success of this ministry he prayed that the Ephesian Christians, to whom he was writing (Eph. iii. 16-20), might be strengthened with might by the Spirit in the inner man; that Christ might dwell in their hearts by faith; that they, being rooted and grounded in love, might comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, and that they might be filled with all the fulness of God."

As a matter of fact, with one or two exceptions, all the epistles in the New Testament were addressed to what we should now call Foreign Mission Churches, or churches on the foreign field.

At this present moment I can conceive of no greater need than that the Church should have her attention called back to the fact that not only the last but the only commission which our Lord gave to his disciples was that they should make haste and go preach the gospel to all the people of the earth; or, as we should say, His only commission to us now, as it was to the disciples, is the **Foreign Mission Commission**. We have too long made this world-wide enterprise of the gospel a mere incident in our so called Christian work, sending out a few "missionaries" to act as a thin picket on the firing line of the Gospel; giving them few reinforcements and the meagerest support. In my judgment, not until the Church shall awake to this fact will there ever be any great revival of religion on our home field. Over-fed and under-worked at home, we are growing fat on our own selfishness and inactivity, while the greater half of the world, for which Christ died, is starving for the bread of life. We squander millions on our own self-complacent and idle churches, and only grudgingly give thousands

for the real work of the gospel, which is to preach the glad tidings to those who sit in regions of darkness and under the shadow of death.

II. The Source and Substance of our Message is found in the "Inspired Bible".

It has been assigned to others to speak on the subject of the Inspiration of the Bible, so that I do not here enter on that matter.

By the Bible I understand the book which we call by that name, in which we have the record of that revelation which God has made of Himself to the world, culminating in the incarnation of the Eternal Word, who was made flesh and dwelt among us, and in whom—his person, his teachings, his ministry of love and life, his sacrificial death, his resurrection and ascension into heaven and his ever living intercession at the right hand of God, and the promise of his second coming "without sin unto salvation"—is seen the brightness of God's glory and the express image of his person. By its inspiration I understand that the human writers of it were so moved by the Holy Ghost that in every essential particular the book as we now have it is a God-breathed book; that it could not have come into existence except by the direct interposition of the Holy Spirit; and in this sense it is differentiated from all other literature,—its inspiration differing both in kind and degree from that attributed to any other class of men, or their writings, who have written on subjects pertaining to God and salvation.

Of the men of old, who wrote concerning God and salvation, it is affirmed in the Scriptures (1 Pet. i. 10-12) that they "searched diligently * * * of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into."

We do not deny that there is a human element, and a large one, in the Holy Scriptures, any more than we deny the human element in the person of our Lord Jesus Christ; but we affirm that, without the interposition of the Holy Spirit, no human intelligence could have written the Scriptures. If I may speak it reverently, it would have been as impossible for the human authors of the Scriptures to have written or spoken the things contained therein without the inspiration of the Holy Spirit, as it would have been for the virgin mother of our Lord to have conceived Him in her womb without the overshadowing energy of the Holy Ghost.

This heavenly inspired book is the source whence we draw our message from God to the world.

Its authority is seated in God himself, and not in the human consciousness. The burden and fulness of the revelation is concerning Jesus Christ, who at once appealed to it and testified to it. Jesus is the inspiration and the end of the Scriptures. He is the only motive of the Book, and He only is its interpretation. Without the Book we have no Christ, and without the Christ the Book has no meaning. Both the Book and Christ are of God and from God. Moreover the message of the Book is powerless without the accompanying presence and energy of the Holy Ghost; and the Christ is spiritually and savingly unknown to man except He be revealed to the human consciousness by that same Spirit.

And it is of the last importance that we should know and understand this. However natural and human the Book may be; however natural and human Jesus may be—and this is true and blessedly true of both the Book and the Christ—it is nevertheless true that they are **supernaturally natural**. In fact it is the glory and the joy of our holy faith that it is all associated with divinely-human elements,—a supernatural Book; a supernatural Saviour; a supernatural Salvation; a supernatural Power; a supernatural Life. In all of which there is no denial of nature or of the orderliness of nature; only the transcendence of nature by Him “by whom are all things and for whom are all things” and without whom nothing is or can be.

III. The Bible Message, of Salvation from Sin through the Atoning Blood of Jesus Christ, is the only Message of Power to the Heathen World.

Concerning the message which we are to deliver on the foreign mission field, it is not different from that which we are to deliver on the home field. Of my own experience I can testify that, in the course of more than forty years gospel ministry, I have never preached to more deeply interested and more profoundly moved audiences of men than, day after day for months after months, I have preached to hundreds and thousands of those whom we call heathen and pagan people. Moreover, the message I had to deliver was precisely, in every particular, the same that I have ever preached and still preach to average congregations of American people.

The minister of the Gospel, whether his work lies on the home or the foreign field, is charged with a double duty. He must first of all preach the Gospel, or proclaim the Evangel of Christ, to the unsaved; and then he must instruct those who believe, in the doctrines of Christ, for the edification of the Church.

Concerning the Gospel, or the Evangel, we need only to study the record of the Acts of the Apostles to find out what that Gospel or Evangel was and is; for there has been no change, either in the facts or in the message built on the facts.

We know that the Apostle, appealing to the Scriptures of the Old Testament, showed clearly that Jesus was the long promised Saviour of

sinners; that he was the Son of God, sent from God for the salvation of men; that his death was neither an accident nor merely the result of the prejudice or passion of his enemies, but was a fact accomplished according to the determined council and foreordination of God; that His death was of a sacrificial character; that God in raising Him from the dead and exalting Him to His right hand, made Him a Prince and a Saviour, **"for to give repentance to Israel and the forgiveness of sins."** We know that after the persecution which arose upon the martyrdom of Stephen, when the disciples were scattered abroad **"they went everywhere talking Jesus and the resurrection."**

Perhaps the simplest, and at the same time the most comprehensive, statement of the Gospel preached in those primitive days, is that which is given by Paul, who had occasion to remind the Corinthians of the message he had delivered to them and by means of which they had been won to Christ: **"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures"** (1 Cor. xv. 1-4).

Here is the doctrine of the Gospel, and especially the Gospel as it was first preached to the heathen on what we would now call the foreign mission field. There is no mistaking its import: it is a Gospel embodied in the person of Christ and the fact of His death and burial and resurrection (according to the Scriptures), and for the salvation of men from their sins.

It has been objected that these Epistles were written to Christians, and do not contain the doctrine of Christ for sinners. But here is a distinct rehearsal of the doctrine of Christ as it was preached to unreconciled sinners. Admitting that the elaboration of the simple Gospel into the theology of the Epistles was for the benefit of believers, it can scarcely be doubted that the doctrine of the Apostles was all based on the Gospel, and and in explanation of the Gospel.

The declaration that **Christ died for our sins, and that he was raised again from the dead**, is a declaration of a great fact; but it also instantly raises certain questions which even the heathen must ask: e. g., "Who is Christ?" "Why did He die?" "And in what sense did He die for our sins?" "What is the significance of His resurrection?" etc.

When Paul tells us that he was **"separated unto the gospel of God"** * * * * **concerning his Son Jesus Christ our Lord, who was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead"** (Rom. i. 1-4), he answers the first question.

When he declares that, "now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, * * * * that he might be just, and the justifier of him that believeth in Jesus" (Rom. iii. 21-26)—we cannot doubt that he was answering the second question: concerning the meaning and significance of the death of Christ.

To suppose that the evangelists and apostles preached Jesus and the resurrection **without explaining the message to the people** is to suppose an absurdity. To bid sinners repent and believe the Gospel of Jesus Christ, without telling them who Jesus Christ is, how he died and why, and why God raised him up from the dead and made him a Prince and a Saviour; would be to insult the free intelligence even of the "heathen". The Christian faith is a rational faith, even as is the Christian hope; and we must not only be able to give a reason both for the faith and hope that is in us; but we must give a reason to the heathen why he should believe in Christ.

It is our business to carry to the heathen a **message from God**, and not the **speculations of men**. That message must be drawn from the Scriptures—God-breathed—and demonstrated in the person of Jesus Christ and in the new life of them who believe in Jesus.

We need not here discuss any system of theology or theories of the facts set before us in the Scriptures. The Scriptures contain a sufficient message, and their obvious meaning is sufficiently clear to any simple-minded preacher and to any simple-minded audience. By simple-minded I do not mean feeble-minded. The promise of the Holy Ghost is in connection with the preaching of the Gospel, and not with the speculations of men. For the Gospel we must go to the Scriptures and not to the theologies of the schools.

The **second part** of the preacher's business is **to instruct his converts in righteousness**, that they may be the approved disciples of Christ and children of God.

For this instruction the God-breathed Scriptures must also be our source and supply. The new-born soul and the maturest saint are still sanctified by the truth of God, as that truth is in Jesus Christ. Moreover the **ethics** of the Gospel are all in close association with the **saving substance** of the Gospel. That we are **redeemed with the precious blood of Christ** is the great motive urged by the Apostle for our practical holiness; for "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he

might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27).

The Sermon on the Mount is a powerless teaching without Christ in the heart. It is only as we are united to Him as the branch to the vine that we can bear such heavenly fruit as is suggested in that matchless discourse; and our union with Him is in no other way than that suggested by the apostle Paul, who declared: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20).

"THE PRESENT URGENT CALL"

President William Phillips Hall

The non-attendance of men upon church services; the religious indifference of the most of the people, especially in the great centers of population; the dominancy of the spirit of graft and of greed; the apparently limited areas of evangelistic revivals; the constantly diminishing legacies to the great Christian societies; the comparative indifference of Christian people to the cause of religious education,—all have their root in the spirit of unbelief—unbelief in God the Father, in His Son Jesus Christ, and in the Holy Spirit—but more especially unbelief in the Bible as the inspired authoritative Word of God.

The beliefs of men govern their conduct; and, in order to have true moral conduct, there must be true belief in the Divine laws and teachings, as set forth in the Old and New Testaments. A lack of such belief is, in our judgment, the principal cause of the unsatisfactory spiritual and moral conditions now generally prevalent. In view of this fact, the work of the American Bible League—aimed especially to meet the situation and to encourage belief in the essentials of our common faith—is at once seen to be of surpassing importance.

The several Conventions already conducted under the auspices of the League, in this city and in the city of Boston, have accomplished a great work in calling scholastic and public attention to the great strength of our conservative position on the main points in controversy. Similar conventions are in contemplation for many, if not most, of the leading centers of North America; and it is our hope and expectation that through these conventions an indispensable work will be accomplished in producing conviction of the great need of meeting the present situation, created by the destructive criticism, and in moulding public opinion in accordance with our beliefs, and the actual facts of the case.

But notwithstanding this dark side of the situation as presented, there are many indications of generally awakening interest in spiritual affairs. The promises of God and the remarkable work of God's spirit in England, Wales, and in the United States, clearly evidence the present-day possibility of a true revival of the spirit and works of Pentecostal Christianity; and by contrast prove how far short we have thus far come of realizing such a revival in most of the churches and communities of America.

It is with a deep sense of humiliation and shame that we acknowledge, that we have come far short of yielding that complete obedience to the teachings and commandments of our Lord, that we are bound to yield in order to prove our loyalty to Him and to make good our vows. Great iniquities increasingly flourish and meet with but mild, if any, rebuke from the Church of God. Hundreds of millions of our fellow beings, in this and other lands, yet remain unsaved, and we do but little to reach them with the message of salvation. As ministers and members, we must acknowledge our failure to realize that full effectiveness in persuading our fellow men to turn from sin to righteousness and from self to Christ, that we believe we should with the Divine blessing enjoy.

We need to realize yet more and more our great need of such spiritual and moral fortification and empowerment as only the gift of the Holy Spirit, in all of its blessed fulness, can assure. Notwithstanding all the abounding blessings of material prosperity, we are not satisfied, for amidst them all we realize the uncertainty of human life and the vanity of all its merely material achievements. The spiritual and eternal press with strange force and persistency upon our attention. Upon comparing our Christian lives and service with the lives and service of those who lived in the Pentecostal age, we find a remarkable unlikeness, not only in respect to Christian service, but also in respect to spiritual gifts. Our present-day Christianity has become largely a system of moral culture, and is characterized to a greater or less extent by spiritual weakness or death.

In making these statements, we believe we are voicing the heartfelt convictions of most of the ministers and members of Christian churches throughout the land and around the world. Brethren, these things ought not so to be; there is a balm in Gilead, and there is salvation in Jesus Christ. Honest confession is good for the soul, and the time has come for judgment to begin at the house of God. It is our conviction in which we believe we have the mind of Christ, that God wills a Pentecostal reformation of the ministry and membership of his churches throughout the world. Nothing less than the spiritual and moral reformation of the Christian churches, according to the standards of the apostolic age, will meet the requirements of Divine command and the needs of ourselves and our fellow creatures. Such a reformation can be effected only, **first**, through a profound conviction of its imperative need; **secondly**, through humiliation, forsaking of

all known sin in heart and life, with a determination to do God's complete will at any cost; and, **thirdly**, through fasting and prayer.

John Foster in his essay on the epithet "Romantic," says: "I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there were unusual omens." Now, an emphatical spirit of prayer would be such an omen; and the individual who should solemnly make proof of its last possible efficacy, might find himself becoming a much more prevailing agent of good in his little sphere. And if the whole, or the greater number, of the disciples of Christ were, with an earnest, unfailing resolution of each, to combine in a mighty plea that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be the sign of a revolution at hand in the spiritual world.

It is a fact worthy of mention at this time, that probably never before in the history of the Christian churches of the world has there been such a widely extended and persevering spirit and movement of prayer for the general outpouring of God's Spirit, as at the present time. The marvelously effective service of Dr. Torrey and his associate, Mr. Alexander, in Australia and in the British Isles, through the preaching of the Gospel of Our Lord and Saviour Jesus Christ, has been attributed primarily to the supplications of many thousands of members of prayer circles in the countries named. The remarkable work of evangelistic awakening in Wales is also attributed primarily to the same agency; and the sweeping movement of spiritual revival effected in the Southern and Western States of our own country the past winter is attributed by those immediately engaged in the work, more largely to the blessings of God wrought through prayer than to any other one agency employed.

In view of these facts, we would earnestly appeal to all Christian believers to unite with us at once in definite and perservering supplication to God—

First, for the overthrow of that rationalistic and destructive criticism of the Holy Scriptures that is doing so much to hinder the progress of the Kingdom of God on earth.

Secondly, for the recovery to the Faith of that great company of ministers and theological educators that now holds—as we believe without any adequate rational grounds—to the teachings of the so-called naturalistic and evolutionary school; and whose instructions tend to death rather than life.

Thirdly, for the general outpouring of God's Spirit upon the Church and the people at large, in order that such a Pentecostal reformation of the Church may be effected, as shall realize the largest possible fulfilment of God's promises respecting the salvation of the multitudes of the unsaved

in Christian lands, and the still greater multitudes of the lost in the heathen world for whose evangelization we are responsible.

We cannot but believe that such a movement is already well under way, and, in conclusion, we cannot but express our heartfelt conviction, that ere long the whole civilized world will be swept by a tidal wave of spiritual blessing that shall confirm and reestablish the faith of many, and that shall sweep millions of precious souls into the kingdom of God's dear Son.

(Report of Conference concluded)

BENEFACTORS OR BLASPHEMERS?* A HIGHER CRITICISM ENQUIRY

Sir Robert Anderson, K. C. B., LL. D.

Religious problems may be viewed from the standpoint either of the spiritual Christian or of the honest-hearted **man of the world**. Writing for the pages of **Blackwood**, it is from this second point of view that I propose to deal with certain great questions which now occupy public attention.

The Protestant Position.—This preface is not by way of an apology. For in view of the Reformation no apology is needed for such a treatment of religious questions. The Reformation had a twofold character. It was an intensely Christian movement—the greatest of all spiritual revivals. But it was also an intellectual and political revolt. Had it not been for the revolt—the man-of-the-world side of the Reformation—the Church would have entered on a campaign of blood and fire that would have made short work of the revival. And it is this man-of-the-world movement to which the title of "Protestant" properly belongs. It reminds us of the brave men of the Diet of Spire, who, with armed forces at their back, declared against coercion in the spiritual sphere.

The "Protestant religion" is but a whitewashed version of the apostasy of Christendom. True Protestantism is not a religion, but a bulwark behind which Christianity can live in presence of that apostasy. It is to Christianity what the Navy is to commerce—not a part of it, but a protection against dangers that would be fatal to it. Or if any one insists on a wider meaning for the term, then Protestantism dates from the Epistles of the New Testament, in which inspired apostles warned the body of believers against any departure from the faith on the part of ordained officers and accredited ministers of the Church. "What, then, is Apollos? and what is Paul?" the greatest of the apostles demanded. And he gives the answer, "Ministers through whom ye believed" (1 Cor. iii. 5, R. V.). Believed **what**? Believed the divinely inspired "Word of God." And having thus believed, the converts were in such a real sense "brought to God," that they were

*As reprinted by permission (from *Blackwood's Magazine*, October, 1904). The reprint in pamphlet form is sold abroad for one penny.

charged with the responsibility of sitting in judgment upon the future teaching even of the apostles themselves. In this spirit it was that he wrote to the Galatians, "Though **we**, or an angel from heaven, preach any **other** Gospel unto you. . . .let him be accursed."

It was not, of course, that they were to fling off apostolic authority as to their life. These exhortations related to their **beliefs**, and to their beliefs in the sphere of fundamental and vital truth "once for all delivered" And as the Epistles of John and the second Epistle of Peter make emphatically clear, the errors warned against related specially and primarily to the Lord and Saviour Jesus Christ, His deity, and His authority as a teacher.

This digression thus ends by leading me back to my special subject. For it is error of this character that is charged against the movement known as the "Higher Criticism." And this question I propose to discuss from what I have called **the man-of-the-world point of view**. Nothing, indeed, is further from my purpose than to take sides with so-called "orthodoxy" against the fullest and freest criticism of the Bible, if only it be fair and intelligent and reverent. The standard of orthodoxy, moreover, is "the teaching of the Church." And as the Thirty-nine Articles insist, Churches have erred and may err, and they have no authority to coerce faith. More than this: the apostolic injunctions already cited make it a duty to resist "the Church" if its teaching clashes with Scripture. Therefore, as every Protestant is a heretic **in esse**, so every true Christian is a heretic **in posse**.

I cannot refrain from adding that the present revolt against faith has been stimulated and embittered by the narrowness and blindness of Evangelical orthodoxy. I say this reluctantly, but I say it with emphasis and feeling; for I myself was at one time drawn toward scepticism by this very influence. And my escape was mainly due to my turning away from creeds and theologies to an earnest, sustained, and independent study of Holy Scripture.

The New Critics Tested Critically

But here and now my aim is merely to subject the new critics to criticism of the kind to which they subject "the Biblical writers." I write, not as a Christian for Christians, but as a man of the world for men of the world. Not that I assume my readers are not Christians, but it is not as Christians that I am addressing them. If I appeal to the Bible, it will be as to a classic with which all educated people are familiar. Beyond this I ask my readers to use, not their Bibles, but their brains.

Denial of "the Virgin Birth" and its Vindication.—A "test case" will serve to explain and illustrate my position. **The Nineteenth Century and After** boasts of being the exponent of the highest culture of our day. The July number contained a brief article on the "The Virgin Birth." If, the

writer declares, the Fourth Gospel be the work of the apostle John, "the truth of the story of a miraculous birth must be altogether discarded." For, he adds, "the writer of it had no knowledge of His miraculous and divine birth." I meet this statement by merely setting out the opening sentences of the Fourth Gospel. Here are the well-known words:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

May we not say that if these words relate to the son of a Jewish mechanic, the writer of this, the greatest religious book in the world, was the most highly developed specimen of the religious fool that the world has ever known!

The following is the concluding paragraph of the article in question:

"That the first followers of Christ knew nothing of the story of the Virgin-birth seems plain from the fact that there is not the smallest allusion to it in any of the Epistles. . . . If, then, the writers of the earliest treatises dealing with the principles of the Christian faith never heard of the Virgin birth, and felt no necessity for it, why should belief in such a doctrine, resting as it does on scanty and unsatisfactory evidence, any longer be insisted on?"

If this were a judicial inquiry, we should here, as the lawyers phrase it, "put in" the Epistles *en bloc*. But suffice it to quote the following characteristic sentence:

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 16, 17).

And yet we are told that there is not the smallest allusion to the miraculous birth in the Epistles! Are we to believe, then, that these words refer to a Jewish mechanic's son? It is as clear as light that in apostolic days the Virgin-birth was so universally accepted that there was no need to assert its truth. The plain fact is that this article is an exhibition of ignorance and folly which is discreditable both to the writer and to the *Nineteenth Century Review*. Men who on such grounds as these attack the Virgin-birth belong to the class of whom the apostle wrote, "Professing themselves to be wise they became"—something quite different!

Intelligent Rationalism does not ignore the testimony of the documents. It admits that the apostles, and the early Christians generally, believed in the Incarnation and the Atonement and the Resurrection and the Deity of Christ. But, as Dr. Harnack, of Berlin, that champion exponent of Rationalism, would tell us, we in this enlightened age must be content with a more prosaic faith.

For example: though the Deity of Christ—the foundation truth of Christianity—rests, not on the Resurrection, but on the Incarnation, it was by the Resurrection, as the apostle Paul teaches, that He “was **declared** to be the Son of God.” And yet, according to Harnack, the Resurrection was only an “idea”—a grand and elevating idea. Let this theory be tested by the narrative of the Acts of the Apostles.

At the time of the Crucifixion the disciples in Jerusalem numbered “about 120” (Acts i. 15). This was the grand result of the Lord’s three years’ personal ministry, and the ministry of all the apostles. The apostles, having then gone into hiding, reappeared on the day of Pentecost, and preached to the Jews at the festival. And the result of their testimony was that “3000 souls” joined their company in a single day (Acts ii. 41). Was there ever a religious movement such a fiasco as that of the Nazarene! Did ever a religious movement achieve such a triumph as that led by the apostles after the death of the Nazarene? What had happened to account for such an amazing transformation? The question admits of but one answer. **The Resurrection.**

The Rationalist theory is that belief in the Resurrection was the growth of time, when a haze of sentiment and mysticism had gathered around the traditions of Calvary. But this theory is exploded by the fact that the interval was measured, not by years, but by **weeks**. Nor were the events of Pentecost the mere flash of a transient success. The fourth chapter records that the 3000 converts of the day of Pentecost were soon more than trebled. For we are told that “the number of **the men** came to be about 5000” (verse 4); and we may assume that the women converts were at least as numerous. In the fifth chapter we read that they were further joined by “**multitudes** both of men and women” (verse 14). And again in the sixth, that “the number of the disciples multiplied in Jerusalem greatly; and a **great company of the priests** were obedient to the faith” (verse 7).

Again I ask, How can all this be explained? Its significance is increased by the fact that these converts, one and all, were Jews, and that at this time the opposition of the Sanhedrim and the priests was fiercer and more systematised even than before the Crucifixion. They were Jews, and they continued to be Jews. For the suggestion that “they changed their religion” is a sheer blunder. The apostles always repudiated such a charge. Twenty years after the Crucifixion they were still regarded as a Jewish sect —“the sect of the Nazarenes” (Acts xxiv. 5). Had it been otherwise the accusation on which Paul was arraigned before Felix would not have been listened to in a Roman court. And what was the apostle’s defence? “This I confess unto thee, that according to the Way (which they called a sect), so worship I the God of my fathers, believing all things which are written in the law and in the prophets.” No words could assert more plainly that the position he claimed was that of the true and orthodox Jew.

Now, there is no ordinance to which the Jews adhered more strictly than the seventh-day Sabbath. How was it, then, that with one consent they began to observe the **first** day of the week? Something must have happened to account for this. What was it then? Only one answer is possible, **The Resurrection.**

It would be entirely in keeping with "the spirit of the age" to dispose of all this by assuming that the apostles and their converts were a set of weak and credulous fools. For wisdom was born in these wonderful days of ours! But I am not addressing philosophers, but fair and sensible men of the world; and to such I appeal to consider these facts. I am not attempting here to prove the truth of the Resurrection. My purpose, I repeat, is destructive criticism. I am merely showing that in arguing against these great transcendental truths, some writers ignore the documents, and others the facts.

And Dr. Harnack is the greatest living exponent of the "Higher Criticism" as originally formulated. The movement was not the outcome of any new discoveries about the Bible. It sprang from a desire to make terms with the Rationalism which was swamping the religious life of Germany at the close of the eighteenth century. And to attain this result every miraculous element in Scripture was given up. Such a compromise could have but one ending. Instead of the Rationalists becoming believers, the believers came down to the level of the Rationalists. The critics began by deciding against the Bible, and then set themselves to find reasons for their decisions. This, indeed, has been the task of the critics ever since—not to ascertain whether the sacred books are genuine, but to find reasons for deciding against their genuineness. And while each generation of the critics has rejected the reasons adopted by that which preceded it, the original decisions remain as "the assured results of the best scholarship and modern criticism."

Religious teachers are not infrequently deficient in logic and common-sense, and many who accept these "assured results" cling with blind fervour to truths which they undermine. But Dr. Harnack is a really great thinker, and he recognizes that if the Bible be a purely human book, the Christ of which it speaks must be a purely human person. "A man of the name of Jesus Christ" is the Buddha of the religious system which passes with him for Christianity.* The Bible is the greatest and best of books, and this "Jesus" is the greatest and best of men. But **humanum est errare**, and "Jesus" erred; erred grievously, for instance, in his estimate of the Hebrew Scriptures.

There are evil books of a certain class which circulate freely abroad, but which must be toned down and "expurgated" before being introduced into England. And so it is with heresies. People are keen to declare themselves

*See the opening sentence of his "What is Christianity?"

on the side of the critics, for that gives proof of "culture"; but English Christians are not prepared to barter their Lord and Savior for the "Jesus" of the German Rationalists. But if we believe in the Deity of Christ, how can we refuse to accept His teaching as being an end of controversy on the main questions raised by the "Higher Criticism"? A gulf thus separates the critics from the Christians. How can it be bridged? The task might well seem impossible. But it has been achieved by pressing an old heresy into the service.

An Old Heresy to the Rescue.— We are all familiar with those words of the apostle Paul, He "made Himself of no reputation." or, as the Revised Version reads, He "emptied Himself" (Phil. ii. 7). And upon this expression has been built up the theology of **Kenosis**, which claims to enable us to worship Christ as being really God, and yet at the same time to dismiss His teaching as being unauthoritative and untrue. For in His humiliation, we are told, He came down so entirely to the human level that He knew no more of divine things than His contemporaries.

"This conclusion, if true, is portentous," the Bishop of Durham urges in his Preface to my work, "The Bible and Modern Criticism." For, he adds:

"It is a confession that on a matter central in His message the Master was much mistaken. He appears thus as not merely capable of nescience: that is a very different matter; the most cautious, the most worshipping, theology may hold that he consented, in His Humanity, to limitations of His conscience knowledge and to silence outside those bounds. But here He appears as ignorant with that sort of ignorance which profoundly impairs the whole value of a teacher—the ignorance of the man who does not know where his knowledge ends, and so makes confident affirmations, and draws confident inferences, where his basis as to facts is unsound.

"Such a fallible Christ lies open to the suspicion of fallibility on other matters than the nature and integrity of the Old Testament; and reasonably. The theology which denies the Lord abnormal knowledge of facts of the past is only consistent when it extends its denial to the future, and takes **cum grano** the New Testament doctrine of His return, which is a matter either of revelation or of the vaguest and most impalpable forecast."

Dr. Moule is writing as a Christian for Christians, and one might suppose that every Christian would shrink from the conclusion he deplotes. But here, as a man of the world, I appeal to all thoughtful men to consider this question on its merits. The fact is not disputed that the teaching of Christ about the Hebrew Scriptures was clear and uncompromising. The critics admit this without reserve. But here is the way they get rid of it—I quote from Hastings' "Dictionary of the Bible," which is the most approved and accredited exposition of their views: "Both Christ and the apostles or writers of the New Testament held the current Jewish notions respecting the divine authority and revelation of the Old Testament."

Now, first, I would notice that with strange blindness the Kenosists (if I may so designate them) ignore a fact which demolishes their entire theory. The Lord's most definite and emphatic statements on this subject were made **after** His resurrection, when there could be no question that He spoke with divine knowledge. For it was after the Resurrection that, "Beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Here is one of His utterances of that epoch: "These are the words which I spake unto you when I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me." And the record adds, "Then opened He their understanding that they might understand the Scriptures."

He thus adopted and confirmed all His previous teaching about the Hebrew Scriptures—teaching which, the critics tell us, was erroneous, and represented merely "current Jewish notions." I am not writing for controversialists, but for intelligent and fair men; and I ask them to form their own judgment on this issue: Must we not accept "Moses and the prophets," or give up belief in the deity of Christ?

The "critical hypothesis" is thus falsified by the very Scriptures to which it appeals. And the only escape from the conclusion is to challenge the authority of these records of His teaching. And with what result? We may still cling to a "Christian religion" based on traditions about "a man called Jesus Christ"; but **Christianity** collapses like a house built upon the sand.

But this is not all. In addressing the Jews the Lord admittedly based His Messianic claims upon these Hebrew Scriptures. To use the language of the street, He got into the same boat with Moses, to sink or swim with him. But in teaching His disciples He assumed quite other ground. "He spoke as one having [inherent] authority, and not as the Scribes." The Scribes could only appeal to the Scriptures, but **He** claimed immediate divine sanction for His words. They were not His own, He declared, but God-given. I might fill pages with quotations to exemplify and prove this; but as it is not disputed, I content myself with a single text, and it is specially chosen because it proves the Kenosists to be wrong even on their own ground. These are His words: "He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him."

Now, one of two conclusions is inevitable here. Either the position of the pseudo-critics is untenable; or else, well—though writing as a man of the world, I cannot bring myself to state the only possible alternative. Let me put it into the mouth of some contemporary "Tom Paine." "The founder of your faith" (might he not say?) "was, you admit, unreliable as a teacher; but more than this, by your own showing he was a religious enthusiast of the most dangerous and mischievous type—one of those neu-

rotic beings who with impressive earnestness and solemnity palm off their lucubrations and delusions as divine revelations."

"If these conclusions are demanded by irrefutable fact, let them be accepted," the Bishop of Durham adds to his words already quoted. But when we come to examine the evidence we find, instead of a rock-work of "irrefutable fact," a mere net-work of hypotheses and assumptions. In these very pages I have been permitted to expose and refute the pseudo-critics' case against the Book of Daniel.* Here I desire to say a few words about their attack upon the books of Moses. Few they must be, on account of the exigencies of space.

The Crusade against "the Books of Moses."—The crusade against the Pentateuch has a sinister history. It originated in the early centuries, when Paganism sought to check the spread of Christianity. It was revived by Astruc, a typical eighteenth-century Frenchman, half infidel, half Jesuit. And toward the close of that century it was formulated by German Rationalists. Its chief purpose was at any cost to get rid of miracles. It rested in the main on a twofold basis: first, the discovery that Genesis incorporates earlier documents; and secondly, the absurdity of supposing that such books could have been written in such a barbarous age. As for miracles, the infidel is logical in his unbelief, but the **quasi**-Christian is as sapient as one who refuses to believe that a watchmaker could regulate or alter his own handiwork. And as for the documents in Genesis, no one who accepts the **a priori** argument in favour of a written revelation can suppose that there was no such revelation before the days of Moses. The hypothesis that the early chapters of the Bible are based on preceding revelations would be extremely probable, even if no evidence were forthcoming to support it.

It was the "absurdity" element, however, that weighed most with those who first fathered the sceptical crusade in England. For everybody knew that history began with the Greeks; and it was unreasonable to suppose that such a marvellous literature could have existed a thousand years before Herodotus. But the "absurdity" of a past generation is a commonplace of the schoolroom to-day. And the critics now maintain that the most characteristic element in the Mosaic literature was borrowed from a literature which flourished centuries before, in the time of Abraham.

But the critics cannot have it both ways. If the Mosaic books borrowed from Hammurabi, the fact creates a presumption that they belong to the Mosaic age. And yet the critics assign them to the age of the Exile, a thousand years after Hammurabi was forgotten!

Be this as it may, the fact remains that the chief ground on which the the Mosaic books were formerly discredited is now abandoned by the crit-

*See "Daniel in the Critic's Den," *Blackwood's Magazine* for April, 1895.

ics themselves as an ignorant blunder. As Professor Sayce tells us, "In the century before the Exodus, Palestine was a land of books and schools." On what ground, then, is the Pentateuch now assailed?

The critics insist that **the Bible must be treated like any other book**, and to this plausible sophistry their success is largely due. Were it not that the great majority of persons who are charged in our criminal courts are of a low type, and experience proves that they are charged justly, the practice of putting accused persons in the dock would be deemed an outrage upon justice. It seldom fails, indeed, to create a prejudice. Happily, however, an Irish story which illustrates this is—only an Irish story! It is worth telling, however, for its own sake. The evidence against the prisoner broke down so obviously that the judge, without a word of comment, told the rustic jury to give their verdict. Without a moment's hesitation they convicted him; and in answer to the judge's indignant remonstrance, the foreman exclaimed, "But sure, my lord, whatever would he be in the dock for if he wasn't guilty!"

A Scotch story will exemplify the application of the principle in another sphere. A great lady, of high rank and ancient lineage, offended by Abernethy's proverbial brusqueness, asked with immense dignity if he knew who she was. "Ma'am," he blurted out, "you're just an old woman with a disordered stomach."

In view of the history of the sacred books, every true critic will recognise a **presumption in their favour**. For such a presumption differs from a prejudice. But the pseudo-critics insist on treating them much as the Irish jury treated the prisoner, and the Edinburgh doctor the patient. Be it so.

Let us yield the point; and accepting the position they contend for, let us hear what they have to say. It is never satisfactory, and seldom fair, to state an opponent's case otherwise than in his own words. And one of the tricks of controversy is to use the words of some unaccredited adherent of the opposite camp. But such practices are not to my liking. My appeal shall be to a writer who is regarded as the best accredited representative of the best school of criticism. I mean Professor Driver, of Oxford. The following is from his standard work, "The Introduction to the Literature of the Old Testament." And it is quoted from his summary of the critics' argument against the Mosaic books:

"We can only argue upon grounds of probability derived from our view of the progress of the art of writing, or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period at which the traditions contained in the narratives might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the monarchy had taken effect, and similar considerations, for estimating most of which, though plausible argu-

ments on one side or the other may be advanced, a standard on which we can confidently rely scarcely admits of being fixed."—Sixth ed., p. 123.

On the one side, then, we are offered "grounds of probability" and "plausible arguments"; and on the other side we have the *imprimatur* of our divine Lord!

Somersault in the Defence.—But the reader may demand, **Do not the critics offer evidence of another kind?** Yes; for example, while they no longer aver that the Hebrews were in the pot-hooks stage of writing, they now insist that spiritually they were incapable of receiving such and advanced revelation as the Pentateuch. And they appeal to certain passages in the Pentateuch itself in support of this. A grotesquely fallacious argument this: for they insist that the books were written in the age of the Exile, and their argument assumes that they were written in the age of the Exodus.

But what about the philological evidence of the "Higher Criticism"? Scholars of the highest competence have demonstrated that the testimony of true Higher Criticism is explicitly in favour of the Mosaic books. And as for allegations of error, these have been again and again disproved. The "arguments" of the critics have been refuted, and their facts have been shown to be but "fancies". But **cui bono?** The charge they bring against Christian apologists of a certain type is absolutely true of themselves: they cling to their shibboleths, and, like the Jesuits, they refuse to answer, or even to discuss, what is urged by their opponents. In his book, "Are the Critics Right?" Wilhelm Möller states that he was at one time "immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," and that what first aroused his suspicions was the advice his teachers pressed on him to read nothing upon the other side. In "the assured results of the best scholarship and modern criticism" they have attained **Nirvana**, and neither arguments nor facts can move them.*

And to appeals of another kind they are equally deaf. The Bishop of Durham has wholly exceptional claims to a respectful hearing upon any subject of this character; and his Preface to my book before mentioned is essentially an appeal. But while the press organs of the critics could not ignore it, they one and all dismissed it with a sneer. As for the secular papers, most of them play into the hands of the critics as effectually as clerical papers abroad play into the hands of the priests. If Moses himself reappeared and wrote a book to confute the "Higher Critics," the newspapers would refer it to some "Higher Critic" for review, and the public would be advised, in the jargon of the school, that it was unworthy of notice as being opposed to "the assured results of modern criticism"!

*Even Professor Sayce's book, "Monument Facts and Higher Critical Fancies," remains unanswered. Books like my own "Pseudo-Criticism, or the Higher Criticism and its Counterfeit," of course are ignored.

The Foremost Critics Discredited.—But to resume, we must here distinguish between two questions that are apt to be confounded. The one is, whether the Pentateuch is inspired Scripture; and the other, whether the critical attack upon it has succeeded. An attempt to establish the Christian position within the limits of a magazine article would be ridiculous; but even within these limits the contention of the critics can be refuted. And while the refutation will not avail to set up the authority of the Pentateuch, it cannot fail to discredit the authority of the critics.

"Don't waste time on collateral issues, if your opponent's case can be shattered on some vital point," was the advice once given by a famous advocate. And acting on this maxim, I will here make the critics a present of every incidental issue raised in their crusade against the Mosaic books. These issues have been fully dealt with by competent scholars on both sides of the Atlantic; and here I am content to appeal to a single fact which proves the critical hypothesis to be untenable and false. I refer to the admitted and well-known fact that the Pentateuch constituted in an exclusive sense the Bible of the Samaritans.

Lest I should be suspected of misrepresenting the critics, I will again allow one of themselves to speak for them—a writer of the highest authority—the late **Professor Robertson Smith**. In his "Samaritans" article in the "Encyclopaedia Britannica" we read:

"They [the Samaritans] regard themselves as Israelities, descendants of the ten tribes, and claim to possess the orthodox religion of Moses. . . . The priestly law, which is throughout based on the practice of the priests in Jerusalem before the Captivity, was reduced to form after the Exile, and was published by Ezra as the law of the rebuilt temple of Zion. The Samaritans must therefore have derived their Pentateuch from the Jews after Ezra's reforms."

And in the same paragraph he says that, according to the contention of the Samaritans, "not only the temple of Zion but the earlier temple of Shiloh and the priesthood of Eli were schismatical." And yet, as he goes on to say, "the Samaritan religion was built on the Pentateuch alone."

Now mark what this implies. We know something of racial bitterness. We know more, unfortunately, of the fierce bitterness of religious strife. And both these elements combined to alienate the Samaritans from the Jews. But more than this, in the post-exilic period distrust and dislike were turned to intense hatred—"abhorrence" is Robertson Smith's word—by the sternness and contempt with which the Jews spurned their proffered help in the work of reconstruction at Jerusalem, and refused to acknowledge them in any way. And yet we are asked to believe that, at this very time and in these very circumstances, the Samaritans, while hating the Jews much as Orangemen hate Jesuits, and denouncing the whole Jewish cult

as schismatical, not only accepted these Jewish books relating to that cult as the "service books" of their own ritual, but adopted them as their "Bible," to the exclusion even of those sacred and venerated Scriptures known as "the Former Prophets."

In the whole range of controversy, religious or secular, was there ever propounded a theory more utterly incredible and preposterous! The authority of "the Church" leads even scholars of eminence to accept dogmas which ordinary men reject as outraging both reason and fact; and this fetish of "modern criticism" has an equally sinister influence on scholars of another school. The Samaritan Bible is conclusive proof that the "critical hypothesis" of the origin of the Pentateuch is absolutely untenable.

Truth will triumph in the end. **Ferdinand Christian Baur** and the other brilliant scholars who claimed to have established that the New Testament was a collection of "pseud-autographs" and forgeries, have no superiors among contemporary critics. But these "assured results of criticism" are now discarded even by the Rationalists. This does not prove the genuineness of the sacred writings, but it proves that "assured results of criticism," commended by scholars of the highest eminence, may be after all but a far-rago of blunders.

And even Baur's conclusions were not more fatal to Christianity than are the "assured results" recorded in Hastings' "Dictionary of the Bible" and similar works now held in high repute. For Baur claimed merely to have established that the records of the Lord's teaching were not authentic, while the pseudo-critics of to-day appeal to these records, accepted as authoritative, to prove that the Lord's teaching was marked by ignorance and error. "Do you mean that on these subjects Professor G. A. Smith knows better than Christ did?" was the question asked at a recent conclave of these pundits. "Yes," was the answer given; "for Professor Smith has access to sources of information which were not accessible to Christ." As an American humourist phrases it,

"They didn't know everything down in Judee."

Who, then, will not indorse the following words with which the Bishop of Durham ends his Preface, already cited: "The matter is one where, while the fairness of controversy must be guarded, its mere courtesies may not always be in place. For the question is of tremendous urgency. 'We are contending for our all.'"

The Issue Raised and What Follows.—Such is the issue raised by the so-called "Higher Criticism." The theory seems plausible that in His humiliation the Lord came down, **for all purposes**, to the level of humanity. But even if true, this would leave unexplained the amazing fact that the Divine Spirit, whose fullest guidance He promised to His disciples, left **Him** without guidance in a matter that was vital to His mission. But what con-

cerns us here is not the fact, if fact it be, that in His teaching about the Hebrew Scriptures He was so grievously mistaken, but the undisputed fact that, with supreme solemnity, He claimed acceptance of His words as being "the words of God." By the Jewish law this was accounted blasphemy. Hence the charge which led the Sanhedrim to decree His death. And if the critics are right, **was not that charge legitimate?**

Dr. Moule might well describe the critical conclusions as "momentous." But he was thinking mainly of their effect upon the Christian's faith. They give rise to considerations of another kind which closely concern the thoughtful man of the world. This new "enlightenment" is beginning to reach the masses of the population, and ere long they cannot fail to grasp its full significance. The refinements of the **Kenosis** theology may influence thought in our colleges and drawing-rooms, but they will not do for the street. The national character has been built up on the belief of the Bible as a divine revelation, and to this is due the fact that Britons are the most law-abiding people in the world. What, then, will be the effects of this Higher Criticism upon the unthinking multitudes? "Society will pass, to say the least, through a dangerous interval." The words are those of a well-known writer, a champion of "science and criticism."* And he adds:

"The removal of false beliefs cannot prove in the end but a blessing to mankind. But at the same time the foundations of general morality have inevitably been shaken, and a crisis has been brought on, the gravity of which nobody can fail to see, and nobody but a fanatic of Materialism can see without the most serious misgiving."

I press the question, then, Are the critics right? It is indeed a question "of tremendous urgency." No man can afford to ignore it, and no Christian can refuse to take sides upon it. If they are right, they have earned our gratitude by relieving us from the incubus of error by which the teaching of Christ has deluded His people for nineteen centuries. If they are wrong, the reproach they cast on **Him** must rebound with crushing force upon themselves; and no "mere courtesies" of controversy, no mistaken views of Christian charity, can be allowed to check the expression of our reprobation.

If the "Higher Critics" are right, let them be hailed as **benefactors**; if they are wrong, let them be branded as **blasphemers**.

*Professor Goldwin Smith.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The opening Lessons for November professedly continue the general subject to which the Lessons for October were devoted, but they fail to bring out the Biblical aim and the movement of redemption, through turning aside from these for homiletic purposes. Their Topics are: "Esther Pleading for Her People"; "Ezra's Journey to Jerusalem"; and "Nehemiah's Prayer". The Fourth Lesson turns from the Old Testament to the New for its Scripture, and has for its Topic, "Abstinence for the Sake of Others",—in order to provide for the "World's Temperance Sunday".

1. The Topic of the **First Lesson** for November is "**Esther Pleading for Her People**". Its Scripture is **Esther iv. 10—v. 3**. There is no parallel record in the Old Testament, although the correct understanding of the next two Lessons is dependent upon the **proper interpretation of the Book of Esther**. It is hard to avoid the conviction that it seems little short of a perversion of the Word of God, and that it helps to darken counsel, to select a fragment from this Book and make of it a lesson of mere human heroism and patriotism, instead of drawing from it the lesson it teaches of the special divine deliverance of Israel of the Dispersion in spite of their unfaithfulness.

In order to study the Scripture of the Lesson intelligently, and to grasp its full meaning, it is necessary

(1.) To understand the place of the events recorded in the Book of Esther in the history of the Chosen People.

(2.) To understand the place of the Lesson in the Book and in the history.

(3.) This will prepare for the study of the Lesson.

The **Points for Investigation** are thus suggested.

1st. Preliminary Considerations.

A. The Place of the Events recorded in Esther in the History of the Chosen People.

The **Successive Stages in the Return of the Captives and in the Progress of the Restoration**, as given in the September number, p. 207, will be of service as presenting this subject from one point of view. A more complete unfolding of the **relations of the Restoration to the Secular History** will be of service for the present purpose. The following outline must suffice.

(1.) The Restoration of the Temple as the Center of the Religion of Redemption.

The history of this is contained in Ezra i.—vi. It occupied 21 years, from 536 B. C., to 515 B. C. Cyrus conquered Babylon in 538 B. C., but made Darius the Median the ruler of that part of his dominion until two years later when he made that city the center of his Empire. It was then that he came into connection with Daniel, and doubtless through his influence, and the knowledge of the prophecies that almost two centuries before had designated him by name as the servant of Jehovah and the deliverer of Israel, issued his remarkable **decree for the return of the Captives to Jerusalem**. The first Caravan went up immediately under the lead of Zerubbabel and began the work of building the Temple. But their enemies, especially the Samaritans, **began at once their malicious opposition and kept it up till the death of Cyrus, in 529 B. C.** Cyrus was observed in his work of conquest and consolidation, but they do not seem to have been able to put an absolute stop to the work, although they hindered and delayed it greatly. He never seems to have wavered in his Jewish policy.

The death of Cyrus and the accession in 529 B. C., of his son **Cambyases** (the

Ahashuerus of Ezra iv. 6) the conqueror of Egypt, gave a **new impulse to this opposition**, which continued through the eight years of his reign.

When in 521 B. C., Gomatus, the pseudo-Smerdis (the **Artaxerxes** of Ezra iv. 7, a Magian usurper who personated Smerdis the younger son of Cyrus, who had been long dead, and who reigned only 7 months), came to the throne, **he put an entire stop to the work at Jerusalem.**

When, in 521 B. C., **Darius Hystaspes** (the **Darius** of Ezra iv. 5, 24; v., vi,) became Emperor, the Jews who had returned to Jerusalem **formally appealed to him for relief**, citing the Decree of Cyrus as their authority for rebuilding the Temple. Darius, after investigating the records and finding their statements amply confirmed, issued a **new decree**, in his second year, giving them still larger privileges and aid, and commanding the heathen Governor to help them to the utmost. This was in 520 B. C., and the Temple was completed, and dedicated (as already seen) in 515 B. C. In this work Haggai and Zechariah co-operated with Zerubbabel.

(2.) **The Events in Esther and the interval of 57 years** between the First Caravan of returning Captives under Zerubbabel and the Second Caravan under Ezra, and **between Ezra vi. and Ezra vii.**

Into this gap of more than half a century the history recorded in the Book of Esther falls, and it should be read here as the only key to all that follows both in Ezra and Nehemiah.

There is no longer any reasonable doubt that the **Ahashuerus** of the Book of Esther was **Xerxes the Great** (the two names are the same), and that the **Artaxerxes** of Ezra vii. 1. was his son and successor, **Artaxerxes Longimanus**. This has been made plain by secular history and archaeology. There is no longer any difficulty in tracing the course of the history.

Darius, the son of Hystaspes, a Persian noble, was raised to the throne on

the overthrow of Gomatus, in 521 B. C., and reigned 35 years. He was the **Darius** of Ezra iv., v. and vi. It was to him that the Jews appealed, in the second year of his reign, 520 B. C., and by his aid succeeded in **completing and dedicating the Temple** in 515 B. C.

Xerxes his son (the **Ahashuerus** of Esther) succeeded him, in 486 B. C., and reigned 21 years. It was in the third year of his reign (484 B. C.) that a great **Imperial conference and banquet** of his nobles was called (according to the historians) to consider the question of making war on the Greeks and avenging the defeats by them. This was undoubtedly **the feast at which Vashti was deposed**. It was subsequent to his returning from Greece after his disastrous defeat, that **Esther was made queen** in 478 B. C. The plot of Haman that threatened the Jews with destruction belonged in the twelfth year of the reign of Xerxes, in 474 B. C., their deliverance from which is celebrated in the Feast of Purim. It also exalted Mordecai to the place of Prime Minister to Xerxes and made him the protector of the Jews.

(3.) **The Events after the 57 years of Biblical Silence.**

Artaxerxes Longimanus, the son of Xerxes (the **Artaxerxes** of Ezra vii. and of Nehemiah), became king in the closing days of 465 B. C., and reigned 39 years. It was in this seventh year, in 457 B. C., that **Ezra**, the priest and scribe, having received from the king that remarkable commission recorded in Ezra vii. 12-26, and having been abundantly furnished with the materials, means and authority for restoring Jerusalem, **led up the Second Caravan of returning Captives**. Any one who will read intelligently this commission, especially verses 23-26, can not fail to mark **its recognition of the true God and His Law and authority**; and to become convinced that the influence of Mordecai and of Esther (whose stepson at least Artaxerxes was) must have been back of it all.

Thirteen years later, in 445 B. C., the same king sent up **Nehemiah**, the king's cupbearer (a high officer of state, be it remembered), invested with still greater authority as Governor, to remedy the evils that had sprung up and to **restore the walls of Jerusalem and the civil condition of the Chosen People**. It was during the twelve years of Nehemiah's governorship, and during his later return to Jerusalem that **Ezra co-operated with him by completing the Canon of the Old Testament**, and giving **instruction in the Scriptures** a place of the first importance in the life of the nation. In this work of restoration and reform Artaxerxes seems to have stood by Ezra and Nehemiah till the end of his reign, in 415 B. C.

It was probably under the successors of Artaxerxes—**Xerxes II.** (425 B. C.), **Sogdianus** (424 B. C.), and **Darius II.** (Nothus, 423 B. C.)—that the prophet **Malachi** appeared as the last messenger from God and **completed the Old Testament Scriptures**, in about 420 B. C. Eleven years later (in 409 B. C.) **Manasseh** built a Temple on Mount Gerizim as a center for the rival and false religion of the Samaritans.

This outline is sufficient to show the progress of events from the Decree of Cyrus to the mission of Malachi, and to make clear the important place of the Book of Esther in that closing movement of the Old Dispensation. Indeed, the Book falls too readily and perfectly into its place in the history of the Chosen People, and is so essential a part of that history, as to preclude the possibility of its being merely **Fiction**.

B. The place of the History in the Movement of Redemption, and the Plan of the Book.

(I.) **The Purpose of the History** recorded in the Book is easily seen in the light of what has been said.

The response to the generous and inspiring Decree of Cyrus was, to say the least, **disappointing**. The Jews had been carried captive because **they had broken and repudiated the Covenant with**

Jehovah. That generation had passed away in the seventy years that had elapsed, and a **new generation** of like spirit had grown up. By the great mass of this new generation the call to go up with Zerubbabel and Joshua to restore the Temple and worship of Jehovah was deliberately rejected. They preferred to remain among the heathen, engaged in the gainful pursuits to which they had devoted themselves. Those who made this choice and remained in Babylon, in making it repudiated Jehovah and His Covenant—except those who, like Daniel, were needed there to care for the interests of the Chosen People. Scattered over the World-Empire they were thus **doubly out of covenant with Jehovah**, a fact which, in the view of Mr. Urquhart, accounts for the absence of the **names of God** in the Book of Esther.* There was danger of their quick relapse into heathenism.

During the 57 years between the Dedication of the Temple and the going up of the Caravan under Ezra the Jews in Jerusalem—without the protection of walls, few in number and without wealth and influence—were at the mercy of their heathen neighbors with whom they intermarried and by whom they were corrupted morally and religiously. There was danger that the colony would utterly apostatize and perish.

There was **need therefore of divine interposition both in Persia and in Judea**, if God's people were to remain His people and His religion was not to perish from the earth. Here is the key to the events that have their center in the palace at Shushan. They accomplished these among other things:

They gave a rude shock to the money-making Jews over the Empire, showing them that they were in constant peril, liable to be stripped of their wealth and even to lose their lives at any moment at the hands of capricious tyrants.

They showed then that, in spite of their utter unfaithfulness, their God still

*See "The Book of Esther," in the June Magazine, p. 43.

remembered them, and that in His mercy and protection was their only hope.

They brought about a solidarity of the Jewish race in the Persian Empire, that has since extended to the world, and still remains unbroken.

They placed the Jews again in the ascendancy in the affairs of the Empire, as in the days of Daniel, Darius and Cyrus.

They must have had a powerful tendency to turn the more devout Jews toward Jerusalem, and to the study of the Law or Jewish religion, and especially to the Prophets, which tendency was shown in such scholars and leaders as Ezra and Nehemiah.

They opened the way for the decrees of Artaxerxes for Ezra and Nehemiah to lead the later bands of Jews up to Judea, and to restore the City and the religion of Jehovah.

(2.) **The Plan of the Book of Esther** is suggested by its place and purpose.

It is **the record of one of the greatest deliverances of Israel of the Dispersion.** It was granted in spite of their unfaithfulness as shown by their declining to return to Jerusalem under the Decree of Cyrus. This deliverance was intended and fitted to turn the attention of these Jews to God and their relation to Him; and that the lesson might be a perpetual one it was embodied for all time in the Feast of Purim. Says Professor Schultz (in **Lange**):

"It is the manifest design of the book to promote a revival of the Jewish faith, for the strengthening of which this feast of Purim was designed, and to demonstrate that the heathen enemies fall themselves into the pit which they dug for Judaism, and that the Jewish people have an easy rise to the surface though they may have fallen for a time into abjectness and dependence."

The divine deliverance was designed also to prepare the way for the relief and reinforcement of the Jews in Jerusalem, where the work begun by Zerubabel had long languished.

The Book consists of **Two Parts**, each of five chapters, one of which presents

the **Danger** and the other the **Deliverance**,—the whole being made more impressive by the wonderfully dramatic form and movement. Indeed, it might be looked upon as a Historical Drama made up of **Two Acts**, and studied from that point of view.

FIRST PART.—The Rise and Culmination of the Danger of Annihilation.—Chs. i.—v.

Introduction.—The Origin of the History, in the Imperial Banquet of Xerxes (recorded by Herodotus as called to decide upon war against Greece), and the repudiation of his Queen Vashti.—Ch. i.

Section First.—The Origin of the Conflicting elements, Jewish and Heathen.—Chs. ii.—iii.

(1.) **Esther** (not known as a Jewess) takes the place of Vashti (after the return of Xerxes from his defeat by the Greeks) and wins his affection; while at the same time her relative and guardian, Mordecai (a Jew), lays the king under special obligation by discovering and foiling a plot for his destruction.—Ch. ii.

(2.) **Haman**, the Agagite (the deadly enemy of Jew and Judaism), who was just at this time raised to high place and power and received homage from all the King's servants, enraged by Mordecai's public refusal to salute him, resolves and decrees the destruction of the Jews.—Ch. ii.

Section Second.—The Meeting of these Hostile Elements in the Palace of Shushan and the conflict opened.—Chs. iv.—v.

(1.) Mordecai, mourning over the Danger to his People, urges Esther to intercede with the King for their rescue and obtains her promise.—Ch. iv.

(2.) Esther, undertaking the work of rescue and being graciously received, invites the King with Haman to a banquet on the morrow, and then again on the next day; Haman elated by the honor of the first banquet resolves upon the immediate destruction of Mordecai, and

in the interval erects for him a gallows fifty cubits high.—Ch. v.

Second Part.—The Removal of the Danger, or the Great Deliverance of the Jews.—Chs. vi.—x.

Section First.—The Downfall of Haman, the enemy of the Jews.—Ch. vi.—vii.

(1.) The beginning of the Downfall.—Haman, expecting the highest honor from the King for himself, is deeply humiliated by being compelled to confer that honor on Mordecai while in the very act of seeking his destruction.—Ch. vi.

(2.) Haman having been accused by Esther, the enraged King commands that he be hanged on the very gallows he had raised for Mordecai.—Ch. vii.

Section Second.—The Removal of the Danger that threatened the Jews from the Imperial Decree of Annihilation issued against them.—Chs. viii.—ix.

(1.) **Permission is obtained by Esther and Mordecai** for the Jews to defend themselves.—Ch. vii.

(2.) The Jews beat off their enemies, and by the advice of Mordecai and Esther institute the Feast of Purim as a perpetual memorial of their deliverance.—Ch. ix.

CONCLUSION.—Mordecai, the Jew, is established in power, by Xerxes, as prime minister in the great Persian World-Monarchy, and thus placed by Providence in a position to protect and further the interests of the Chosen People.—Ch. x.

2nd. The Scripture of the Lesson.

The Lesson is entitled "**Esther Pleading for Her People**", and embraces parts of Chapters iv. and v. The Rise of the Danger to the Jews is set forth in Chapters ii. and iii., and ends with the immutable decree for their annihilation, obtained from the King through the machinations of Haman and the promise of great revenues for the depleted royal treasury, and instigated by his hatred

for Mordecai. Mordecai appeals to Esther to undertake their rescue, and her successful attempt furnishes the subject of the Lesson.

Certain Points for Study may be here suggested.

A. Study Mordecai's Appeal to Esther, and the Result.—Ch. vi.

Mordecai's **first step** was to attract the attention of Queen Esther by taking "a leading part in the general sorrow of the Jews".—vv. 1-5.

His **second step** was to set the situation completely before the Queen.—vv. 6-11.

He made known to her through Hatach the price Haman had promised the King for the privilege of exterminating the Jews, and sent her a copy of the decree of destruction,—only to receive her reply that **an insuperable obstacle** stood in the way of her appearing before the King unsummoned. Death was the penalty for approaching him in this way, except as he held out the golden sceptre; and the fact that the King had not called her for thirty days emphasized the danger of seeking his presence.

The **third step** of Mordecai to move Esther to compliance was giving her the assurance that **her fate was bound up with that of the Jews**, which led her to promise to make the attempt, even though she should perish in making it.—vv. 12-17.

The faith of Mordecai comes out in his expression of confidence that deliverance would arise from some other quarter, if her courage failed, and that in that event her fate would be worse rather than better than that of other Jews. In reaching her heroic decision, Esther also shows her faith in God by her request that Mordecai and the Jews in Shushan should fast three days and nights in her behalf. For whatever mysterious reason **the names of God** are not mentioned in this Book, **prayer** doubtless accompanied this fast and God was recognized in it.

The dread of Esther to undertake this mission, and the great need of circum-

spection to carry it out, are explained by the character of Xerxes.

B. Study the Course of Esther in Performing her Promise.—Ch. v.

The approach to the King is so timed and managed that she is graciously received, and the first Crisis is thus successfully passed.—Ch. v. 1-3.

Note that her method of obtaining the favor she desires is that of **progressive approach**. Instead of immediately preferring her request, as the King suggests, she prepares the way by **conferring a favor**, that of inviting the King and Haman to a banquet of wine. When again pressed at that banquet, she **defers answer** until another banquet proposed for the next day. Curiosity is thus roused, and the seriousness of the matter impressed upon the King's mind—as shown by his wakefulness that night.—vv. 4-8.

Haman encouraged by the remarkable distinction conferred upon him, goes forth from the banquet joyful of heart, to see Mordecai in the King's gate, still defiant, and hastens home in rage to make ready for his destruction,—thereby preparing the way for his own humiliation and downfall.—vv. 9-14.

C. Study the Downfall of Haman.—Chs. vi.—vii.

(1.) Its Earlier Steps.—Ch. vi.

That night the sleep of the King fled (doubless because of the thoughts stirred by the banquet); he calls for the reading of the Book of Records, and providentially hears from it **the way in which Mordecai had saved his life**. As he was learning from his attendants that no reward had ever been given for the act, Haman was waiting in the court, having come to speak to the King to hang Mordecai on the gallows that he had prepared for him, and was bidden to come in.—Ch. vi. 1-5.

In answer to the King's question, "What shall be done to the men whom the King delighteth to honor?" Haman (supposing himself to be meant) de-

scribes the mode of honoring such a deserving act, and is commanded by the King thus to honor Mordecai. He goes forth discomfited and crestfallen to obey the command.—vv. 6-11.

Hastening to his house mourning, his wife and wise men increase his anguish by prophesying his complete downfall before Mordecai "of the seed of the Jews." Before they have finished the King's chamberlain appears and hastens to bring him to **the second banquet** prepared by Esther.—vv. 12-14.

(2) The Final Crisis at the Second Banquet.—Ch. viii.

At the banquet—when the King again asks her, "What is thy petition, Queen Esther?—Esther pleads for her people and accuses the wicked Haman of plotting their destruction, by her bold accusation leaving him terror-stricken.—vv. 1-6.

Xerxes, greatly enraged because of the plot and by Haman's subsequent conduct, hurried him to death on the very gallows that the Agagite had caused to be erected for Mordecai.—vv. 7-10.

The deliverance of the Jews, the institution of the Feast of Purim and the exaltation of Mordecai to the place of Prime Minister where he could protect his people and further their interests, follow and complete the Book.

This whole history is one more impressive lesson of **Jehovah's gracious dealing with a rebellious and covenant-breaking people**. Ezekiel had portrayed their long course of rebellion and given the reasons for God's strange ways with them,—in Egypt, in the Wilderness, in Canaan—in Chapter xx. of his prophecies. **The story of their course in Egypt** is typical of their entire career (Ezk. xx. 7-9).

"Then said I unto them,—cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt:—**I am Jehovah your God.**

"But they rebelled against me,—and would not hearken unto me: they did not every man cast away the abomin-

ations of their eyes, neither did they forsake the idols of Egypt: then I said I will pour out my fury upon them, to accomplish my anger against them—in the midst of the land of Egypt.

"But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt."

In the same chapter (xx. 44) the Prophet fortells the repetition of this gracious treatment of a rebellious and degenerate people, for His own name's sake," that was fulfilled in the restoration under Cyrus and the deliverance under Xerxes.

II. The **Second Lesson** for November is entitled "**Ezra's Journey to Jerusalem**". Its Scripture is Ezra viii. 21-32.

1st. **Preliminary Considerations Concerning the Relations of the Lessons of the Month and the Books in which they are found.**

The plot of Haman and the elevation of Mordecai to the chief place in the Persian Empire occurred in 473 B. C., forty-two years after the dedication of the Temple as recorded in Ezra vi., and fifteen years before the Commission of Artaxerxes to Ezra (458 B. C.) to lead up the Second Caravan to Jerusalem.

1. **The Mission of Ezra and its Occasion.**

The great events at the Court, including the elevation of Mordecai, must have exerted a favorable influence on the affairs of the Jews throughout the Persian Empire, although the Scriptures are silent concerning the details of the history of these 57 years.

Surrounded by heathen enemies, few in number, and unprotected by city walls, and with inadequate provision for instruction in the Law, the restored Jews had, in the more than half a century that had elapsed, fallen into deep poverty and great religious declension. The mission of Ezra, priest and learned scribe, was

one of Revival and Religious Reformation. He was (1.) to lead up reinforcements that should add to their numbers in Jerusalem, (2.) to carry up the treasures furnished by King Artaxerxes for the relief of their poverty, and (3.) to provide for their better religious instruction through the law that he bore and the Levites who accompanied him, these among other things. It will appear that he had exceptional qualifications for this great task in the performance of which he became a **Second Moses** to the Jewish People.

To Nehemiah was later assigned the task of **Restoring the Walls of Jerusalem and the Civil Condition of the People**, and of **Reconstituting the Ancient Church**,—which later work he accomplished mainly through Ezra. The work of the two is thus seen to be one work, as their two Books were anciently regarded as one.

2. **The Books of Ezra and Nehemiah.**

Ezra-Nehemiah was in the ancient Canon of Scripture **one Book**. In the later ages Nehemiah, as separated, has often been called the **Second Book of Ezra**.

The **Plans of the Books** are very simple, in carrying out their purpose. For present purposes they may here be briefly outlined, as suggestively set forth by Lange and others.

A. **Outline Plan of Ezra**

The **Book of Ezra** is made up of **Two Parts**:

Part First.—The First Caravan.—Return of the Jews under Zerubbabel, and the Restoration of the Temple as the Dwelling Place of Jehovah.—Chs. i.—vi.

This was under the Decree of Cyrus, and in it Ezra had no recorded part.

Part Second.—The Second Caravan,—the Return of the Jews under Ezra, and the Restoration of the City of Jehovah as the Place of the Congregation.—Chs. vii.—x.

This was under the Decree of Artaxerxes Longimanus, 78 years after the

Decree of Cyrus, and in the events recorded **Ezra was the chief actor**. His work during this period has been described as the **"negative strengthening of the life of the People in the Law."** It was a case of **reformation under difficulties**, and the reports that went up to Nehemiah in the Palace at Shushan, thirteen years later, show that its success was limited.

B. Outline Plan of Nehemiah.

The Book of Nehemiah may be regarded as made up of **Three Parts**.

Part First.—The Civil Restoration under Nehemiah.—Chs. i.—vii.

Under Commission from Artaxerxes, Nehemiah goes up to Jerusalem, Rebuilds the City Walls and Restores the Civil Condition of the People. **This is the Restoration of the City as a safe Dwelling-Place** of the Congregation of Jehovah.—Chs. i.—vii.

In this part of the work **Nehemiah alone appears as the actor**, Ezra having dropped out of the narrative at the close of his Book. The task was an exceedingly difficult one, meeting with opposition from foes external and internal, and from alliances of both these.

Part Second.—The Religious Restoration under Nehemiah and Ezra.—Chs. viii.—xii. 26.

This is the Religious Restoration of the Chosen People, as inhabitants of the Restored City of God, to their place in Covenant with Jehovah; **the Reconstitution of the Ancient Church**, rendered necessary by the past breaches of the Covenant. In other words, this is **"the positive strengthening of their life in the Law by the renewal of the Covenant between them and God"**. There are here given—

Section First.—The History of the Renewal of their Covenant Relation, and of the provision for maintaining it. Chs. viii. x.

The Reading of the Law, under the leadership of Ezra and Nehemiah, leads—

(1.) To the celebration of the Feast of Tabernacles according to the Law,

carrying them back in memory to their two great Redemptions by Jehovah—from Egypt and from Babylon.—Ch. viii.

(2.) To a prayer for Grace and Redemption from their present afflictions.—Ch. ix.

(3.) To a special and solemn Renewal of the Covenant with Jehovah.—Ch. x.

Section Second.—The official List of Members of the Congregation of Jehovah, in Judea, as thus reconstituted.—Chs. xi.—xii. 26.

(1.) The List embracing the people of Judea then in Covenant relation.—Ch. xi.

(2.) The List of Religious Mediators and Educators, Priests and Levites,—now to become so important an element in the life of the People.—Ch. xii. 1-26.

Part Third.—Nehemiah's Final Provision for the good of the Restored Israel (after his return from Persia, 12 years later, toward the close of the reign of Artaxerxes Longimanus.—Chs. xii. 27—xiii.

This included—

(1.) The solemn Dedication of the City Walls (at which all the religions and educational elements were given great prominence).—Ch. xii. 27—xiii. 3.

(2.) The Removal of some of the flagrant Evils that had come in during his absence.—Ch. xiii. 4—30.

All this was for the preparation of the Jews for their **life under the Law until the Advent**. There remained now only the final reformatory work of **Malachi**, which was done a little later (about 420. B. C.).

From this time forward there was a deepened interest in the study of their Scriptures, the Canon of which was now substantially completed.

2nd. The Unfolding of the Lesson.

The Scripture of the Lesson—**Ezra viii. 21-32**—needs to be studied in the light of these facts of the History and Literature. **"Ezra's Journey to Jerusalem"** is of course a matter of little importance in itself, deriving its importance

from its relations and purpose. It is to be borne in mind that his special work was that of the **Religious Restoration of the People**, in which the Law of God and His requirement of obedience were the supreme things.

The Declension that followed the Rebuilding of the Temple showed that the agencies employed in the Restoration of Jerusalem, as a religious center, were **inadequate** to accomplish what needed to be done. The commissions of Ezra and Nehemiah were intended to reinforce these agencies and expedite the work. The energies of Ezra were first directed to the task of **Religious Reformation and Restoration** on its negative side.

Some Points for Study are thus suggested that will carry the student beyond the fragment assigned for the Lesson, both backward and forward in time and in the record.

1. Study the Providential Preparations for the Work—the Revival and Restoration to be Accomplished.

Sources of Knowledge on this Subject have been suggested in what has already been said:

(1.) In the history that relates to **Esther**, and the similar history of **Xerxes** and **Artaxerxes**. The old interest among the **Jews** and **Persians** had died out in the long lapse of time, and new interest was now to be awakened by bringing the World-Empire into closer relations with the Chosen People through Esther, the Queen. The impulse thus given showed itself later in the Decree by **Artaxerxes**, the son of **Xerxes** for the return of bands of Captives under **Ezra** and **Nehemiah**.

(2.) In the Training of Ezra for the special task assigned him.

This was one of the great epochs in the history of Redemption, and there was need of a leader trained for the emergency. **Moses**, who had been given the task of **founding the Law and leading the Hebrews out of Egypt**, was trained among his own people, in the wilderness, and in Egypt in all the wisdom and state-

craft of the Egyptians. **Paul**, to whom was assigned the task of **unfolding the Gospel for the Gentile World**, had given to him, as a preparation, the best wisdom that could be obtained from the three great Civilizations, **Greek, Roman and Jewish**. **Ezra**, to whom was given the task of **completing the Law and instructing the People in it**, had all the advantages to be derived from the Babylonian learning which led the world in that age, and "he also prepared his heart to seek the Law of the Lord, and to do it."

2.—Study the Taking up of the Task by Ezra and his Journey to Jerusalem.—Ezra vii.—viii.

(1.) As Introductory, comes first a general summary of his Journey and Purpose.—Ch. vii. 1-10.

This covers briefly the journey and the arrival, and brings out at the end the purpose of Ezra relative to the Law: "He had prepared his heart to seek the Law of Jehovah, and to do it". This gave him special fitness for the work that needed to be done, especially in its later stages.

(2.) **Artaxerxes' Letter of Commission** follows.—vi. 11-27.

This is concluded (v. 27) by **Ezra's thanksgiving**, in which he expresses his gratitude to Jehovah the God of his Fathers, who had put it into the heart of the King to beautify the **House of Jehovah** at Jerusalem, and Who had given him favor with the King and his counselors. He also here brings out the important fact, that he gathered together Israel's "**chief men**" in Babylon to go up with him—just the element most needed in Jerusalem, if the evils there were to be remedied.

(3.) **Ezra's own Documentary Report comes next**.—Ezra viii. 1-36.

We have here his statement—

a. Respecting his Companions.—vv. 1-14.

b. Respecting a Rendering of this Band complete, by bringing in the Levites, who were needed to minister in

the Temple at Jerusalem, and also the Nethinim, whom David had appointed for the service of the Levites.—vv. 15-20.

c. Respecting the Preparation for the Journey, the Journey and the Arrival, giving a detailed account of these.—vv. 21-36.

What should be especially noted here is the account of their seeking the direction and favor of God while on their dangerous journey; their burnt sacrifices on their arrival at Jerusalem; and the delivery of the King's Commission to the Rulers, in consequence of which they "further the People and the House of God" (v. 36).

2. **Study the Removal of the Great Evils that had brought Declension and Disaster on the People who had Gone up under Zerubbabel.**—Ezra ix.—x.

The account here given shows that the condition of the People was indeed **lamentable**. They had fallen into their old sin of intermarriage with the many heathen nations in and around Canaan, and were doing as of old "according to their abominations". The whole report seems to contradict the view so often presented, that the Captivity entirely cured the Jews of their tendency to idolatry and to the corrupt heathen practices connected with it.

Ezra manifestly had a great task before him. What is recorded in his Book of Ezra has to do mainly with the negative side of the Reformation; i. e., **inducing the People to give up these sins**. His course in this Reform is here set forth. We have—

(1.) **Ezra's great Distress over the situation and his Prayer,—resulting in the rousing of the People.**—Ch. ix.

(2.) **The great Assembly of the Aroused People, their Vow of Reformation and the Carrying out of their Pledge.**—Ch. x.

With this **negative work of reformation**, the Book of Ezra closes; although the fact is to be remembered that the Book of Nehemiah is to be regarded as a continuation of Ezra, and also of the work in which Ezra was engaged; of

which indeed it records the culmination and completion.

The evils in question would seem to have been thoroughly corrected at this time, yet we find them again in Nehemiah xiii. 23; Malachi ii.—ii. The fact of their recurrence shows clearly the need of the work that Nehemiah was to do in the **Restoration of the City Wall and the Civil Government in Jerusalem**. It likewise prepares the way for the **positive work of instruction in the Law and enforcement of the Law**, in which Nehemiah and Ezra subsequently co-operated.

III. The Topic of the **Third Lesson** for November is "**Nehemiah's Prayer**", as found in Nehemiah i. 1-11.

Place of Nehemiah in the history and in the work of the Lord has already been partially indicated. The Book opens with an event that occurred in the twentieth year of Artaxerxes, 13 years after Ezra had led up his Caravan of returning Captives—including especially the "**chief men**" among the Jews who had been in Babylon, and the **priests and Levites**, the principal leaders and educators of the People—to begin the work of Reformation to which attention was called in the last Lesson.

Ezra had apparently not yet been able to go forward from the negative work of reform, already recorded, to the positive work of instructing the People thoroughly in the Law and bringing them to conform to its requirements.

It was the **task of Nehemiah**—recorded in his Book—to **supply the existing defects**,—the defenceless condition of the People and their exposure to heathen influences, and the absence of adequate instruction in the Law.

The first half of the Book Chs. i.—vii.—in which Ezra does not appear, although he probably wrote the Book) is devoted to the first part of this task, and is the record of the **Restoration of the City Walls and the Civil Condition of the People**. The second half (Chs. viii.—xiii.—in which Ezra and Nehemiah appear in active co-operation) is given to

the second part of this task, the teaching and enforcement of the Law, or **their Religious Revival and Restoration**.

In this difficult work there was needed a man with authority from the World-Emperor himself, who should be able not only to issue orders but also to enforce them. Nehemiah was that man.

The Prayer of Nehemiah appears in the narrative of this part of the work as his Preparation for the work to which the Lord had appointed him. It is, of course, of importance chiefly because of its opening the way for the great work that is recorded in this Book.

Confining attention to this part of the Book, and chiefly to the Prayer, the following Points for study may be suggested:

1st. The "Prayer of Nehemiah" as opening the way to great things for the Jews.—Neh. i.—I-II.

(1.) The Prayer was occasioned by the latest news from Jerusalem, brought to Shushan by one of the brethren, Hanani, probably the brother of Nehemiah, and other Jews.—vv. 1-3.

Ezra as simply a teacher and alone does not seem to have been successful in carrying out the work, the beginning of which was considered in the last Lesson. Thirteen years had elapsed since that time, during which he may have been engaged in preparing the Canon of the Old Testament Scriptures.

In the twentieth year of Artaxerxes (B. C., 445), grievous tidings from Jerusalem reached Nehemiah in the Royal Winter Residence at Shushan. Whether because Ezra had returned to Babylon after executing his commission, or whether because of the instability of the Jews and the malice of their enemies, things were in a worse state than at any time since the Captivity. The People of Judea were in affliction and reproach, the walls of Jerusalem were still broken down and the gates burned, as they had been left by Nebuchadnezzar (Smith)

The tidings came to Nehemiah, the cup-bearer of Artaxerxes, in the closing

months of 445 B. C. This title of Cup-bearer indicates the importance of the man. "The position of Cup-bearer to the King was an exalted one (Compare Gen. xl. 21). **Rah-shakeh** the name given to one of Sennacherib's envoys to Hezekiah, 2 Kings xviii. 17) means the chief cup-bearer. The monuments of Egypt, Assyria and Persia show the high rank of the cup-bearer. Nehemiah's high position as cup-bearer is an additional argument for his relationship to the Royal Family of Judah, for the Oriental despots loved to have men of royal blood to wait upon them (See Daniel i. 3) (Lange).

Nehemiah was overwhelmed by the account thus brought to him, and was led to a special season of humiliation and Prayer. It has been suggested that "his grief was doubtless increased at the thought that all these evils existed in spite of Ezra's work" during the thirteen years that had passed.

(2.) Note the Withdrawal of Nehemiah and his Continuance in Prayer.—v. 4. This was a necessary preparation for his Prayer. He withdrew from his duties and in retirement sat down and wept, showing the sincere sorrow that compelled his fasting and prayer as its proper manifestation. His Prayer was apart with God.

(3.) The Pleas that he urged before Jehovah, the "God of Heaven", embodied the true reasons for Prayer as found in God and His Word.—vv. 5-II.

a. He pleads with God as the awe-inspiring and covenant-keeping God (vv. 4, 5).

b. He pleads to be heard as the representative of the Jews, the Chosen People, and probably of the Royal House of Judah, confessing sins personal and national (vv. 6, 7).

His mention of his father's house may be regarded as a strong reason for believing that Nehemiah was of the Royal House of Judah; in which case his confession becomes a royal confession as representative of the Jewish Nation.

c. He pleads the promise of Jehovah "to those who desire to fear His name" (vv. 8-10).

See Deut. iv. 25-31; xxx. 1-10.

d. He pleads that Jehovah will prosper him as his servant, and grant him mercy in the sight of this man (Artaxerxes), through whom he hopes for aid in remedying the Evils at Jerusalem (v. 11).

The closing sentence of v. 11—"For I was the King's cup-bearer"—indicates, not only the close relationship to the King, but also **his fitness by reason of his exalted position for the work that was to be undertaken for his People.**

2nd. Study the Answer to the Prayer of Nehemiah in the Commission of the King Artaxerxes to "go to remedy the Evils", and in its execution.—Chs. ii.—vii.

It is easy to follow the course of the narrative. The walls were completed and civil order established in the city at the end of six months (in the autumn of 444 B. C.), in spite of the opposition of their heathen enemies and their false Jewish friends.

3rd. Study the Religious Inauguration of the People into their New Life, by Ezra and Nehemiah.—Chs. viii.—xi.

The month following the completion of the city wall—the one especially allotted by Moses to joyous celebration—was given to this welcome task. For the first time since the Decree of Cyrus for their return they could now meet to worship God with the protection of the walls, and with their very existence as a nation no longer at the mercy of their relentless enemies.

First comes Ezra with the Book of the Law and gives them the instruction in that Law needed to lead them to a sense of their sins.—Ch. viii.

Second comes the confession and humiliation of the People, voiced in the wonderful Prayer led by the Levites,—(Ch. ix)

Third comes the Restoration of the People to their relation with Jehovah,

by the solemn Covenant into which they enter with him.—Ch. x.

Fourth comes the arrangement for the future of the inhabitants of Jerusalem and Judea, who had now been restored to the Promised Land and the Covenant Blessings.

In studying the Scripture from this point of view **the Answer to the Prayer of Nehemiah is seen to culminate in the Religious Restoration of the Chosen People**, in which the predictions of the Prophets were at last fulfilled. Nebuchadnezzar, Cyrus, Darius, Xerxes and Artaxerxes had all entered into the divine plan—along with Isaiah, Ezekiel, Daniel, Esther, Ezra and Nehemiah,—in securing this long desired result.

IV. The Topic for the **Fourth Lesson** in November is given as "**Abstinence for the Sake of Others.**" Its Scripture is **1 Corinthians x. 23-33.** Paul is here discussing the question—a very practical one to the Corinthians living among idolaters—**Under what circumstances is it lawful to eat meat offered to idols?** He deals with the same subject in **1 Corinthians viii. 1-13**, showing that eating of sacrifices offered to idols is not in itself wrong (vv. 1-7), but that it should be avoided if it causes others to sin (vv. 8-13). We have here what may be termed the **law of expediency** as distinguished from the **law of essential morality.**

There are certain ethical distinctions that need first to be understood, in order to explain the teaching of this Scripture and its applications to the conduct of the Christian.

1. Considered from the point of view of Right and Wrong there are different Classes of Actions.

There are some actions that are right or wrong **in themselves**, i. e., **materially right or wrong.** They are prescribed by the moral law or the law of God. Among these actions are those based upon the permanent and eternal relations of the moral agent to God. It can never be right for man to neglect God, or to

abuse his fellow men or any of the creatures of God, or to wreck his own God-given being and powers. Or they arise out of the life-relations, domestic, social, civil or political, in which God has placed man to work out his destiny. Marital infidelity, cheating in business, breach of wholesome and right laws, treason against just government, can never be right. The same is true of things required of man by God in certain temporary circumstances; they are binding so long as the circumstances continue out of which they arose, and God continues to require them. These are **actions right or wrong in themselves**, or *per se*, as the moralists phrase it.

There are other actions that are neither right nor wrong in themselves, but **morally indifferent**. These make up the larger part of human activity. It may be right and a duty that one should eat his breakfast; but morally indifferent whether he shall take it at seven o'clock or at eight o'clock, whether he shall eat cereals or beefsteak, or drink water or coffee. It may be right and obligatory that one should go regularly to his business; and yet morally indifferent whether in going he shall walk or ride, or go in carriage or by trolley. It may be right and duty for one to pray to God; and yet **morally indifferent** whether in praying he shall stand or bow or kneel or fall prone. There is a wide range of conduct that is **morally indifferent**, i. e., neither right nor wrong in itself considered.

There are actions that are **morally indifferent**, or neither right or wrong in themselves, that **may be lifted up to the moral plane**, and given a moral character, by the **will or intention of man**, so making them right by performing them for attaining some right moral end, or wrong and vicious by doing them for some wrong moral end. Such actions become **intentionally or formally right**. The Apostle Paul exhorted the early Christians, in the Scripture of this Lesson (v. 31), to lift up all the common activity of life and make it right and virtuous and even religious: "Whether

therefore ye eat or drink, or whatsoever ye do, do all to the glory of God". Along the line of this requirement lies the way of moral progress and elevation.

Actions may be materially right, or formally right, or morally indifferent.

Paul in this Scripture is dealing with actions **morally indifferent**, i. e., neither right nor wrong in themselves; but which may become either right or wrong, by reason of changing circumstances and relations, or by the intention of the man in performing them. He indicates how they may be made **formally right**, and so lifted up, by **self-denial** on the part of the Corinthian Christians, to the high plane of virtue and religious duty.

2. Apply these Distinctions to the Explanation of the Lesson.

In his commentary on 1 Corinthians, Dr. Charles Hodge, gives the following simple and clear outline of the teaching of this passage:

"The apostle having, in the preceeding paragraph, proved that eating of the sacrifices offered to idols, under circumstances which gave a religious character to the act, was idolatry, comes to state the circumstances under which those sacrifices might be eaten without scruple.

"He begins by reverting to the general law of Christian liberty, stated with the same limitations as in ch. vi. 12. The right to use things offered to idols, as well as other things in themselves indifferent, is limited by expediency. We should be governed in this matter by a regard to the good of others, and to our own edification (vs. 23, 24). If the meat of sacrifices be sold in the market (v. 25), or found at private tables, it may be eaten without any hesitation (v. 27).

"But if any one at a private table, from scruples on the subject, should apprise us that a certain dish contained part of a sacrifice; for his sake, and not for our own, we ought to abstain (v. 28). We should not make such a use of our liberty as to cause our good to be evil spoken of (v. 29).

"The general rule of action, not only as to meats and drinks, but as to all

other things, is, **first**, to act with a regard to the glory of God (v. 31); and, **secondly**, so as to avoid giving offence (i. e., occasion for sin) to any class of men (v. 32). In this matter Paul presents himself as an example to his fellow-believers (v. 33)."

The method of **transforming the morally indifferent into the formally right** and giving a moral grip on the Christian, may be briefly summarized: "Let self be denied and forgotten. Let the eye be fixed on God. Let the promotion of His glory be the object in all you do. Strive in everything to act in such a way that men may praise that God whom you profess to serve. . . . There is all the difference between making the glory of God (the personal Jehovah) the end of our actions, and the good of the universe or of being in general that end, that there is between the love of Christ and the love of an abstract idea."

The Christian is to lift up the least and lowest actions by binding them to Christ and God.

3. Apply this Law to the Temperance Problem.

The same principles apply here, at the starting point in the problem, as to the eating of the meat of sacrifices that had been offered to idols. We begin with dealing with what is morally indifferent.

The use of wine, e. g., or some other liquor, as a beverage may not be **wrong per se**, or in itself. It may be morally indifferent; but it may become wrong for one to do it because of one's position or one's influence over others. "No man liveth unto himself." The law of social preservation or conservation, is as obligatory as the law of self-preservation. **Self-denial**, where others may be led into sin or evil by our example, becomes a duty from which there is no guiltless escape, even though the wine be harmless as water or milk.

The inordinate use of intoxicants as beverages belongs to another moral plane. It comes under the moral and Scriptural ban put on **intemperance**.

Self-restraint is an essential factor in the law of self-preservation, from which there is no moral escape. No man, least of all a Christian man, can have any right to wreck himself or his powers and faculties, or to shorten that life which he received from God and owes to the service of God. All such conduct is **wrong and sinful per se**.

It is not the purpose in this brief statement of general principles to repeat the facts that are familiar to all or accessible to all; but some facts have just come to us that so exhibit the awful crime, by way of self-destruction, that is involved in **moderate drinking**, that they deserve to be made an exception.

The most distinguished of English actuaries, Mr. Nelson, by long and careful investigation and comparison of the facts brought to light by Life Insurance, reached from these actual experiences the following unquestioned and unquestionable conclusions concerning the **sinful shortening of human life by the habit of moderate drinking**, i. e., drinking that does not reach the degree of **intemperance**:

(a.) Here, to put it in one form, is the **comparative death rate** in the case of total abstainers and moderate drinkers:

Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

(b.) Or, to put the facts in another form, the **comparative chances of life** in the two cases are as follows:

A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old. A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

A total abstainer thirty years old has the chance of living thirty-six and one-half year longer, or until sixty-six and

one-half years old. A moderate drinker thirty years old, has the chance of living fifteen and one-half years longer, or until forty-five and one-half years old.

A total abstainer forty-years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old. A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old.

Whatever therefore may be the **guilt** of moderate drinkers, in the category of **doom** these facts place them by the side of the "bloodthirsty and deceitful" men, of whom the Scriptures declare that they "**shall not live out half their days**".

Now, "if they do these things in a green tree, what shall be done in the dry?" If this be the fate of the **moderate drinker**, in incurring the crime of shortening his life, as shown by the facts, what escape do the facts leave for the **inordinate drinker**?

There is also a world-wide aspect of this question that gives it peculiar solemnity. **The tremendous evils** that intemperance is bringing upon the world in this age **make self-denial a clear duty of the Christian**—according to Paul's principle—**for the sake of humanity**. The facts that show the use and abuse of intoxicants to be **the monster evil of the age** are familiar and beyond question. One who in any way helps on this awful tide of crime and vice and woe and death must verily be guilty before God in the profoundest sense. God has made every man the keeper of his brother man.

In fine, **the inevitable practical question of the day**, which every one is bound to answer for himself before God is this:

Is total abstinence from the use of all intoxicants as a beverage a Christian duty?

We have elsewhere answered this question in this wise:

First, it is certainly man's duty to abstain wholly from all drugged and adulterated liquors; and, so far as the use of any kinds whatsoever tends to the injury of the body or soul, to abstain from them altogether,—since the opposite course is a direct violation of the law which requires him to preserve his being.

Secondly, that—although a moderate use, as a beverage, of the comparatively pure and harmless wines and liquors should be granted to be, not only not positively injurious, but absolutely beneficial, to the individual who can secure them, so that there is **no essential breach of the moral law in such use**—it must yet be held logically that the probability of not securing them in their purity is so great; that the danger of becoming enslaved by the appetite is so imminent (especially to the American people with their excitable temperament); that the evils of intemperance at the present day are so gigantic; and that the intimate relations of each man to society render the influence of his example so potent always and so perilous when on the side of evil—that the question of total abstinence from all intoxicating beverages has a supreme claim to the conscientious consideration and careful,—and may we not add, **favorable?**—decision, not only of every Christian, but of every human being.

Thirdly, the decision of the enlightened moral consciousness of Christendom as expressed in the action of **great Christian bodies**, and in the conduct of the noblest Christian men, is very strongly in favor of such total abstinence.

4. **Study in connection with this Lesson the Doctrine of Biblical Temperance**, as presented in the paper of President Wallace, on another page in this number of The Bible Student and Teacher.

BIBLICAL TEMPERANCE: A PROBLEM IN EXEGESIS

President James Wallace, LL.D., Macalester College, St. Paul, Minn.

I. The Nature of the Problem will appear from the following Citations:

First Group of Citations

Gen. xxvii. 28.—"Isaac said to Jacob: 'God give thee of the fatness of the earth and plenty of corn and wine.'"

Gen. xiv. 18.—"And Melchizedek..... brought forth [to Abraham] bread and wine."

Deut. vii. 13.—"He will bless the fruit of the ground, thy corn, thy wine and thy oil."

Ps. civ. 15.—"He [God] causeth the grass to grow.....that he may bring forth food out of the earth and wine that maketh glad the heart of man."

Ecc. ix. 7.—"Go thy way, eat thy bread with joy and drink thy wine with a merry heart for God," etc.

Prov. iii. 10.—"Honor the Lord with thy substance.....so shall thy barns be filled with plenty and thy vats shall overflow with new wine."

Prov. xxxi. 6, 7.—"Give strong drink to him that is ready to perish and wine to the bitter in soul; let him drink and forget his poverty and remember his misery no more."

Ex. xxix. 40.—[The morning and evening sin-offering included the] "fourth part [one quart] of a hin of wine."

Lev. xxiii. 13.—The offering of first-fruits included a drink offering of wine.

Num. xv. 3.—Freewill offerings, offerings made at set feasts and to accomplish a vow, included a drink offering of wine (one-third part of a hin).

Jno. ii. 1-10.—Jesus turns water into wine.

Matt. xi. 19.—"The Son of Man came eating and drinking and ye say, 'Behold, a gluttonous man and a wine-bibber.'"

I Tim. v. 23.—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Second Group of Citations.

Lev. x. 9.—"The Lord said to Aaron: 'Drink no wine nor strong drink, thou, nor thy sons with thee when ye go into the tent of meeting, that ye die not.'"

Num. vi. 3.—He [the Nazarite] shall separate himself from wine and strong drink." This was to continue all the days of his vow.

Judges xiii. 2-4.—The angel of the Lord to the wife of Manoah: "Beware, drink no wine nor strong drink for lo! thou shalt conceive and bear a son and the child shall be a Nazarite unto God."

Prov. xx. 1.—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Prov. xxiii. 30-35.—"Who hath woe? who hath sorrow?.....they that tarry long at the wine, they that go to seek out mixed wine. Look not upon the wine when it is red, when it sparkleth in the cup," etc.

Prov. xxxi. 4.—"It is not for Kings, O Lemuel, to drink wine, nor for princes to drink strong drink, lest they forget the law and pervert the judgment of any that is afflicted."

Isa. v. 11.—"Woe unto them that tarry late into the night till wine inflame them."

Isa. v. 22.—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drinks."

Dan. i. 8.—Daniel purposed in his heart not to defile himself with the king's meat, nor with the king's wine which he drank."

Hos. iv. 11.—"Whoredom and wine and new wine take away the understanding."

Rom. xiv. 21.—"It is good not to eat flesh nor drink wine, nor to do anything whereby thy brother stumbleth."

Eph. v. 18.—"Be not drunken with wine wherein there is riot."

The problem is to find a sound exegesis of these two groups of passages of Scripture.

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In view of these citations, some of which seem quite contradictory, is it clear that the Bible has any definite message on the temperance question?

To the student who believes that the Bible is the Word of God and, when rightly interpreted, consistent with itself, there are several methods of dealing with the above citations, that are not in keeping with sound principles of interpretation.

One is to ignore the second group and conclude that the Bible commends the use of wines, and therefore of all intoxicants. Another is to ignore the first group and conclude that the Jews, according to the Bible, were to abstain from wine and all intoxicants. Still others would regard the Bible as wholly self-contradictory in its teachings in regard to temperance.

Others again, earnest students of the Word, appreciating the exceeding difficulty of the problem, have sought a solution in what is known as the "two wine theory," concluding that when wine is condemned, fermented or intoxicating wine is meant; and that when it is commended, we are to understand from the word used that unfermented wine is referred to. Though this theory has been supported by much ingenious reasoning, it has not met with acceptance among Hebrew and Greek scholars. The use of the original words for wine, **yayin** and **tiros**, in Hebrew, and **oinos**, in Greek, can not be made to fit accurately into this theory. It is the usual or generic Greek word, **oinos**, that is applied to the wine Christ made at Cana of Galilee, and when the Jews objected to Christ that he was a wine-drinker, it is **oinopotes** that is used. Much as we may regret it, the "two wine theory" can not be relied on to solve our problem.

II. Rules of Interpretation to be Applied.

In interpreting the teachings of the Bible, especially as they have to do with social customs and institutions, it is necessary to observe certain important **rules of interpretation**. Among these are the following:

(1) All Scripture must be interpreted with reference to the time and country in which, people for whom, and immediate object for which, it was written.

(2) What is local and transient must be carefully distinguished from what is general and permanent.

(3) As the Bible is a progressive revelation, its final attitude toward any questionable social custom or institution must be determined, if possible, by its fundamental teachings at the period of most complete development, that is, by the teachings of Christ and the apostles.

The violation of one or all of these rules of interpretation has wrought untold injury to the cause of truth. Thus was human slavery defended on supposedly Scriptural grounds, the temporary regulations of Moses being allowed to obscure such a general principle as, "Whatsoever ye would that men should do to you, do ye even so to them," and others of like scope and importance. Thus, too, the Mormons exalt the example of the old patriarchs above the great law of monogamy that runs through the entire Bible. Thus did the absolutism of the Jewish kings furnish argument for the divine right of English kings, the fundamental principle of human equality being overlooked or ignored. Thus, too, has the Christian liberty of woman been abridged by some who have exalted Paul's instructions to some of his converts, above the fundamental fact of her spiritual equality.

The Ancient Problem versus the Modern.—In the same fashion are the teachings of Scripture in regard to the use of intoxicants often perverted. Keeping in mind the first rule of interpretation, let us notice the marked differences between the temperance question of the ancient Jews and that of the people of to-day.

(1) The process of distilling alcohol was not discovered till about the seventh century after Christ. We must eliminate, therefore, from the list of intoxicants known to the ancient Jews, such strong drinks as whisky, gin, rum and brandy.

(2) There is no proof that the Jews used or knew how to make ale or beer. If they had such knowledge, the warm climate made it impracticable to keep such drinks constantly on hand, and the day of ice houses and refrigerators had not yet arrived. Hence we may feel sure that ale, beer, porter and the like, played little or no part in the evils of intemperance among the ancient Jews. For the words beer and ale we find no exact equivalents in the Bible. That a drink made of barley, as Herodotus tells us, was used by the ancient Egyptians, is not proof that it was also a Jewish drink.

(3) What is termed "strong drink" in the English Bible (Hebrew, *shekar*) is always mentioned side by side with wine, and there is no evidence that it was more intoxicating, though it was probably stronger to the taste. Its composition is not certain, but it was probably made from the juices of fruits or of grains and sweetened with honey. From Isaiah v. 22, it is clear that it was a mixed drink, and from Isaiah xxiv., that it was normally sweet. That it had no such prominent place as an article of drink as wine, appears from the fact that while the common words for wine are found 181 times in the Bible, *shekar* (strong drink, or mead) occurs but 24 times.

(4) There was a very meager knowledge of chemistry among the ancients, and hence adulteration could not have been practiced as it is among civilized nations to-day. It is morally certain that the wine of the ancient Jews, like that of the peasants in Mediterranean countries to this day, was a pure wine. It is a notorious fact that adulteration of drinks is now carried on to an alarming extent.

(5) The vendors of intoxicants among the ancient Jews had no organized political influence, had no vast amount of capital invested in saloons, breweries, and distilleries and did not seek to control legislation in their own behalf, as do their successors in recent times.

(6) The Jewish race has never been so addicted to intemperance as the An-

glo-Saxon. This is a well known fact. In the recent work, "Economic Aspects of the Liquor Question," prepared by the Committee of Fifty, new evidence of this fact is furnished, and it is declared that "the Hebrew race is noted for its sobriety, the world over." Though often living in the lowest social strata in our cities and exposed to the temptations of the drink traffic, but few Jews become habitual drunkards.

(7) The milder climate of Palestine and the easy-going life of its people, rendered the use of intoxicants far less tempting and perilous than the stimulating climate and the more strenuous life of northern Europe and America.

(8) Then, too, intoxicants were relatively much more expensive than in modern times. The Jewish peasant lived in very humble circumstances and his income was pitifully small. Cheap as wine was, it was too dear and too important a source of income for the family to be used with unrestrained freedom. To this day in the Levant the peasantry as a class are enforced by the demands of rigid economy to a very moderate use of wine. Hence, as Dr. Beecher truly says (see the new Hastings' Bible Dictionary, subj. Drunkenness), "in a large majority of the passages in the Bible that speak of this matter, drunkenness is explicitly spoken of as the vice of the wealthy." It was a sin that was no doubt very largely confined to the rich and to the official class. Measured in human labor, it is probably quite within the truth to affirm that the wine in ancient times cost ten times as much as it does now. Dr. Beecher puts it even more strongly, suggesting that the price of enough wine or beer to make a man drunk was equal to half a month's wages.

III. General Conclusions from the Application of the Rules.

The above comparisons justify the following inferences: that the drink problem of the ancient Jews was very simple and insignificant compared with that of modern times; that, all the facts considered, strongly as drunkenness is denounced in the Bible, the evils of intem-

perance were immeasurably less than among the Anglo-Saxon nations of to-day. We may also conclude that, so far as the masses of the people were concerned, common prudence, the demands of economy and the precepts of religion were sufficient to cope successfully with the evils of intemperance.

With these important facts and inferences, then, in mind, we need not hesitate to look the Scriptures fairly in the face and make any admissions which a sound exegesis seems to demand.

A careful survey of all the references in the Bible to this subject leads to these conclusions:

(1) Wine among the ancient Jews was a staple article of food, like grain, oil and milk, and in the Bible its general use is taken for granted. It was believed to give good cheer (Ps. x. 15), and a good crop of wine, like other good crops, was indicative of God's blessing (Deut. vii. 13; Prov. iii. 10).

(2) Though its use is thus taken for granted, it was not encouraged, except as a tonic or medicine (1 Tim. v. 23; Prov. xxxi. 6, 7).

(3) It was prohibited: (a) to priests ministering at the altar, no doubt from danger of profanation through possible intoxication; (b) to Nazarites under a vow, no doubt, lest they might break their vow should they become intoxicated; (c) to the Nazarites under a perpetual vow for the same reason; (d) it was not for kings or princes to drink lest, through intoxication, justice might be perverted.

(4) The prophets, the religious teachers of the people, fully appreciated the dangers of wine-drinking, and denounced bitter woes on those who tarried long with wine, reveled in it or gave themselves over to drunkenness. Reflecting that drinking and drunkenness in ancient Jerusalem, even in the age of moral declension, was probably immeasurably less than in a modern city of equal size, one gets a higher estimate of the heinousness of the sin of intemperance in the eyes of the prophets.

(5) Christ made at least some use of wine (Matt. xi. 19), on one occasion

turned water into wine, and also made it the symbol of his shed blood. As he but seldom refers even indirectly to drunkenness (Matt. xi. 19; Luke xii. 45; xxi. 34), it is reasonable to suppose that he rarely, if ever, came directly in contact with it.

These general conclusions furnish an easy and natural interpretation for all the Scriptures that have to do with wine or "strong drink," except one. This is found in Prov. xxxi. 7, "Give strong drink unto him that is ready to perish and wine unto the heavy in heart. Let him drink and forget his poverty and remember his misery no more." It looks at first sight as if this passage encouraged drinking to intoxication; but in view of the general tenor of Scripture, this is impossible. We have here an instance of Hebrew parallelism in which substantially the same thought is repeated in the second member of the sentence. Accordingly, "him that is ready to perish" and "the bitter in soul" are to be understood as referring to the same person. This appears also from the "let him" (not them) in the next sentence. The injunction, then, is to give *shekar*, or wine, to one about to perish or who is overwhelmed with sorrow, for the purpose of deadening his sense of pain.

The remedy offered in the passage may not strike the Christian of to-day as being very wholesome, but it must be remembered that wine and strong drink were the only anaesthetics known at that time, and it need not seem strange if in cases of extreme suffering the use of these drinks even to the extent of deadening the sense of pain seemed justifiable. It was to this passage that the later Rabbins traced the custom of giving a stupefying potion to persons at the time of their execution.

A Most Important rule of Conduct.—Special attention must now be directed to Rom. xiv. 21: "It is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth." Here Paul lays down a rule of Christian conduct in reference to this subject, not found so plainly set forth in the Old

Testament. It springs from a deeper consciousness of **Christian brotherhood**. We must regard the influence of our example upon others. We must beware of putting stumbling blocks in the way of weak brethren.

Christ, in various ways, recognized the same principle. He pronounced woes upon those by whom offences (causes of stumbling) came. Whoso shall cause one of these little ones to stumble would better have sunk in the depths of the sea. He denounced the Pharisees not simply because they would not enter the Kingdom themselves, but because they would not suffer those who were entering, to go in.

Our duties and obligations arising from Christian brotherhood receive impressive emphasis both in the teachings of Christ and in other parts of the New Testament. Why, then, did Christ not make them specifically to include abstinence from wine and strong drinks? Clearly because he did not think that the evils of intemperance, as he saw them in Galilee and Judea, rendered this application morally imperative. Paul pushed his missionary work in the wine-producing countries of Asia Minor, Greece and Italy, and yet the abuses of intoxicants were not deemed heinous enough to lay down a universal law of total abstinence.

Such, then, seems to me to be the teachings of the Bible with reference to the drink problem as it existed among the ancient Jews.

IV. Application to the Problem of To-day.

But the practical question remains, how are we to apply its teachings to the problem as it now exists in Europe and America. If wine-drinking was permitted the Jews nineteen hundred years ago in Palestine, is it, therefore, to be permitted Anglo-Saxons now in our more northern climes? Is the liberty that was granted in the use of wine and strong drink in Christ's time, to be extended without question to ale, beer, porter, whisky, gin, rum, and all the various decoctions that the skill of chemists has invented?

We answer, No! a thousand times, No! This is the great gap in the logic of all defenders of intoxicants. It has resulted in most astounding perversions of Biblical teachings. It is just such reasoning as this which at one time or another has sought to array the Bible on the side of slavery, polygamy, opposition to the reception of interest on money, divine right of kings. Ignoring time, place, character and variety of the drinks in question, the character of the people and the great law laid down by Christ and Paul, these logical blunderers have sought to find in the Bible authority for moderate drinking, and to acquit Christians of all responsibility for the countless woes and unspeakable crimes that are justly chargeable to the modern drink traffic. The dicta of these Biblical apologists for drinking are, that Christians should carefully guard their example in other matters, but when it comes to drinking it may safely be ignored. It is safe to drink wine—therefore it is safe to drink whisky. It is safe to play with a cub—therefore it is safe to pull a lion's tail. We may swallow an oyster—therefore we may swallow a whale. An ancient Jew might (possibly) brew a little ale in a pot—therefore a modern Christian may run a brewery. Christ once made wine—therefore I may run a distillery. Timothy might take a little wine for his stomach's sake—therefore, come! let us all take a cocktail!

What great social wrong has not found defenders, often ministers, to quote the Bible in its support! If Christ were now among us, there is no doubt he would send forth the forked lightnings of his wrath against these modern literalistic Pharisees, with even more fiery indignation than he did against those of old, who, by misinterpretation, made the law of God of no effect. If we had only the Biblical drinks to deal with, the problem would be amazingly simplified. Intemperance in wine-producing countries, such as Italy and Greece, is largely due to the stronger drinks made or imported therein. But the experience in this country has clearly proved that the cause of pure, native wine is inextricably mixed up

with that of the stronger drinks. In Iowa and in other States, the efforts to exempt native wine from the operations of laws against liquor-selling, has proved a total failure. Every sort of drink was sold under the name of native wine. The wine problem and the whisky problem have become one and the same. We cannot differentiate our general attitude toward wine and that toward the stronger and more dangerous drinks.

This, then, I conceive to be the true exegesis of the Bible on this perplexing drink problem. The complications of the problem as we now see it and the operations of great Biblical principles, have lost to the modern Christians the liberty respecting wine and strong drinks which the ancient Jews enjoyed.

Total abstinence, then I believe to be the Biblical law of conduct for the Christian of to-day. We must avoid being stumbling blocks, as both Christ and Paul have plainly taught, and total abstinence is the only way of doing this. It may be added in conclusion, that any other position involves the Christian in

serious embarrassments. It compels him to confess, that, as he understands the Bible, it prescribes a lower standard for him than the state may prescribe for its citizens. The Supreme Court, and various state courts, have decided that the state has a perfect legal right to prohibit the sale of intoxicants as beverages. The courts find this right in the central purpose for which civil government exists. Expounders of law are agreed that government has for its great end the maintenance of justice among men. If this is true, then a man may justly be enjoined from pursuing a business that increases his neighbors taxes, multiplies crime and renders it more difficult to rear children to lives of sobriety and virtue. So the courts have held. How embarrassing, therefore, would be our position if we had to admit, that while natural justice justified the state in prohibiting the sale of intoxicants, the Bible, our great authority in religion, freely permitted their use. As fundamental justice approves prohibition, so fundamental Biblical principles commend total abstinence.

PROVE IT! HOW TO MEET DOUBTS IN THE SUNDAY SCHOOL*

Professor Amos R. Wells, Boston Mass., Managing Editor "Christian Endeavor World"

I am the proud possessor of a Sunday-school hobby. Really, my stable is full of such hobbies; but one of them towers high above the others, like the wooden horse of the Greeks in a modern toy-shop.

I have bestowed upon this hobby-horse the description name, Proveit. Proveit is a determined and sagacious steed. He is an old war-horse, and bears the wounds of many a battle. Blow but a single note upon the bugle, and my good steed, Proveit, pricks up his ears.

His food is facts, ground fine in the mill of logic. He can do his mile a minute any day, yet he does not disdain the plow and the harrow. He is worth a score of those witless nags

named Evasioh, Sayso, and Takeitfor-granted.

I am not shut up to a single horse; no Sunday-school teacher is; but if I were, that horse should be Proveit, and I should count on his pulling my pedagogical carryall triumphantly over any road and up to any goal.

In fine, to drop allegory, which so easily becomes tangled and tiresome, I proclaim myself a bigoted enthusiast regarding the use of Christian Evidences in the Sunday-school. If you will let

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me tell you a bit of my own experience, it will explain my zeal, and serve me, perhaps, as a text.

When I was a boy, I had the most devoted of Sunday-school teachers. They were holy women, for the most part, consecrated, painstaking, prayerful. They did more for me than the conceited boy realized, and more than the still conceited man can ever hope to deserve.

But one thing they did not do for me; they did not discover my doubts; and since they did not discover them, naturally they did not dispel them.

I was only a boy, but I doubted the inspiration of Scripture, the authenticity of miracles, the divinity of Christ, the Trinity, the atonement. Doubt-breeding tracts came my way, and preaching of the same sort, fascinating and forcible, and I was more than half convinced.

All this time I was going regularly to Sunday-school, answering orthodox questions in the orthodox way, and my teachers knew no more about my real mental condition than about the Shah of Persia's. One blessed woman among them wrote me a letter once a year urging me to join the church, and one noble man asked me once if I called myself a Christian. I replied that I did, and he was satisfied. I did, but I wasn't.

A Struggle against Infidelity.—Then, as I became a young man and a teacher of others, I entered upon that period of inner struggle which more young men pass through than is often realized, the struggle between faith and infidelity. My friends, my desires, and all the influences that descended from Baptist grandparents and Presbyterian parents urged me to orthodoxy. My own unassisted and uninstructed reasonings pushed me irresistibly into the blackness of doubt. "Believe it, because it is in the Bible," I was told; but I was also told that the Bible required me to believe that Joshua caused the earth to stand still, and I was teaching astronomy. I wanted the Bible proved, before men proved statements by the Bible; and no one, in Sunday-school or outside it, went that far.

It was at this time, when I was greatly troubled over the matter, that I dug up out of a dusty corner in the college library a book I shall always hold in reverence,—Mark Hopkins' "Evidences of Christianity." Well do I recall the thrill with which I read that volume. It opened a new world to me, the world of reason, as against mere authority.

I had been taught to reason in a circle: "This statement is the inspired truth of God because it is in the Bible. It is in the Bible because it is the inspired truth of God." Mark Hopkins' "Evidences of Christianity" lifted me out of that circle. It showed me that Christianity stands confidently among the provable facts. It disclosed the reasonableness of the supernatural, demonstrated the authenticity of the Scripture record, and established a foundation for faith on which, with joy and surety, I have built my stronghold of creed. I have since found other books of the kind, which I prefer, and the ideal remains to be written; but I and thousands of others look forward to meeting Mark Hopkins in the land of open vision, and thanking him for the manly service he has rendered.

Now that service, I contend, should have been done for me in the Sunday-school and the church. My faith or infidelity should not have been left to the discovery of a book on Christian Evidences. Nor should the same risk be run in the case of any child.

I insist that the Bible is not even half taught until we teach the reasons for believing it, and at every point arm our scholars against the skepticism of the age. Unless they are able to give a reason for the faith that is in them, nowadays they are not likely to keep any faith in them very long, still less to inspire faith in others.

The study of Christian Evidences should be interwoven with all lessons in all grades, and in the older classes exclusive attention should be given to it in occasional courses of study. It will put backbone into Bible history, vivify all your exegesis, vitalize all your theol-

ogy, bind your lessons together with a sturdy thread, and give your scholars the zeal of crusaders, each assuming that royal title, Defender of the Faith.

I know that there are objections to the teaching of Christian Evidences in the Sunday-school.

Shall the Bible be taken for granted?—

In the first place, it is said that the discussion of Christian Evidences suggests more doubts than it settles. The assertion is: "Take it for granted that the Bible is in all points true, and it will not occur to your scholars to doubt it."

I wish that were so, but it is not, as every teacher and every parent will testify, "Where did all the frogs come from?" the children are sure to pipe, in studying Exodus. "Could I walk on the water, if I tried, as well as Peter? Why not? Where did Cain get his wife? If Jesus was God, why did he pray to God? Where did the ravens get the food they brought to Elijah? Why was Achan's whole family killed with him?" What teacher is there to whom such questions are not familiar as the alphabet?

The impression made on many a worried teacher is that these puzzlers are brought out merely to perplex and annoy. That may have come to be the case, but I believe that at the start they were honest inquiries, not to be repeated if honestly and satisfactorily answered. But when the teacher does not meet them fairly, when he hesitates and shuffles, when he procrastinates and evades, the young folks come not unnaturally to the conclusion that their questions cannot be answered, that the teacher is afraid to meet them, and they grow up with the uneasy impression that religion is based on unsoundness and unreason.

Very likely the scholar will go on, at least for a time, meekly answering the teacher's leading questions as the teacher plainly desires them to be answered, nourishing discontent and rebellion in his breast. Sometimes an incautious query on the part of the usually prudent instructor will disclose the lurking infi-

delity. Then there will be a flash of defiant, bold denial that will startle teacher and class.

Well do I remember such an instance. It was a young man, a church-member of long standing, a college graduate, and then a teacher, and he had been under my Sunday-school guidance for months without my suspecting his doubts. One day, in private conversation, I touched somewhat probingly his inner convictions, and to my amazement he confessed almost absolute infidelity. Brought up in the atmosphere of easy acceptance of Christianity which I have described, joining the church without any careful scrutiny of the foundations of his faith, the intellectual clashings of college life had knocked to pieces that flimsy structure of belief, and he found himself without Christ, and well-nigh without God.

It should not have been possible for that young man to remain in my class for those months without my discovering his real attitude toward the gospel. Such an incident should not be possible in any class. Probably I am not far wrong in saying that nine-tenths of our classes would yield just such cases if the teachers should search out, frankly and sympathetically, their pupils' true opinions.

These young folks are thinking, nowadays, far more deeply than we give them credit for.

I was impressed, one Sunday, by some conversation I heard on the way home from a certain church. The sermon had been a plain, simple talk on some matter of ethics, easy of instant understanding in every part, and very likely simplified by the good man who preached, in the hope that something of what he said might be appropriated by the lambs of the flock. Two of the lambs were walking before me,—two young boys,—and what do you think they were talking about? The theory of evolution!

The Logic of Christianity.—That was in Boston, you say. Yes, it was; but everywhere, I believe, we older folks

are greatly underrating the capacity of young heads for serious thought. Infidelity floats in the air as pervasive as gnats in August. Young folks are keen to catch up hints, and shrewd at expanding them. This is in truth what it is so often called, "an age of doubt," and the Sunday-school should be the church's main barrier against that doubt.

So far is it from being true that a full and frank discussion of Christian Evidences will suggest doubts and promote skepticism, that I believe the very opposite to be the case. I believe that a great deal of the prevailing skepticism, a skepticism much more far-reaching than is often appreciated because it so frequently lurks in the church itself,—I believe that much of this pervading doubt and unrest is due to the universal neglect of Christian Evidences in teaching and preaching.

Especially I believe that the measurable desertion of the Sunday-school and church by the young men and the men full grown is due to the same cause. Any neglect to place Christianity on the manly basis of proof, unrheterical, clear-headed, logical proof, is certain to alienate the men. There are no statistics—would that there were!—dealing with the masculine as distinct from the feminine element in our Sunday-schools and churches, but any one's observation will prove to him that young men and older men are chiefly found in those churches where a definite system of doctrine is taught with the most aggressive and sturdy consistency. There are few things that men like better than a Q. E. D.

But I can hear some one raising this objection: "The Bible is an inspired book," he says, "and I want to teach it as an inspired book. It is not like other books. It is self-evidencing. It needs no assistance from human reason, no holstering of human logic. I need only present its great truths, and leave them

to do their certain work. To apply human logic is to discredit the authority of Scripture and virtually to deny its inspiration."

In answer to this objection,—an objection which is merely felt quite as often as it is urged openly,—I wish first to say that I do not like the words "human logic." Logic, whenever it is logic, and not mere pompous assertion, is divine. Reason is of God, and not of the dust or the devil. Unreason is to be feared, always; but reason, never. It is by reason and logic that we conclude the Bible to be inspired, and the doctrine of inspiration has nothing to fear from reason and logic. Indeed, it has everything to fear from their opposites.

It is a commonplace of religious history that the churches have been weakest under a regime of bald authority, and strongest where reason and logic, evidence and proof, are most thoroughly used in their behalf. Protestants, of all men, should remember that fact. To say, "You must believe this because it is in the Bible" is to insure a plentiful and increasing crop of skepticism.

First prove the Bible, and then draw your proof-texts from it. How it dishonors the inspired Volume to assert that an exhibition of the evidence of its inspiration will detract from its authority! Nowhere is that authority stronger than among those who can give a reason for the faith that is in them. If you want to bring up in the Sunday-school a set of young people who will revere the Bible as the veritable Word of God to sinful, suffering men, who will esteem as sacred its every sentence, draw their lives from its pages, and defend it from all hostility, you will accomplish this not by emotional appeals, skin deep illustrations, flimsy symbols, and domineering *ipse dixits*, but by the quiet laying of reason's foundation stones, upon which the lofty structures will rise, course bound to course with the firm cement of logic.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Foreign Missions

The Evangelizing of the Foreigners in New York

There is not a foreign mission field more foreign, more needy, more appealing and appalling, or more fruitful—certainly none more accessible—than a city like New York. And every experience has shown that the way of effective evangelization is the same here as everywhere and in every age since the parable of the king's marriage feast indicated the way—**out-of-door** preaching. For we have ungodliness here in our finest streets, in its remotest and most impenetrable type—the civilized and half-civilized type—(the unsophisticated barbarian, receptive of instruction, must be sought in Africa or on the frontier). The morally respectable can see nothing in the Church that could not be easily attained without being born from above, and why should they go after it? They will not, and it must go after them. The results of street and tent preaching, the past summer, so far as it has been shaped by evangelistic spirit, talents and methods, and under Bible authority, have been visibly marked in extent, and still more marked in the fact that they are mostly clear gain that would have been otherwise impossible. To city-dwellers the tent itself is a pleasant 'outing,' and the children, those churchless waifs, spontaneously throng to it and join in exercises that will at the least leave their mark on memory and life in no unattractive form. Every summer's experience emphasizes the injunction that in the summer, at least, the Church must go outside of its churches—not into the country but into the streets—to win the richest harvest of souls for heaven.

But the Church must also be more than an evangelist abroad; she must be even more a curate of souls at home. The Christian life is not only a birth but a growth; and souls that are awakened in the tent or elsewhere will perish, as they do, of cold and inanition, unless the

Church keeps her bosom alive with evangelical fervor to receive them, and full of Bible nourishment for their enriching in the faith. It is but a platitude to say this; and yet there is hardly anything so little considered as this, after any one has been brought to the point of uniting with the Church. Whatever the Church may say, she does not maintain an example or custom that calls for anything beyond common morality plus a minimum of ordinance-keeping. Spiritually, she barely exists, at best, and grows weaker in truth, faith and activity, with all her accretions. There must be a great deal more of soul-keeping as well as soul-winning. More too, than keeping to church order and morals; keeping to the line of Christ's own life; and this will not be done by any verbal professions whatever, but only by the living that the Church insists on by all her utterance, and expects of all her children, and in some way makes them feel to be expected of them. As it stands now it is notorious that nothing is supposed to be a *sine qua non*, that can be called a Christ life, in active consecration or even attendance. Until this is all changed there can be little permanent result from evangelism or church preaching however assiduous.

There may be reason to think that evangelistic effort in such cities as this might be better directed than it is, so long as it must be partially directed. More pity, if not more hope, might be felt for the heathen who pour in upon us from every quarter of the earth. God only knows which is the harder to save, the bulk of hardened godless civilization that rolls past our churches with unconscious or open contempt—to which the term **heathen** would be an unmerited compliment—or the other multitude —"suckled in some creed outworn," who yet have something they suppose to be religion, and some superior to whom

they own responsibility; if only a pantheon of devils like the Chinese, or of saints like the nursling of Rome, or the Christless Unitarian Deism of the Jews. It would seem that here was a basis of religious idea to work upon by enlightenment, although a false religion repels light as thoroughly as morality repels grace. But one fact is in favor of the heathen; they are not readily converted to the perfunctory lip religiosity of our churches, unless they join them. They are religious beings, in their way, and when they become Christians they are apt to religious still in unaffected sincerity! Ex-Romanists, converted Chinese, and Christianized Jews, take on an aggressive religious life, and if organized apart, as our ex-Romanists are and as our Chinese and Hebrew Christians are trying to be, the evangelists will be likely to give them the needed direction and impetus for earnest work in their respective spheres. Soul-winning with soul-keeping is the characteristic of evangelism among the heathen everywhere. Especially is it so with the voluntary evangelists who go forth impelled by the constraining love of Christ, independently of the persuasion and patronage of the missionary Boards. Their disadvantage is that the laborious pumping machinery of the Boards, which helps the official missions so little, helps them of course not at all, and their lives are worn out with financing the expenses of their own work, as those of our Board missionaries are not.

Under such circumstances it is wonderful what these missionaries accomplish of salvation, at home and abroad, and if relieved of self-support one can hardly estimate the success that might attend such devotees of the Cross. Working in the midst of our "heathen", with the advantage and the overbalancing disadvantage above explained, it is tolerably safe to go by the test, "by their fruits ye shall know them." Both the actually blooming fruits and the promising young plantations, which the writer has seen in the threefold Foreigners-Mission at 21 Mott Street and branch stations, testify be-

yond mistake that the toils and sufferings that sustain at once the teaching and the financing of the gospel in that piteous field are not in vain. Unsurpassed abilities and energies in evangelical work are lavished without measure and above strength. The truth is indeed too strange to be half told with hope of belief. Calling yesterday (September 8) I found the senior lady prostrated for a week under chronic infirmity, with the unremitting labors of a summer gospel campaign and the more sickening financial cares of the several stations; yet both branches, that ought to be separated, were being driven along without abatement or vacation, with the young assistant alone as executive, printing and mailing reports by hundreds in the intervals of daily street preaching, Chinese school, and Jewish and Italian children meetings, succeeding each other all day and late at night. For complaint there was only laughter, and the thinning and paling and worn countenance alone gave mute witness of the strain that is crushing out two devoted lives. Special calamity in the form of a large robbery was just now permitted Satan to afflict them for trial like Job—perhaps for trial too of the easy fidelity of self-styled Christian stewards. To one witness the situation was distressing: to some it may be touching. In the midst of dangers, and "in deaths oft," as every newspaper-reader might know from the bloody feud that has raged around them in Mott St. of late and is not now ended; they have been shut in with their Chinese Mission by the police three times for protection, and have been required to suspend the Chinese mass meetings in the street, lest these might afford opportunity for such massacres as occurred in the Chinese theatre, where four men were shot down one night; while mobs, police forces and ambulances tore back and forth through the preacher's frightened audience. Later, six men were shot down under the shadow of the Mission. Another Chinaman died in the leper hospital where he had been baptized this summer, and the last word he gave the gospel teacher, with a beaming

countenance, was, "I go home soon; I go home Jesus Christ." Still another, rescued from the slavery of a Chinese wife, and recently baptized in spite of abuse and derision at home, has started for China, where she will carry her news of a Savior; but not before she had won the acquiescence of her husband himself, and that means much in a Chinese

family. Much more might be told of the bold Italian protestants made, and the many Jewish children brought nearer to Jesus than some of them dare to know, by the motherly love that Jesus alone inspires. But there are insurmountable limitations of space. Only do not say it is nothing to you, all ye that pass by.

Evangelism in the Wider Field Among Foreigners

Salvation for China and Chinamen.

The Chinese Mission in Boston reports increasing numbers and spiritual interest, evidenced in the conversion of seven young men, the earnest attention of others, and a remarkable spirit of prayer and united Christian endeavor among the older converts for the salvation of their countrymen. Chinese homes are opened to the story of the Savior, and one little daughter of only seven years acts as interpreter for a group of women, who hang upon the story, and join in kneeling for prayer. An aged Chinaman who was sick and afraid to die, sent for Mrs. Wallace to come and pray with him.

Where Christ is Calling in China.

The seventy years since the death of Dr. Morrison and the persecution of his only two native converts, with exclusion of foreign missionaries from even the coast ports, have witnessed mighty changes, and the greatest have taken place since the late undertaking to stamp out the missions in China in blood. "Did the Boxers destroy the work? They have set it forward a quarter of a century!"

Canton and other port districts are now centers of light, and so are inland provincial capitals like Hankow and Chung King 700 and 1400 miles up the Yangtse river. The recent death of J. Hudson Taylor, founder of the China Inland Mission, recalls its wonderful progress in penetrating the interior with the Gospel. In view of the vastness of the work to be accomplished among the millions of China, Mr. Taylor was led to plan a new organization, the chief features of

which were that it should be international and undenominational, the work to be managed by directors in China and not by a society at home, the workers to have no support guaranteed to them, but receive what is given them, with no solicitation or collection of funds authorized by the mission. One chief design kept in view was the entering upon work in unoccupied provinces, exploring and preaching parties being sent into the remote sections with a special view of preaching the gospel "for a witness" to those who were wholly unevangelized. At last reports nearly eight hundred foreign missionaries were connected with the organization, and it had an income from outside of China of about \$225,000, having work at about five hundred points and in nearly every province of the empire.

Medical missions in China have assumed vast proportions, it is said. The latest meeting of the Medical Missionary Association in China was attended by 42 medical missionaries representing 196 physicians, 20 missions, and 100 hospitals and dispensaries, including that greatest wonder for China, a hospital for the insane, at Canton. Returns from about one half of the medical missionary work in China, for 1903, covering 47 institutions, show 457,000 patients; implying more than a million in all.

The Scotch Missions, medical and evangelistic, in Manchuria, have played a sublimely Christlike part between the contending armies, in succoring their multitudes of wounded and the multitudes of miserable Chinese fugitives—who by the way, are now flocking back

in great numbers to their devastated fields and ruined cottages in the theatre of war. In spite of their dispossession of the most of their church property on a legal technicality in favor of a small minority, this indefatigable body goes forward, exploring their field still farther north and putting in new laborers into the inviting virgin territory. Besides this, they have just pushed farther into Africa in Old Calabar, making a new medical station at Itu the basis of an advance into the populous Ibo country.

Speaking of both Africa and the Chinese, we note that, since the passage of enactments authorizing the employment of Chinese in the mines of the Transvaal, there had already arrived last spring over 36,000 coolies, and more are coming still. The missionary movement to improve this great opportunity to evangelize China itself indirectly, now awaits development.

The growth of the direct work in China is spoken of as unparalleled in missionary history, and utterly overwhelming to the missionary forces on the ground. The A. B. C. F. M. Mission alone calls for a re-inforcement of twenty missionaries "of all arms" for the immediate needs of its field. One writes: "How we worked and prayed and waited in the old days for a single convert! and here are now more than a thousand actually **knocking at the door of the Church!** Some of us have been hammering at this rock for thirty and forty years, and now that it is beginning to break, the call comes to us for retrenchment!" Of their close estimates, less than **half** was in the power of the Board to grant. Such is our prosperous and self-satisfied and much flattered Laodicea at home.

The Only Missionary in the Field, comparatively speaking, seems to be the Lord Himself, with a Gideon's handful of attendants; but the wonders of His working with no army are greater than ever in history Jewish or Christian. The organ of the Southern Baptist Missions bears tidings of the same. At Ping-tu, within the first quarter of

1905, 58 converts were baptized, the chapel overflows, the yard is also crowded, while 42 men were baptized, from 21 villages, some of them 30 miles apart. All chapels are so over-filled that new ones must be built or the congregations will have to be divided and put on half time. In another district the whole population of a village turned out to hear what they had never seen before, a foreign missionary, and in a few days 49 were asking for baptism, 37 of them women from 9 years up to 80. There were two temples, which they tore down to make a chapel, destroying the idols. Everywhere Christianity was the theme, and the children were singing hymns on the street. At another village, where for twenty years no preaching had been done, twenty have been baptized, including a family of four generations together.

Progress Over the World

At the Marathi Mission, in India, "it is hard for the missionaries to realize the tremendous growth of the work; they are so oppressed by its care and superintendence that they have not time for preaching or study of the language, or evangelization.

Smyrna, Asia Minor, sends word that there was never seen in all the interior so general and eager desire to hear the Gospel as has arisen in the last eighteen months. Nor is the movement confined to one hemisphere or to non-Christian nations. From Brazil, in a small place in the inland State of Goyaz, Mr. Glass, a lay missionary, writes that "the whole town seems moved of one accord, the meetings are thronged, and the bitterness of opponents are among the most interested. But we must reluctantly close, without noticing a large part of the instances of this kind that come in from every quarter of the globe.

Recent Statistics From Japan.

Interesting statistics of missionary work in Japan are supplied by Mr. George Braithwaite, agent of the Japan Book and Tract Society.

Of foreign missionaries (male and female) there are now 782 Protestants, 279 Roman Catholics, and 4 of the Greek Church. Protestant missions have 380 ordained and 483 unordained native agents; the Roman Catholics, 46 and 9,174; Greeks, 57 native ordained men, and no other workers.

In education Protestants have 62 boarding schools with 4,706 pupils, and 88 other schools with 5,884 pupils, making a total of 10,590 scholars. Roman Catholics have 7 schools of higher education with 795 pupils, and 70 primary, industrial and other schools with 5,021 pupils, total of 5,816 scholars; the Greeks have 2 boarding schools with 72 pupils,

and no primary schools.

It is difficult to compare the number of adherents, owing to different methods adopted in the returns. Mr. Braithwaite, however, concludes that the number of adults (over nine years of age) baptized members are: Roman Catholics, 44,659; Protestants, 44,585; Greeks, 21,344. Of the Protestant bodies, the "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347; the Congregational churches have 10,578, and the Nippon Sei Kokwai 10,238; the Methodist Episcopal Church has 5,894 communicants—the largest of the single missions.—*Missionary Review of the World*.

A Providential Change of Base in Missions

The Apostles, the original missionaries, were sent by Christ to evangelize the world, beginning at Jerusalem. The Primitive Christians under that Commission, accomplished great things; but in time the Church lost consciousness of its mission. In the Modern Missionary Movement that consciousness was partially restored. During the last century God has opened the

closed world to Christian effort and given Christendom ample means for its speedy evangelization. But the churches have been slow in sending the Gospel to the heathen; and so now God is sending the heathen to us—in great tides of immigration. What is to be the result? The evangelization of the heathen, or the heathenizing of the Christians?

SOME SPECIAL BIBLICAL TOPICS

The Writer of the Decalogue

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The Lord wrote the Ten Commandments on the Tables that Moses broke (Ex. xxx. 16). "The tables were the work of God and the writing was the writing of God, graven upon the tables". Opinions, however, differ as to the writer who placed the Decalogue on the new tables. Those who claim that Moses, and not the Lord, wrote them the second time, must admit that their interpretation makes Ex. xxxiv. 18 a flat contradiction of ver. 1, and shows that the Lord did not personally fulfil His promise there given.

The explanation that "What one does by another he does himself", is true, but it does not occur to the mass of

readers, is ridiculed by critics who seek to discredit Moses and the Bible, and allows the apparent contradiction to remain as a stumbling block to honest Bible readers until some "one that is learned" gives the explanation.

Two things in verses 27 and 28 favor the view that Moses was the writer. At the beginning of ver. 28, "he" is undoubtedly Moses; and, though separated from it by a period, which ends one subject and introduces another, the "he" of the next sentence appears to be the same person. Again, superficial readers suppose that "The words of the covenant"—ver. 27, which the Lord commands Moses to write, are the same

that are mentioned in ver. 28: "The words of the covenant, the Ten Commandments".

But expositors agree that two distinct covenants are here referred to. The covenant that Moses is commanded to write is in the preceding verses 10-25, which was the renewal of the covenant embraced in chapters xxi., xxii. and xxiii. The other is the Moral Law of the Ten Commandments. This confusing juxtaposition is removed in Deut. x. 1-5, which records the same transaction with reference to the Decalogue alone, and gives the latter half of ver. 28 as a separate verse.

Who then is the person of whom it is said in Ex. xxxiv. 28 and Deut. x. 4 that "He wrote upon the tables the words of the covenant, the Ten Commandments"?

The Dictionary of the Bible, by John Brown of Haddington, says, "The Moral Law was written by God Himself **once again** upon the tables of stone".

Gill, the Baptist expositor, in commenting upon Ex. xxxiv. 27, says that the words Moses was commanded to write "are those expressed in the preceding verses, from verse 3 to this." On ver. 28, he says, "It was not Moses, but God, that wrote them, who in verse 1 says He would write them; and from Deut. x. 2-4 we are assured He did. Again, on Deut. x. 2, he says, "Though the tables were hewn by Moses, the writing on them was the Lord's; partly to show the authenticity of them, that they were of God and not of Moses, of a Divine origin and not human; and partly to show the invariableness of them, that no change had been made in them, though they had been broken by the people".

The Speakers or Bible Commentary, by English Bishops and Clergy, says on ver. 27, "Moses is here commanded to make a record in writing of the preceding precepts. See on vv. 12-22"; and on ver. 28, it says, "According to Hebrew usage, the name of Jehovah **may** be the subject of the verb, 'he **wrote**'. That it

must be so, is evident from ver. 1, compared with xx. 16".

Kitto's Cyclopaedia says: "The decalogue was written on two stone slabs, which having been broken by Moses were **renewed** by God (Ex. xxxiv. 1 etc.,). They are said, Deut. ix. 10, to have been written by the finger of God, an expression which always implies an immediate act of the Deity". Deut. v. 22 indubitably ascribes to Jehovah the writing of the tables as they **then** were in the hands of Moses.

McClintock & Strong's Encyclopedia quotes the above from Kitto as expressing their opinion.

"The judicious Scott" says on ver. 28, "Moses wrote in a book the **Judicial and Ceremonial** precepts he had received. But God himself, as it is evident from the texts in the margin, wrote the Ten Commandments. This difference strongly marked the permanency and perpetual obligation of the Moral Law, and the inferior importance and temporary obligation of the ceremonial institutions."

The marginal references of the words, "He wrote", are the same in the Bible Society, the Revised and the American Standard editions, viz: Ex. xxxiv. 1; xxxi. 18; xxxii. 16; Deut. iv. 13; v. 22; x. 3, 4. They indicate that the editors believed that "The writing was the writing of God, graven upon the tables", "Written by the finger of God", as the first tables were; in short, that "He wrote them upon the two tables of stone and gave them" unto Moses.

Ex. xxxiv. 1 is the Lord's word to Moses: "Hew thee two tables; and **I will write upon the tables**". If the Lord meant that Moses, for Him, should both "hew" and "write", how can we account for His command to Moses to do the one, and his promise personally to do the other? Most probably the Lord, who knew the end from the beginning, "Who is in one mind, and who can turn Him", told Moses precisely **what He meant him to do, and what He Himself meant to do**, and what He did, not by proxy, but with His own finger.

Deut. x. 1-5 repeats the record of Ex. xxxiv. 1, 28 in consecutive verses. It was written long after the tables were hewn and the writing placed on them; and reasonably **it tells exactly what occurred.** If Moses hewed the tables and wrote the words, he would surely say so, and say it as plainly about the one as the other. But verses 1, 2 give the same command and promise as in Ex. xxxiv. 1: "Hew thee two tables, and I will write", as if no change had been made. Then verses 3, 4 record the command as literally obeyed and the promise as fulfilled: "So [viz. 'in the way indicated', or according to the command and promise] I made an ark and hewed two tables, and He wrote on the tables...and Jehovah gave them to me". Here verse 3 gives the doings of Moses and ends with a period, indicating that the record of his part is complete; then ver. 4 is a distinct record of another person, Jehovah, who is twice named in the verse as the person who "spake" and "gave", and is the only antecedent in the verse for the pronoun "**he**", and is only separated from it by a comma. Moreover the giving is after the writing, and shows that the tables were not in Moses' hands, but in Jehovah's, when the writing was done; the engraved tables were given to Moses.

Evidently Moses meant to convey the fact that **another than himself** "wrote

the words"; for as they read, verses 3 and 4 are an exact fulfillment of verses 1 and 2: "Hew the tables and I will write; so I hewed the tables and He wrote". It is unaccountable that Moses should speak of himself in ver. 3 as "**T**", and in ver. 4 as "**he**", and in ver. 5 again as "**T**"; if in all three he was the actual doer, for all he did was the Lord's doing by his hand. This change in person from "**T**" to "**he**" must accord with the facts, or Moses conceals the truth, makes verses 1 and 4 contradictory, and leaves the Lord's promise to write on the tables unfulfilled and unexplained. How then can we justify him?

It was not modesty, for he tells all the rest of his work as obediently done; and uses the first person eight times in verses 3 and 5 to do it. The solitary "**he**" of verse 4 is not a use of the third person for the first; but it was an honest record of the facts, and his testimony to the Lord's faithful fulfillment of His promise. If "**he**" in verse 4, is printed with a capital "**H**", showing that it stands for Jehovah, all difficulty disappears. The verses are a harmonious record, and the jeers of critics are groundless.

Let us give the Lord the glory that is due Him; and let the Moral Law as twice written by His own finger be the divine, unalterable and imperative rule of our lives.

Why Was Peter Grieved?

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We read in John xxi. 17—"Peter was grieved because he said unto him the third time, Lovest thou me".

Why was Peter grieved?

If this query were proposed to any Christian of average cultivation, literary and religious, the probability is that the answer would be not cardinally dissimilar from this:—Peter was grieved because the Lord seemed to doubt his assurances of love, and because the thrice-put question appeared a purposed reminder of his thrice-spoken

denial of the Master. And there is abundant authority of commentators to uphold this view,—though it is not the reason given in Scripture.

Where the written Word is ambiguous, where there is room for difference of interpretation because positiveness of statement is lacking, there scholarship may—nay, scholarship must—use its best endeavors to throw light into the darkness, and all reasonable surmises are legitimate—even praiseworthy. But where the Scripture is definite, where there is clearness and positiveness of

statement, there surmise is not only inadmissible, it is almost criminal. This rule of Scripture study should be applied to the text in issue.

The English reader must remind himself that the Christo-Petrine conversation occurred between persons presumably speaking Greek (certainly the earliest records thereof are in that language); and before he can interpretively understand it, he must learn exactly what words were used, and what those words are held to mean in English speech where they occur in other Scriptures. He will find that poverty in resource has in this instance led translators to the disregard of other texts which throw great light upon the true meaning, and the correct interpretation in those other instances shames the slovenly method here practiced. It is amazing that the Revisers made no effort to enlighten the unlearned and ignorant, beyond the note in margin, "Love in these places represents two different Greek words". Aside from this note—which should, indeed, stimulate investigation—there is nothing to suggest that violence is done to the meaning by the use of the word **love** six times when it only occurs twice, the other four times the word spoken being that which in its substantive form is usually and correctly translated **friend**—the very word Christ used when he said (Jno. xv. 15), "I have called you **friends**". The whole passage, Jno. xv. 12-15, is illuminative in the current discussion, since the two words here indiscriminately translated **love** appear therein rightly rendered; all versions agreeing.

These two words are **agapao** and **phileo**. **Agapao** with its root brethren is found in the New Testament 300 times (Greenfield-Schmid Concordance), and is the word almost always used to indicate God's love to man and man's love to God, and all of self-denial or self-sacrifice. It pervades the Book like a golden thread of guidance through the labyrinth of life, and appears in the crowning declaration, "God is **love**" (1

Jno. iv. 8). **Phileo** is found 54 times, and in only six uses of this word is signified the higher kind of love which implies subordination of self; while in all other cases is meant the affection of a friend as a lower degree, of devotion, or even a mere selfish desire for advantage or worldly profiting; as, "They love the chief place at feasts", etc. (Matt. xxiii. 6, 7). In the six cases referred to (Matt. x. 37, Jno. v. 20, xvi. 27, and xx. 2, 1 Cor. xvi. 22, Rev. iii. 19) the word seems to be used as synonymous with **agapao**: especially is this so in Jno. xx. 2 (the disciple "whom Jesus **loved**") following Jno. xiii. 23, where **agapao** is used with apparently identical meaning. But it is incontestible that the word **phileo** almost uniformly indicates **an affection below the highest**; beneath that pure emotion which alone is worthy the name of **love**.

To a full comprehension of Christ's conversation with Peter, the fact must be borne in mind that Peter had vehemently declared "Though all shall be offended, yet will not I" (Mark xiv. 29), contrasting himself with the other apostles as faithful above all; and had added, "If I must die with thee, I will not deny thee" (v. 31). Then Christ's declaration must be recalled (John xv. 13), "Greater hath no man than this, that a man lay down his life for his friend", and his apparent acceptance of a profession of the apostles love when he said (Jno. xiv. 15), "If ye love me" (as ye say ye do,) "ye will keep my commandments". He does not say, "If ye are my friends (**phileo**)", but "If ye love (**agapao**) me".

So after the wonderful breakfast on the shore of Galilee's lake, Christ takes Peter at the very top of his boasting and says, "Simon, son of John, **lovest** (**agapao**) thou me more than these?"

But Peter is emptied of his pride. Does he feel a pang that the Master should go back to the supplanted name, **Simon**, long worn in plebeian and darkness before discipleship had enlightened and ennobled him, making him a foundation stone (**Petros**) of the Church to be built on the rock truth (**petra**), "Thou art the anointed, the son of the living

God?" (Matt. xvi. 16); and does he fear that he has so failed in the testing that he may not claim the high honor of **loving**? At any rate, he humbly replies, "Yea, Lord, thou knowest that **I am thy friend**", not daring to say **thy lover**, and claiming no superiority.

Jesus gently drops the accusing reminder of the proud boast of greater fidelity. Yet he would uncover Peter's real feeling, and "He saith to him again a second time, "Simon, son of John, lovest thou me?—(again **agapao**). Once more Peter replies, "Yea, Lord, thou knowest that **I am thy friend**";—I dare not say **I love**, we seem to hear him add half to himself.

But Jesus must probe still deeper, and lead Peter to a true self-knowledge, "And he saith unto him **the third time**",—not a third time, and not **Lovest** thou me, but "**art thou my friend**?" Art thou truly

my friend? Can I depend upon thee through good report and through evil report? Then we read,—"**Peter** was grieved because he said unto him the third time, **art thou my friend**?" No longer, "**Art thou my lover**?"—as though he doubted that there was in Peter's heart even the lesser affection which he had dared to claim. Then Peter broke out into a cry of complete abasement and humility,—"**Lord thou knowest all things; thou knowest that I am thy friend!**"

And Jesus is satisfied. He has led Peter shamefacedly to repent his proud boast of superior fidelity; has shown him his unworthiness to claim **love** to his Master; has driven him to cry for help for even an assured **friendship**; and thus, brought to his feet at the "throne of grace", has given him "help in time of need" and strength for future service.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor.

League Notes and Points

It is regretted that the time of issuing the last numbers of The Bible Student and Teacher has been unusually late. It is hoped the hinderances will soon be removed so that the magazine can hereafter be issued early in the month.

Perhaps the fact should be recalled that the International Lessons are printed in an earlier number so that they may be in time for the use of the Bible teachers interested in them.

The Bible Student and Teacher

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Number 5

THE CRITIC'S "SERMON ON THE MOUNT"*

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Prefatory Statement.—Dr. B. W. Bacon has written a book entitled "The Sermon on the Mount." The preface informs us that it is an example of Higher Criticism, applied, it seems, to the Gospel record, especially the part commonly designated as Christ's Sermon on the Mount.

Certain radical forms of Higher Criticism of the Bible are evidently affecting the cause of the Christian religion seriously—many thoughtful people believe for evil. There is an assumption abroad that the principles of the Higher Criticism can only be used by experts in the ancient Hebrew and Greek languages and by scholars devoted to them; that it cannot therefore be understood by the common people unlearned in these languages and not having extraordinary scholarship; and hence that such unlearned people must accept the results announced by Higher Critics. I have heard a Doctor of Divinity in a sermon, for the reasons above stated, declare that "**we are bound to accept those results of Higher Criticism.**" This, if true, would put the consciences of one class of human souls in the keeping or dominion of another class—a result I do not believe Deity ever intended. I am not willing to admit that common sense or reason—the common gift of God to all human souls—is not competent to determine whether or not one ought to accept the results announced by Higher Criticism, if that common sense or reason is honestly, faithfully and intelligently used, even if the person of common sense be ignorant of Hebrew and of Greek and of German.

Hence, although without knowledge of Hebrew or Greek or even German, and yet claiming the use of the common reason, we purpose to review somewhat Dr. Bacon's work, from the standpoint of a layman, one of the common people, in order to ascertain at least in a general way what this example of Higher Criticism discloses; what this kind of Higher Criticism is; what such a Higher Critic is; what the method of so using Higher Criticism is; and what is the value of the results, or alleged results, of this sample of Higher Criticism, and whether such results are true or deserve to be accepted.

Pseudo Higher Criticism and Higher Critics.—What then does Professor Bacon's book reveal of this kind of Higher Criticism and of his kind of a Higher Critic?

*Review of the Sermon on "The Mount; Its Literary Structure and Didactic Purpose." A Lecture delivered at Wellesley College, May 20, 1901, and subsequently Revised and Enlarged with the addition of Three Appendices. Adapted to exhibit by Analytical and Synthetic Criticism the Nature and interconnection of the Greater Discourses of Jesus. By Benjamin W. Bacon, D. D., Buckingham, Professor of New Testament Criticism and Exegesis in Yale University.

This radical Higher Criticism seems to be a peculiar fad that is having a run in these days in this country—imported in part from Germany,—peculiar, largely because only a few can make use of it. They are few comparatively, because of the qualifications necessary to enable one to apply the method. To begin with, the assumption is, that one to be qualified thus to use Higher Criticism on the Bible (which is the document in this case) must have had all the training and culture schools can impart, including full familiarity with the Hebrew and the Greek, and, for aid from his predecessors in the work, also with the German language. Further, he must be expert in all the details, from top to bottom, of psychology and ethics, mental and moral philosophy, so that he shall be able to imagine and impute to the writer of the document he operates upon, from several up to any number of motives, purposes or views, in using any and every word in the document; so that the critic can select and impute at his pleasure motives and purposes to the author of the document being operated upon, to fit the theory or view the critic may decide to contend for in applying the so-called principles of Higher Criticism.

The Higher Critic must also learn to give a hospitable welcome to unreality, supposition, hypothesis, conjecture, chimera, day-dreams and fancies; and also to cultivate sentiments of leniency that shall, if need be, enable him therewith to obscure or shut out from his conception the rigor of exactness in truth and in right, if they shall interfere with the scheme and ultimate object for which he is using the method.

I. General Method of the Pseudo Higher Critic Sketched.

Creating an Ideal.—When a devotee of such Higher Criticism is equipped for business (upon the Bible, for instance), he selects any book or portion upon or in which to try his method. In doing this he casts about him psychologically for a starting-point, a nucleus, a fundamental or norm, for a scheme he expects finally to work out. Dr. Bacon, in the case in hand, selected what is known as **Christ's Sermon on the Mount**, found in the record by Matthew, and, as he claims, also in Mark and Luke. The Critic having selected the document he concludes to operate on, seeks, by pondering and brooding over the document and its contents, to evolve from it—and if his long and patient brooding is successful, he finally does evolve from it—a **conception to which he can give literary and rhetorical form**; or a conception that he can set up before the mind for contemplation, as what, for lack of a better word, we call, his norm, nucleus or fundamental,—for which and to make which seem real as his ultimate object or ideal, he employs his method of Higher Criticism. This work is psychological—idealization in psychology pure and plain.

Lest one might think this merely a fancy, we will ask him to look if he desires into any standard work on psychology. We happen to have before us Murray's Psychology—a text-book which has been used in the

Universities. Murray treats and defines Idealization, in Chapter IV., p. 226: "Idealization is literally the formation of an ideal."

The psychological process of forming an ideal is called "creative." On p. 232 an example is given of the creation of an ideal which I quote:

"What, for example is implied in the imagination of the Centaur? First of all there are to start with two original wholes—the human figure and that of a horse. The two figures are in thought separated into two parts. The upper part—the bust—of a man is conceived as having a certain analogy with the upper part—head and neck—of the horse; while the respective lower parts are likewise conceived as analogous. The parts of one figure are thus made to supplement and to be supplemented by corresponding parts of the other, and by the comparison there is **created** for thought a new imaginery form of animal."

That is idealization—the creation of an ideal. The conception is destitute of truth, the ideal is not in accord with fact. No Centaur ever did exist in fact, and, basing our conclusion on the existing state of things, we can confidently say that no Centaur ever will exist. Truth and fact are not objects sought, nor are they required, in the psychological process of **creating an ideal**.

What is necessary, in this case of Dr. Bacon's, is that the Higher Critic shall contemplate, ponder and brood over long and patiently, Matthew's three chapters recording the Sermon on the Mount, and aught of the Sermon—if he thinks there is any—in Mark and Luke, until he conjures up a conception which can be and is fashioned into a piece of literary or rhetorical art. It is this that the Higher Critic sets up and sets forth as his ideal which, by the use of his so-called principles of Higher Criticism, he seeks, labors and struggles to show to be reality, or to secure its acceptance as reality.

Lest one might think this to be romancing, we refer him to Dr. Bacon himself. Near the end of the preface of his book he says of the method of the Higher Critic in applying his principles, on p. xii.:

"His method must be . . . to think himself into the atmosphere and circumstances, yes, above all into the spirit, ideals and feelings of Jesus."

This we must conclude is the method by which the Professor got his ideal sermon which he sets forth as **the Sermon on the Mount**. This is the process of psychological idealism.

But taking the Critic at his word, as to method, that is the way in which he has, as he claims, **thought himself into the ideals of Christ**, and evolved his conception of what Christ's real Sermon on the Mount **must have been**. And he conceives that he has done that so perfectly that he says the Sermon he sets forth as his ideal **was in fact that Sermon, and all of it**; that any reporter who records more than he thus sets forth, is

wrong, and his record untrue; and that all in it not contained in the Professor's ideal is to be rejected as no part of the Sermon on the Mount.

The Product, or Created Ideal.—What is Dr. Bacon's ideal Sermon on the Mount, arrived at in this way? In truth and in fact it is merely a new stringing together of part, and part only, of the old truths of Christ's Gospel. And in order to prepare the way for this, the critic ignores the all-important fact, that the Gospels are literary productions of a high order, each having its theme, aim and plan; and he falsely assumes and asserts that "the original datum" in the Gospels consists only of "disjecta membra" (p. xii.), raw and heterogeneous material, so to speak, for the Higher Critic to exercise his reconstructive ingenuity upon.

The Higher Critic's ideal is an attempt to put the old truths into a literary and rhetorical form to gratify—shall we say?—some supposed standard of literary taste. At any rate he tells us (pp. 81, 82), that in producing his ideal he has foraged through all the Gospels, and has laid hold of the aid of "historical setting and otherwise." Now "otherwise" must be imagination; for, after the historical setting is all used up, there is nothing left to resort to but imagination.

The Critic also says he has availed himself of "strophic or other rhetorical forms" to set forth his ideal, and, by typographical devices to bring out the beauty of rhetorical art, has displayed to the eye what he evidently regards as a literary gem, and which he puts in his book (pp. 83-101, inclusive) as his ideal of Christ's original discourse or initial address, called "The Sermon on the Mount."

The Real Sermon on the Mount.—The Ideal Sermon thus arrived at, as described in terms of literary and rhetorical art, seems to consist of:

Three Parts: (1) Exordium, (2) Moral Standard, (3) Application

Part 1 is made up of:

1. A strophe affirmative, balanced by—
2. A strophe negative.

Part 2 is made up of:

1. Thesis in two subdivisions:
 - a. Royal law,
 - b. Spiritual worship.
2. The thesis he balances in division "a" by
 - 5 anti-theses; in division "b" by
 - 3 anti-theses.

Part 3 is made up of three Principles:

1. Kindness to others.
2. Reformation from within.
3. Deeds not words.

To ornament his ideal as a work of literary art, the Critic takes Ch. vii. 28, 29 of Matthew's Gospel, which passage records the great verdict of Christ's hearers, that **He spoke with authority**—the authority of Deity—and reduces **that transcendent testimony** of the common people to the function of a typographical tail-piece, put as *finis* at the end of a printed work and called a "colophon."

The New Sermon on the Mount.—Professor Bacon's Ideal Sermon—as made up of shreds and patches from Matthew and Luke—may be read with the aid of the following tabular statement, in which the verses used by him, in what he says was **the Sermon on the Mount and all of it**, appear in consecutive order. It should be remembered, however, that frequently parts of verses used he finds not "germane," and therefore omits them at pleasure.

BOOK.	CHAPTER.	VERSES.
Luke	VI.	20-23,—24-26.
Matt.	V.	17, 19-23, . . . 27, 28. 31-34, . . . 36-39.
Luke	VI.	29.
Matt.	V.	40, 41.
Matt.	VII.	12.
Matt.	V.	43-47.
Luke	VI.	35.
Matt.	V.	48.
Matt.	VI.	1-6,— . . . 16-18.
Matt.	VII.	1-5,—18.
Matt.	XII.	33, 35.
Luke	VI.	46, 47.
Matt.	VII.	24.
Luke	VI.	48.
Matt.	VII.	25-27.
Matt.	VII.	28, 29.

This ideal of the Critic thus set forth as a gem of literature is **the creature of his own brain**. It is the image his imagination has made. It is his **ideal**, if not his **idolon**. It might be too much for a reviewer to say that he bows himself down to it and worships it; but if sacrificing to an image or an ideal is worship, it is not certain he has not done that in sacrificing to his ideal (to his utmost) the integrity and character of Matthew and his Gospel. The Professor has thus arrived at **what Matthew ought to have written as Christ's Sermon on the Mount**—and all that he would have written—had he been possessed of sufficient literary capacity and been inclined to stick to fact and truth.

We thus see the literary form of his ideal. To deal with reasonable thoroughness with his work, it is important to understand how he, as a Higher Critic, has dealt with the Gospel record in making his ideal.

The Pseudo Higher Critical Process Illustrated.—Dr. Bacon reveals in his book the operations performed in his psychological workshop in formulating his ideal and in striving to make it seem to be real.

The whole process corresponds so completely with the process of making an idol in Isaiah's time, that, if like intention, purposes and processes produce like results, there would seem to be little difference between the Higher Critic's ideal or eidolon and Isaiah's idol.

Isaiah tells us that the man who would have an idol in his day took the trunk of a tree for the purpose; took a tree that God made for a tree and not for a graven image, and lopped off the branches he did not want for the idol. Then he took the trunk to a skillful workman capable of thinking out an ideal, an image as existing in the trunk of the tree. He then had the idol-maker cut and chip away the wood of the trunk of the tree until there was left thereof "the figure of a man." The wood thus cut away the idol-maker used to warm himself or cook his food with, i. e., put it to some other beneficial use, not wanting what he chipped off for constructing his idol. By main force the idol-maker cut away from the trunk of the tree **what God put into the tree and what constituted the tree in its integrity**, and by such forcible removals he shaped what was left into the image he had conceived or thought out before he began his work. The product he would set up and say that the ideal he thus produced was the idol of Isaiah's time.

As Isaiah tells us how the skillful workman of his time manufactured an idol of the body of the tree—by cutting away and rejecting all of the mass of the tree he did not need for the idol—so this Higher Critic tells us how from the mass, the body of the Gospels, by selecting what he wanted and rejecting all the remainder, he produced his ideal.

On p. 80 he says he can give only "a guiding principle or two" of his work. On p. 81 he gives the main direction for applying his false selective method: "Follow the form most clearly allied to the principal theme as **already established.**"

What does the Professor mean by "the principal theme as already established?" Apparently he refers to the "**Law of Christ,**" as mentioned by him on p. 79.

How utterly false his conception of the Law of Christ is, is disclosed by his selecting from the Sermon on the Mount (pp. 87-100) a few less than a dozen examples—particular instances of the operation of the Supreme Law of Christ as announced by Christ himself—and exalting these few specimens of its operation to the Supreme Law itself, set forth in the Sermon on the Mount.

Contrast with this, as infinitely removed from it, the Supreme Law of Christ as set forth by Himself. Readers of the Gospel know that

Christ himself declared and defined **His law as God's law written in the Old Testament**—condensed in conception and command to one word "LOVE," manifested in obedience. Christ expands its phraseology into loving God supremely and loving others (called neighbors) as oneself. Christ declares expressly and explicitly that on these two expressions of his Supreme Law hang (i. e., depend for all their power and value) all the precepts of the law (all the detailed enactments, all legislation in detail) and all the prophets and their teachings. Christ was a prophet, and His whole Sermon on the Mount was the teaching of a prophet; and that Sermon hangs on that Supreme Law. That sermon was preached in accord with His Supreme Law, the law of love, whose pervasive power should permeate, operate upon and qualify all human relations and activities, and all Christ's teachings, all his Gospel.

In a true sense therefore **the whole Sermon on the Mount**, as the teaching of a prophet, hangs or depends on that Supreme Law of Christ. In fact the manifold and multiform teachings of the whole Gospel of Christ are illustrations of the pervasive, operation, in each and all, of Christ's Supreme Law—the Law of Love.

The selection therefore by the Professor of **mere instances**, in Christ's Sermon on the Mount, of the operation and application of that Supreme Law in administering laws given through Moses, including the Decalogue (pp. 88, 94)—against (1) murder, (2) adultery, (3) false-swearing, (4) retaliating wrongs, (5) perverting the command to give love to one's neighbor, by giving the opposite of love, that is, hate to one assumed to be the opposite of one's neighbor, namely a stranger, and so on through his ideal Sermon—and making or asserting these **instances** of the operation of Christ's Supreme Law of Love to be **the Law itself**, is to make the mistake of taking a few more effects to constitute the great cause itself.

For Professor Bacon to exploit his few instances of the operation of the Supreme Law of Christ plainly enunciated by Christ Himself to the extent of making a book out of them, and claiming for his work that he has discovered something of great importance that should challenge admiration for the power and possibilities of Higher Criticism, and **supersede Matthew's Sermon on the Mount, as the real Sermon of Christ**—seems much like the case of another devotee of original or deep research, who, after spending much time and money in extensive travel, announced to the world what he thought was a great discovery, namely—the blessedness of the fact that big rivers run by big cities.

We were examining the Critic's description of the method of using Higher Criticism when we were led into the above digression by his use of the word "**established**," assuming that his ideal theme was "**already established**," when in fact it was a mere hypothesis which to sound common sense seems utterly unsound. In fact his work is a strug-

gle and his book is labored effort to try to make his ideal scheme, his hypothesis, **appear to be "established."** It seemed to be a reprehensible use of language, which in estimating the candor of Higher Critics ought not to be disregarded. We have read that it is "a trick of the trade" in Higher Criticism to state what is **mere hypothesis**, then proceed with discussion, and after a while assume the hypothesis as a verity and so lead the uncritical ordinary reader thereby, as on a sure basis, to utterly unwarranted conclusions, to the great detriment of the cause of religion. In view of the foregoing considerations we may **discount Professor Bacon's claim**, that his theme was "**already established**," as it seems to common sense to deserve.

Radically False Principles Laid Down.—Returning to the Critic's description of how he makes use of Higher Criticism, he lays down his principle for selecting what he needs from the matter of the three Gospels, which he claims to be varied reports of the Sermon on the Mount:

"Follow the form most closely allied to the principal theme as already established."

But this is not all that he discloses as to his operations in his literary workshop when he applies Higher Criticism. He is dealing with Matthew's Record, in his Gospel, of Christ's Sermon on the Mount. There are **three whole chapters** of the record, but Professor Bacon's ideal Sermon is **very short**. He describes how he fashions his ideal theme and Sermon out of the three chapters of Matthew's record and some material taken from Luke. He says, p. 81,

"Reject that which is not germane." Also—

"Reject what injures the sequence of thought."

That is, reject what does not suit the Critic's conception as formulated in his ideal, reject what is not wanted and use it for some other purpose—or throw it away.

This is precisely what the idol-maker in Isaiah's time was accustomed to do, with the body or trunk of a tree furnished to him from which to make an idol. He chipped away from the log all except what would leave the form of the conception of the idol he would make. What he cut away and rejected was **an integral part of the tree**, the same exactly as what he left or retained for the idol, nothing whatever different. The material identity of the work of the cunning workman of Isaiah's time in making an idol from the tree trunk, and the work of the Higher Critic in making an ideal Sermon from Matthew's and Luke's records, suggests, if it does not justify, the conclusion that such idol-maker was the prototype of the Higher Critic in such operations.

Our examination so far of Professor Bacon's book gives us some apprehension of what such Higher Criticism is, of what such Higher Critics are, of their method of applying the principles and of the alleged

results. We do not discover that the contentions and claims of the Higher Critic, even if valid, confer any benefit on sinners or saints or on the Kingdom of God. He merely strings together some old truths in a new order, to manufacture a literary gem according to his own notions, at the expense of disrupting the record made by the Apostle Matthew. The result is to break down the integrity of Matthew and overthrow faith in his Gospel; for this must be the effect of the critical charges against Matthew, if they are valid. And this is so, despite what seems to be the assumed superiority of the Critic, and his condescending patronizing of Matthew by calling him "Our excellent First Jewish Christian Evangelist."

2. The Pseudo Higher Critic versus the Evangelist Matthew.

(1.) This Higher Critic charges Matthew, **an eye and ear witness** of the Sermon on the Mount, with trifling with the truth as to what the Critic calls the setting of the Sermon; charges, i. e., that Matthew, disregarded the truth and "**created**" **an untruthful setting** to suit his fancy.

(2.) He charges that Matthew, as the historian of the Sermon, in fact, **disregarded the truth**, and deliberately entered in his record of the Sermon teachings which Christ did not preach in that Sermon, when as an eye and ear witness he knew they were not so preached; and that Matthew did these things to suit and gratify his own conceit.

These charges against Matthew of falsifying are serious and material.

(1.) Whose setting is right, Matthew's or Dr. Bacon's?

Matthew says Christ's Sermon on the Mount was **teaching**—its contents were taught—taught to Christ's disciples, of whom Matthew was one; that the teaching was to furnish the disciples with Christ's Gospel truths so as to equip them for service in making disciples of all men everywhere. Notice at the outset that, after pronouncing the Beatitudes, Christ says to the disciples, his ministers, "**Ye are the salt of the earth**"—**Ye are the light of the world**. The very purpose of such discourse by the All-wise Christ, God with us, compels the conclusion that this discourse should be characterized by its **matter**, its abundance of great seed-truths of the Kingdom of God to be thus communicated to the disciples for their equipment for that service; and not that the content of the Sermon should be wrought up into a gem of literary art. Not **form** but the "spirit which giveth life," common sense says should, as it does, characterize the Sermon on the Mount. At the same time it would be easy to show, had we time, that its literary form as it stands is perfect.

But to manufacture his literary gem this Critic—ignoring this gem as it came from God—breaks into and disrupts Matthew's record of the Sermon, and rejects from the 107 verses of that record 50 or 60 verses, or

more than half; and with the remainder, and ten verses culled from Luke, manufactures his ideal Sermon. He **rejects the remainder as not spoken in that Sermon by Christ**; and his contention charges Matthew with **falsehood**, in recording in his Gospel that Christ **did** speak those words in that Sermon.

Among the great seed-truths of the Kingdom of God—essential for the instruction of the disciples—which the Critic charges Matthew with **falsely recording** in his Gospel as part of the Sermon on the Mount, are these:

He rejects all **the Beatitudes from Matthew** and adopts three Beatitude verses from Luke,—evidently for literary effect so that he can balance the three verses by three verses of Woes from Luke, as he does (pp. 85, 86).

Matthew records that when Christ had sat down "his disciples (not the apostles) came to him, and he . . . **taught them.**"—taught the disciples the truths of that discourse, first for them as his disciples, and then as his ministers and through them for the world. Hence the importance of the truth (Ch. v. 13-16), that the disciples were to be "the salt of the earth," and "the light of the world." But the Critic says that that truth **was not** communicated to the disciples in the Sermon on the Mount, as Matthew says it **was**.

The transcendent value of the Old Testament Scriptures is emphasized as a peculiarly essential truth to control the disciples in Christ's work, as set forth in Ch. v. 18; but the Critic says that **Matthew falsely recorded that as part of the Sermon.**

Stated briefly, the Critic says Matthew is **false in his history**, in recording as part of the Sermon on the Mount these further truths from Ch. v. excluded by the Critic from his ideal Sermon:

Chapter v. 23-26, the duty of peace-making with our neighbors before seeking peace with God.

Chapter v. 29, 30, sacrifice and self-denial to overcome evil propensities and resist wanton imagination.

Chapter vi. 7-15, the Lord's Prayer. The Critic is express and explicit in denying that the Lord's Prayer was taught in the Sermon on the Mount (p. 73).

Chapter vi. 19-24, the duty of fixing the affections on heavenly things and warring against the blinding effect of love of wealth on spiritual vision.

Chapter vi. 25-34, warnings against undue anxiety on the part of God's children; the injunction to make the Kingdom of heaven the supreme interest.

Chapter vii. 6, in which the disciples were being instructed to preach the seed-truths of God's Kingdom, and Christ merely anticipates the experience of his missionaries at Antioch of Pisidia when the bigoted Jews blasphemed at their preaching and Paul and Barnabus replied,

"Seeing you thrust it (the Gospel) from you and judge yourselves unworthy of eternal life, Lo, we turn to the Gentiles." Christ said in the Sermon, cast not your pearls before swine.

Chapter vii. 7-11, in which the disciples then and primarily were taught the importance of prayer, with Christ's assurance that our Father in Heaven is more ready to grant requests than earthly parents are to do so, the exhortation being secondarily and through the disciples to all men.

Chapter vii. 13, 14, in which diligence is required for true living in Christ's Kingdom.

Chapter vii. 15-20, in which Christ warns his disciples against false teachers and gives them and all men a common sense standard by which to test them—by their fruits—something of the utmost importance.

Chapter vii. 21-23, in which doing God's will, not words and professions, is required for citizenship in the Kingdom of Heaven.

All these fundamental truths of the Christian religion, Dr. Bacon says **Christ did not teach or preach in the Sermon on the Mount**. But in fact they, with the remainder of Matthew's record in Chapters v., vi., and vii., are the very substance of what was needed to equip the disciples to know, teach and preach truly Christ's doctrine.

(2.) The Evidence in the Case, on Both Sides.

Matthew says Christ did teach those truths in that Sermon. This Higher Critic says Christ did not. Here is flat conflict and contradiction between the Professor and the Apostle.

Which shall we believe? Dr. Bacon the Higher Critic? Or Matthew the Apostle? The issue made by the Critic is one of fact to be decided by the evidence, weighed and considered by sound common sense, the common gift of God to men. This Sir W. Hamilton defines as, "The practical sense of the greater part of mankind, especially as unaffected by logical subtleties or imagination."

a. What is the evidence in favor of Matthew's record?—Matthew's testimony is **written** in the 107 verses of Chs. v., vi. and vii. of his Gospel. It is the testimony of an eye and ear witness of a definite transaction. Matthew affirms it all.

The Weighing of Matthew's Testimony.—Who was Matthew? What was his capacity to correctly comprehend facts, his ability to write or report the facts, and his integrity? Those are qualities that give human testimony its value and influence our believing it.

(a.) Matthew was a man of such education, of such ability in affairs, of such force of character, and of such standing among men of his day, that he was appointed and trusted by the Roman government under which he lived with important financial affairs. Such was the

office of a publican or custom house officer, important as a part of the Roman government, which required in such person those qualities; and he is to be considered as having those qualities, no matter how much the conquered nation, the Jews, despised the incumbent of the office.

(b.) In the next place, after (as Mark records in his first chapter) Christ had called Simon Peter, Andrew, John and James, then (as recorded in the second chapter of Mark) He sought Matthew, also called Levi, "sitting at the receipt of customs," and called him to be His disciple. This, as all the testimony shows, was early in the first year of Christ's public ministry, and in the winter season before the discourse called the Sermon on the Mount was taught to Christ's disciples.

(c.) In the next place, Matthew was a regenerated man—converted under Christ's immediate personal preaching and teaching.

(d.) In the next place, along with the other eleven, Christ chose Matthew out of all the other men of his generation to be, as he was in fact, His immediate disciples—to live, as Matthew did in fact, in Christ's immediate family, in Christ's immediate presence days and nights for three years; to hear, see and learn everything Christ spoke, taught, preached by word or act, and finally be chosen an apostle. If teaching the very height and depth and length and breadth of Christianity, God and Religion is the essence of Theology, then with the others Matthew was Christ's theological pupil.

All this equipment Christ was giving Matthew, a man of mature years, during His earthly ministry, for the express purpose of equipping Matthew so that he could be a trusted minister to preach and teach the Gospel of Christ truly, fully and faithfully to the world, in order to make men disciples of Christ or Christians.

(e.) This very Sermon on the Mount was preached or taught to Matthew himself, with Christ's other disciples, for the express purpose of teaching Matthew and the others the truths Christ communicated to them in that discourse, to equip them for Christ's ministers. Matthew had devoted himself and dedicated his powers to Christ as his disciple; and he was there to hear that discourse for the express purpose of hearing it with care,—absorbing it and understanding it to be for him, so to speak, a magazine of truth given him by Christ, so that he could preach the truth of that Sermon, or parts of it, over and over again, and could report, reduce to writing and record it, in order that its truth might be taught to all men in all the world to the end of time, to operate on human souls with its convincing and converting power.

(f.) Christ's command to Matthew and the others was to teach and preach his Gospel, what Christ had taught them, and therewith to make disciples, Christians, of all nations of the world. Performance of that command was not limited to oral preaching, but included communicating with Christ's Gospel committed to writing as Matthew did by his Gos-

pel. Matthew's written Gospel is a part of Matthew's obedience to Christ's command to disciple all nations.

(g.) But the foregoing is not all. When Matthew took his pen and wrote his Gospel record he did the most important act of his life, subsequent to the ascension of Christ after the crucifixion—an act calculated as it is to be of world-wide effect, and which for more than eighteen hundred years has been an integral part of the instrumentalities of Divine power that have so largely regenerated the world of mankind and produced the Christian civilization of to-day.

Now Christ Himself, at the very end of His earthly teaching of His apostles, gave Matthew with the others His special promise that—on His departure from His earthly work—the Holy Spirit, the Comforter, should be sent to Matthew and the others to help them in their work of teaching and preaching what Christ had taught them. Christ's promise was express and explicit to Matthew with the others, that in Matthew's work His Holy Spirit the Comforter would "bring all things to your remembrance—whatsoever I have taught you."

(h.) As certain as Christ's words and promises are true, all things, including Christ's Sermon on the Mount, were brought truly to the remembrance of Matthew when he wrote his Gospel—and Matthew's testimony is that the content of all the 107 verses of chapters v., vi. and vii. of his Gospel were taught in that discourse.

(i.) God's blessing on the promulgation of Matthew's record of that Sermon ought not to be omitted by Christians in considering the testimony.

We must say that the testimony—from the legal and evidential point of view—seems to be clear and conclusive, that Matthew's report and record of that Sermon are true, and that the content of all the 107 verses was preached by Christ in that Sermon as Matthew testifies.

b. What are the Critic's Grounds for Attacking Matthew?

What does this Higher Critic bring forward to overcome this testimony of Matthew, the eye witness and ear witness and immediate pupil to whom Christ taught the Sermon itself?

He shows nothing except his day-dream—the day-dream of an ideal literary gem—and the reasons he brings forward for claiming his day-dream to be true.

He sets forth these **two grounds**, namely:

(a.) The psychological process and method by which he evolved his conception of the ideal Sermon.

(b.) Deductions which Higher Criticism and its methods make from divergence and variations of language, settings and circumstances, disclosed in what he claims are parallel accounts of the Sermon on the Mount.

Do these alleged grounds sustain the Critic's claim?

(a.) **Man Thinking Himself into Deity.**—As to the first ground—he calls it thinking himself “into the spirit, ideals and feelings of Jesus”—that is, a **finite** being thinking himself into the ideals of the **Infinite** being—a mere **creature** thinking himself into the ideals of his **Creator**.

Can this Higher Critic by thinking do what common sense as well as inspired writers of the Bible say cannot be done?

It would be easy to quote many passages of Scripture in support of this contention, but one will suffice. Job’s challenge to Zophar (xi. 7) was: “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” The tenor of all Scriptural teaching accords with this.

The claim of the Critic, that he can think himself into the spirit and ideals of Christ, is of no value on this question, **whether we should believe him or Matthew**; unless he can show us that he has thought himself into the spirit, ideals and counsels of Christ so that we are sure he knows all Christ knew and all that operated in Christ’s mind when He preached the Sermon on the Mount. In short, he must show that he has fathomed and fully comprehended the counsels of Deity. Nothing less than that can entitle him to dogmatize as to **what Christ must have said** and said only—as he asserts in his ideal Sermon—or to enable him to impeach the integrity of Matthew or his record.

But the claim that a mere man can think himself into anything more than a mere man and the conceptions of a mere man is preposterous. We conclude then that his **claim of the power of thinking himself into the ideals and spirit of Christ** is of no value as testimony on the issue here in question, **whether we should believe him or believe Matthew**.

(b.) **Alleged Parallel Reports and Deductions Therefrom.**—The other ground, advanced by Dr. Bacon for disrupting Matthew’s record of the Sermon on the Mount and making out Matthew a false historian as to more than half thereof, as already noticed, is based on conclusions that he as a Higher Critic deduces from **variations and divergences of phraseology, setting and circumstances, found in what he insists are parallel reports of that Sermon**; reports made respectively by Matthew and Luke, and, as he says, Mark.

Divergences and variations of language and circumstances, found in separate reports of the **same discourse or transaction** are a favorite and most fruitful means employed by the radical Higher Criticism.—For they give a free field for unbounded play of imagination, fancy and conjecture as to motive and purpose, which the Higher Critic claims to be shown by the divergences; and they give opportunity for infinite inferences that may, by fancy, and by being patiently brooded over, be manufactured into day dreams, chimeras and ideals, the product of Higher Criticism, as was suggested at the beginning.

The importance attached by Dr. Bacon to the possibilities of such deductions is shown by the fact, that he devotes more than a third of his discussion (30 pages of 32, i. e., from p. 52 to 82) to attempts to justify his onslaught upon Matthew and the disrupting of his record of the Sermon; and to drawing from such alleged divergences and variations (in what he wrongly claims are their reports of the same Sermon), inferences, deductions and imagined reasons and beliefs of the Evangelists Matthew, Mark and Luke.

The Reports Used by the Higher Critics are Not Parallel Reports.—Now it is plain on the face of the matter, that all these deductions, and all the Critic's arguments based on them hang by a single thread, namely, **the proposition that these reports he deals with are in fact reports of the same identical discourse, and not reports of discourses delivered on different occasions.**

If on examining the testimony it shall be found, that the several reports that the Critic deals with and assumes to be reports of one, and only one, discourse, are not such, but are reports of discourses delivered on different occasions, then the thread his argument hangs on is broken and all his arguments and contentions fail and are deceptive because destitute of support in fact.

It does not require argument, but mere statement only, to show that to take language from one discourse and patch that onto language taken from another discourse, and then claim that the patchwork is a true report of one single discourse, would be a fraud, no matter if the subject of the discourses might be similar. Thus to combine extracts from separate discourses and attempt to palm off the patch-work as a true report of one single discourse, and to draw deductions therefrom, would be no less a false pretense and fraud than was the operation of a Japanese artist, who took the head and bust of a monkey which God made by one creative act, and deftly fastened to it the tail of a fish which God made by a different creative act, and then palmed off the combination as a mermaid which he pretended God made by one creative act, but which God never created at all.

One Discourse, or Two Discourses?—Are the reports that this Critic deals with really reports of one identical discourse, or are they reports of discourses delivered on different occasions? This again is **a question of fact**, to be determined by the exercise of common sense in considering and weighing the evidence. **What is the evidence in the case?**

All agree that Christ delivered an address of infinite moment, at the beginning of His earthly teaching, called the Sermon on the Mount, which Dr. Bacon himself describes as the representative teaching—the heart of the teaching—of Jesus; and that as such it contains the seed-thoughts, the fundamental truths, of Christ's Gospel of salvation.

In view of the comprehensiveness of that Sermon it is a natural and fair inquiry, **whether Christ afterwards repeated or taught the content of that Sermon, or the content of parts of that Sermon, on other occasions or at other times.**

Our Higher Critic says (p. 52), "We must put together all we can learn from the three synoptic sources regarding the occasion and content," in getting the Sermon on the Mount. All through his argument he proceeds on the proposition, that **the three synoptical Evangelists, Matthew, Mark and Luke, have each reported Christ's Sermon on the Mount.** But the testimony shows this contention **untrue as to Mark.** Let the Critic's "average thoughtful man" read the Gospel of Mark, and his verdict will be that Mark has not reported that Sermon, and that he does not even purport to report that Sermon or anything of the kind; and his verdict will be right.

Time and Occasion of Matthew and Luke Different.—Again, on the question of whether Luke's report, in Ch. vi. of his Gospel, is a report of the identical discourse reported by Matthew, in Chs. v., vi. and vii. of his Gospel, the records show distinctly:

(1.) That the discourse reported by Matthew was a discourse delivered to his disciples (not apostles) after He "went up into the mountain" and "was set;" and that after the Sermon Christ came "down from the mountain" (Matt. viii. 1). Up into the mountain and seated, before the Sermon, and **after the Sermon coming down** from the mountain,—are the record of Matthew, the eye and ear witness and pupil who himself received the teaching.

(2.) The discourse reported by Luke was spoken by Christ after Christ **had been in the mountain all night**, and in the morning had chosen the twelve apostles. Luke is express and explicit in his statement, that Christ "Came down with them (his apostles) and stood on a **level place**," or **plain**, and that in that level place he spoke the discourse that the Critic claims is a report parallel to Matthew's report of the same discourse, in Chs. v., vi. and vii. of his Gospel.

The contradictions between these two reports, one by Matthew and one by Luke, are clear, radical and material, and are of simple matters in no way difficult of being known and understood.

One report states expressly that Jesus **taught sitting**, the other that He **spoke standing**; one that when He taught He was up on a mountain, and after the teaching He came down from the mountain; the other that when He spoke He stood on a level place to which He had previously come down from the mountain. That these statements of facts are inconsistent, and unreconcilable, **if reported of one and the same identical discourse**, the Critic appreciates and wrestles with the inconsistency through seven or eight pages (pp. 64-72) of his argument against Matthew's record. He asserts that **Matthew borrowed from Luke.** Common

sense shows that this is preposterous, since Matthew, having immediate personal knowledge of the facts, had no need to borrow from anybody. The suggestion, also impeaches the integrity of Matthew.

We can not follow the wrestling of the Professor through the seven or eight pages of his argument. Nor is it necessary, for on page 71 he himself seems to give up the attempt at reconciling the contradictions if both reports describe one and the same discourse. In apparent desperation he cuts the Gordian knot by striking down the honesty of Matthew, —charging that he has not told the truth about the setting of the Sermon on the Mount, but that to gratify a desire for synthesis, he created, i. e., **invented**, the untruthful setting of the Sermon, and wrote it in the First Gospel as true. This charge—which brands Matthew as a dishonest man—is, in effect, **a confession by the Critic** that the contradictions in question can not otherwise be got rid of; which seems to be true if the two reports are of the same time and occasion.

The **only reason apparent** for making Matthew a falsifier in the matter seems to be, that the Higher Critic may make his day-dream to appear true.

The **rules of evidence** demand an adverse conclusion in the case of the Higher Critic versus Matthew the Evangelist.

It is a fundamental rule of evidence, always applicable, that: "In the absence of circumstances which generate suspicion, **every witness is to be presumed credible until the contrary is shown**; the burden of impeaching his credibility lying on the objector." Here nothing has been shown to the contrary; hence Matthew stands unimpeached.

Another equally fundamental rule is; that what may appear in the testimony of witnesses to be contradictions should be reconciled if **rationally possible**. Now all the seeming conflicts between Matthew and Luke, with which the Professor has so struggled and wrestled, vanish entirely **when the simple truth is suggested**, that Matthew reports a discourse delivered at one time and occasion, and Luke reports a discourse delivered at another and different time and occasion. No solution could be more rational.

All the external evidence conspires together to prove, that the discourse in question which Luke reports was **a discourse delivered some time, and a considerable time, after Christ delivered the Sermon on the Mount**.

The internal evidence tallies with this. It is found in the fact, that **not a single truth or teaching** in Ch. vi. of Luke—which is claimed by the Critic to be part of a report of the Sermon on the Mount—is, in phraseology or language, the same as in the case of the corresponding truth reported by Matthew. This is what the experience of the ages proves to be the result, when an oral discourse has been spoken, and afterwards the substance of the discourse, or part of it, is delivered again on another

occasion. The same truths or teaching in such case will be found couched in somewhat different phrase and in variant language.

The constant difference in Luke's report, from that of Matthew in this respect, is itself evidence that the reports are of different discourses, delivered at different times and on different occasions, and not reports by two persons of the same identical discourse.

The Contents of the Great Sermon, or parts of it, were often afterwards taught or preached by Christ.—In view of this aspect of the case, the writer was at the pains of reckoning up all the verses of the four Gospels which contain the teaching of Christ to all audiences, whether to many or few or privately to his disciples or to individuals. When any teaching was duplicated by one, two or three other Evangelists, he omitted the duplicates. He found the entire amount to be 1,446 verses. He also found by experiment that the 1,446 verses, or the content of them, could be spoken or preached in two hours.

Now the Gospel reports record Christ's preaching unnumbered times. In fact teaching and preaching was his constant work during the three years he wrought in human form on earth. Put such activity along with the fact, that **these less than 1,450 verses of the Gospel contain all of Christ's preaching that has been preserved by the records**; and that they have been found adequate, used wisely by men with the blessing of the Holy Spirit, to bring salvation and eternal life to all who will hear and attend to them,—and it justifies the conclusion that those truths **were preached and taught by Christ over and over again**. Can it be contended that in all Christ's teaching He never repeated those truths? As these verses contained all the essentials of Christ's preaching of the Gospel—how could that Gospel be preached and communicated to new peoples—new congregations, in new cities and villages, on new occasions, and by the wayside—except by repeating the truth, substantially in the same phrase, or in variant phrase adapted to the time, place, purposes or occasions, and to the new hearers? This was inevitable if the Gospel once preached to one set of persons was to be given to new audiences. But, as already suggested, it is the universal experience, that variations and divergences of phrase occur in repeating truths or teaching orally.

The evidence in the four Gospels abundantly justifies the conclusion, that **Christ repeated, or taught again and again**, parts of the Sermon on the Mount, and that on unnumbered occasions.

The fact that the language in such teachings in the other Gospels varied from the same teachings in Matthew, is itself competent and satisfactory evidence that the variant language was spoken on a different occasion from that reported by Matthew; and, unless contradicted, is adequate and satisfactory evidence to prove that the variant language was spoken **on a separate and different occasion**.

The standard of proof laid down by Greenleaf, and applicable here, is, "A proposition of fact is proved when its truth is established by competent and satisfactory evidence." The variations and divergences of language between the truths of the Sermon spoken by Christ on the Plain and recorded in chapter vi. of Luke's Gospel, and the same truths spoken by Christ on the Mount and recorded in chapters v., vi. and vii. of Matthew's Gospel, are competent and satisfactory evidence that the discourse recorded by Luke belonged to a different time and occasion from that reported by Matthew.—i. e., that **the two reports are of discourses delivered on different occasions.** There is **absolutely no evidence to contradict this conclusion**; indeed, the external testimony of time, place, situation and occasion of the two discourses, one recorded by Matthew and one recorded by Luke, confirms and strengthens the same conclusions.

But these conclusions are fatal to the Professor's most labored argument to disrupt Matthew's record, namely, his argument drawn from variations and divergences in what he claims to be parallel reports of the same identical discourse. The very divergences he builds upon are themselves evidence that the variant discourses are discourses delivered at different times and on different occasions. But on such foundation day-dreamers build their imagined ideals.

3. Futile Efforts of the Radical Critic to Maintain his Ground.

The Critic struggles with this difficulty, knowing well that, if it be seen that the variations, of which he has made so much, are satisfactorily accounted for by the discourses being spoken on different occasions, his fabric will tumble about his ears. Two or three instances of his Higher Critical methods are all that can here be given.

(1.) **The Rejection of the Lord's Prayer.**—In his desperate effort he seizes on the Lord's Prayer—found in Matthew's Sermon on the Mount, as we may see with great propriety, when it is understood that Christ was then delivering to his disciples seeds, so to speak, of the tree of life, and not gems of literature; and found also in Luke. In applying his Higher Criticism the Critic asserts strenuously that there was **no** re preaching and **no** reteaching, but that other reports that present the same truths found in the Sermon on the Mount are reports of one and the same identical discourse or teaching. And so he denies squarely (p. 71) that the Lord's Prayer formed part of the Sermon on the Mount—flatly impeaching the veracity and integrity of Matthew in his record of what was taught in that Sermon. He answers the suggestion that Christ repeated the teaching of the Lord's Prayer, by what seems a sneer—a sneer and nothing more. It is found at p. 73:

"How blind to what we might learn from the divergences of our witnesses, the man who can do no better than hurry to the rescue with the harmonistic suggestion: 'Perhaps Jesus taught the same Prayer twice.'"

Well, why not? We affirm that if one of average intelligence, who has never heard or read the Lord's Prayer, should hear it ever so plainly once and but once, he could not repeat it. It could not be learned by any average person by hearing it once. Let the child's parents, particularly Christian mothers, testify, and it will be found that the repetition in teaching an average child the Lord's Prayer will be numbered by scores if not hundreds. Besides, Luke's record shows that Christ was requested to give the lesson on the occasion Luke records.

(2.) **Lame Efforts to Identify the Discourses.**—Reasonable thoroughness requires the noticing of the Critic's struggle to show that **the three reports he deals with are reports of one occasion and discourse, and only one.**

He undertakes the task of identification, and says (p. 64), that the three reporters are **one by derivation**, because, he says, both Matthew and Luke borrow their descriptions from Mark. He says also, "compare . . . the description in Matthew and Luke of the **assembled multitudes**, with that of Mark (Ch. iii, 7-14) and you will see that, with minor changes, they are **word for word the same.**"

Now, to begin with, here are **several bald assumptions**, no one of which is valid, but on which the Critic founds his argument as a Higher Critic.

a. As to **borrowing**: Matthew, an eye witness, had no occasion to borrow. If similarity of description is seen in any instances, and so borrowing indicated, common sense says the borrowing must, in the absence of contradictory proof, be held to have been borrowing **from** Matthew and not **by** him. To impute the contrary is to impute dishonesty to Matthew.

b. As to **multitudes**: all the evidence shows that the fame of Christ's miracles of healing and mercy was what drew the multitudes to Christ's public presence. This cause operated **continually**; hence the multitude was the constant, uniform concomitant of the public appearances of Christ, of one and all alike. Hence the obvious futility of the Critic's attempt to identify one occasion or day in Christ's earthly ministry, by the mere fact that on such occasion **there was present "an assembled multitude."** One might as well claim to identify a day in the desert of Sahara by saying that on that day the Sun shone. It always shines there, on all days:

c. As to the claim that **the three descriptions of the multitudes proves identity.** Here are the descriptions:

Matthew iv. 25: "And there followed him great multitudes of people from Galilee and from Decapolis, and from Jerusalem and Judea, and from beyond the Jordan" [**5 peoples**].

Mark iii. 7, 8: "And a great multitude from Galilee followed him, and from Judea, and from Jerusalem and from Idumea and from beyond Jordan and about Tyre and Sidon, a great multitude" [**7 peoples**].

Luke vi. 17: "A great number of people from all Judea and Jerusalem and the sea coasts of Tyre and Sidon" [4 peoples].

Compare the nationalities or peoples named, and it will be seen that **no two of the three reports agree**. The Critic's bald assertion of agreement "word for word" is seen to be utterly false. His assumption challenges scrutiny, and the application of at least common rules to test his claim. One **standard maxim or test** applicable to statutes and old documents is,—**expressio unius exclusio alterius**—the express naming of one is exclusion of others.

Now each of the three Evangelists has been at the especial pains of naming expressly the particular nationalities or peoples constituting the multitude which he reports.

Applied to Matthew's report, the rule or maxim shows that, in the **multitude** he reports, there were no people from Tyre and Sidon (territory at the extreme north of Palestine), such as are reported in the statements by Mark and Luke. This fact, on the face of the testimony, shows that the occasion reported by Matthew was a **different occasion** from that reported by Mark or by Luke.

The reports by Mark and Luke are not, on their face, so palpably different from each other, if so at all; for Luke uses the expression, "all Judea," which is not definite and may embrace "beyond Jordan" and "Idumea," territory bordering Judea. Thus the application of a very simple and common maxim, or test of evidence, separates clearly and effectually **the occasion reported by Matthew from the occasion reported by Luke**, and shows it to be another and different one from that of those reported by Mark and Luke.

But that **the occasion** of the Sermon on the Mount, as reported by Matthew, was other and different from that reported by Mark and Luke, might be shown more clearly, if not conclusively, by the evidence drawn from **the historical setting and relations**. This evidence every honest critic, as well as an honest juror, is bound to consider.

One who reads Mark iii. 7-19 and Luke vi. 13-19 will see that they each report the occasion and the fact of Christ's choosing, endowing with miraculous power and ordaining the twelve apostles by name. Now Matthew also reports the same fact and occasion of choosing the twelve apostles by name (Matt. x. 1-5).

The chain of events occurring **after** the Sermon on the Mount and **before** the choosing of the twelve apostles—which may be ascertained by consulting any ordinary Harmony of the Gospels—furnishes chronological testimony that establishes clearly that the choosing of the apostles occurred **after** Christ's Sermon on the Mount; while the discourse reported by Luke was **after the choosing** of the twelve apostles.

To take up a **single event** in its breadth and bearings: In immediate connection with the choosing and ordaining of the twelve apostles,

Christ undertook and carried out **a widely extended missionary campaign**, the condensed record of which is given in Matt. ix. 35-38. In that campaign Christ "Went about **all the cities and the villages**, teaching and preaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness."

This implies that the broad statement of the facts recorded required for their performance, **a very considerable time**, and justifies the conclusion that many weeks, and probably some months, were consumed in that campaign. **Immediately at its close Christ chose and ordained the twelve apostles.**

Mark and Luke say there was **a concomitant of multitudes** in connection with Christ's appearance on the occasion of choosing the twelve apostles. Matthew does not fail to record the facts in regard to the multitude; but he does not describe them **from his own standpoint**, but from Christ's **standpoint** and **through Christ's eyes**, as recorded by Matthew ix. 36-38: "When Christ saw the multitude he had compassion on them, for they were distressed and scattered like sheep without a shepherd."

The interval of time indicated by the records was necessary to fit **the twelve to become apostles**. Common sense compels the conclusion that the twelve who became apostles were not fitted to be sent out **immediately upon hearing the Sermon on the Mount**—the initial address of Christ. But they were sent out **immediately upon being chosen**. Ample time and means for such necessary instruction and fitting of the disciple, by oral teaching and by Christ's example, between the time of preaching the Sermon on the Mount and the time when the twelve were chosen apostles, are shown by the record of intervening events, including the long and extensive missionary campaign conducted by Christ himself. At the close of Ch. ix. and the beginning of Ch. x., it is recorded that **immediately on the close of that campaign**, and evidently in view of conditions disclosed by it—of the people distressed, like sheep without a shepherd—the twelve apostles were chosen, endowed and ordained, and then **immediately sent out** as Christ's missionaries, as Matthew there records.

The discourse reported by Luke (Ch. vi.), as his record also shows, was spoken **after**, and **presently after**, the twelve apostles were so chosen and ordained; **not before**. That discourse reported by Luke embraces many of the Gospel truths of the Sermon on the Mount, recorded by Matthew, but not all of them, nor anywhere near all of them; and it embraces other Gospel truths not spoken in the Sermon on the Mount in Matthew's record. The discourse which Luke reports in Ch. vi. was addressed **immediately to the apostles**, very appropriately as bringing to their minds the teaching that equipped them for the mission they were then sent out upon, and to do what Matthew's record (Ch. x.) shows

that Christ commanded, namely, "Preach the Kingdom of Heaven at hand."

There were, then, **two separate discourses**, delivered on two different occasions. One has been recorded by Matthew (Chs. v., vi. and vii.), and is properly known as **the Sermon on the Mount**. The other, delivered long after and recorded by Luke, contains in somewhat variant and divergent phraseology many of the truths taught in the Sermon on the Mount, along with other and different Gospel truths, and may be characterized as **the Sermon on the Plain**.

These considerations are sufficient to dispose of the Critic's contention for **two parallel reports of one Sermon**, and likewise of all inferences, suppositions, imputations and fancies, deduced or imagined from variations and divergences in the two alleged reports; and at the same time to show conclusively that all the arguments built upon these false assumptions and all the inferences drawn from them, in this Higher Critic's book, are utterly fallacious and misleading. His contention, that Matthew has not truthfully recorded Christ's Sermon on the Mount, is as absolutely baseless as is his conceit that he has been able to eclipse Matthew's glorious record by excogitating a literary gem of the first water, the real Sermon on the Mount!

It was the purpose to notice several other matters in the book under consideration, which ought to destroy, and in my judgment do destroy, confidence in such Higher Criticism—its methods, its advocates and its results—but the foregoing review is already longer than intended or expected, and I forbear.

The conclusions as to accepting the alleged results of such Criticism have been stated as the review proceeded, and need not be re-stated here in detail.

Speaking, generally, however, it may be said, that the examination of this specimen of Higher Criticism (put forward in the preface, p. vi., as an example of the methods of the Higher Critic by one "prepared with reasonable qualification for the task"), has led to the assured conviction that **mere conjecture is all the foundation it has**, that its mode of operation is by conjecture built upon conjecture, and that its conjectural assumptions are all utterly false. The method so employed has no foundation in truth or fact, in logic or science. It is a deception and a snare to Christians; an evil and not a good to the cause of Christ. It makes its devotees oblivious to the Deity of Christ and oblivious of truth, and it operates to destroy confidence in the Bible and its authority, in religion and spiritual things. Finally it is our conviction that such Higher Criticism is responsible, more than any other one thing (because professedly devout), for the decay in religion and spiritual life in the Christian Church of to-day, which well-informed Christians see and are mourning over.

From all the facts and considerations adduced, the conclusion is inevitable, that the **alleged** results of such radical and rationalistic Higher Criticism—now being palmed off on the Christian churches as “the assured results of the latest Science”—and especially the alleged results as presented in the book before us, are utterly fallacious in logic and destructive in influence; and that they ought to be **rejected in toto and with indignation and horror** by every one who believes in the Word of God Incarnate and Written, and knows that the salvation of the lost world depends upon that Word.

PRE-ABRAHAMIC CHRONOLOGY—AN INVESTIGATION

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It is the fashion with all historians of this period of the world's history to **assume** that the dates of the Pentateuch are incorrect, but they give us no system of Chronology that we may substitute for them. On the contrary we **assume**, at the outset—as a working basis, having the presumption in its favor—that **the Bible dates down to the time of the death of Joseph are correct**; that the antediluvian patriarchs lived and died at the times stated in the Divine Record; and that the Deluge occurred (taking Ussher's calculations as a guide) 1656 years from the time of Adam's creation. We assume also, that—whatever facilities the world may have had for conveying information—Adam talked with Lamech, Lamech with Noah, and Noah with Abram, and thus the antediluvian traditions were made known to the people who lived after The Flood. It is exceedingly doubtful whether we have, outside of the Bible, any record of anything that happened prior to the Flood, written before the time of that great cataclysm. It is highly probable that the “**Creation Tablets**,” and other such accounts of patriarchal history, are the products of a later day, and have in themselves no real value, except as they confirm the Mosaic record of these ancient traditions.

The Old Testament has fixed the date of the Deluge at 1656 A. M. (according to Ussher's calculation from the Biblical data). Our modern Babylonian Chronologist has extended his system far back of this date, and fixed the date of Sargon I. at about 3800 B. C. He says, “When the light of history first falls upon the Mesopotamian lands, that is, about 5000 B. C., it reveals the lower river plain filled with city-states, etc.” (Myers). His system includes a Flood, because we have the Babylonian “**Deluge Tablets**,” but it utterly ignores the Scripture dates. If the Deluge occurred at the time that the Bible says it did, then the Babylonian archaeologist, if his dates be correct, has unearthed a pre-delugian history extending thousands of years beyond A. M. 1656, and back almost if not quite to the time of creation as given by our Scripture chronologists.

We confidently affirm, that the whole fabric of pre-delugian history rests upon the sole statement of one man who lived but 555 years before the Christian era, or—using the approximate date of Archbishop Ussher—1793 years after the time of the Deluge.

Nabonadius or Nabonidus (Nabu-Naidu), whose date is given from 555 B. C. to 539 B. C., is one of the historical characters whose deeds have come down to us from absolutely certain sources. He was the father of Belshazzar (Bel-shar-user). Croesus, King of Lydia; Amasis, King of Egypt; Astyages, King of Manda; and Cyrus, King of Anshan, were some of his well known contemporaries. We have as authority for the dates and deeds of Nabonadius, the Bible, the Canon of Ptolemy, Herodotus, and a fragment of a Babylonian Chronicle of the King himself relating to the capture of Babylon by Cyrus, and recording the later events of Nabonadius' reign. There are also other sources of information, but these are sufficient to impress the reader with the fact that Nabonadius was a real King of Babylon, and lived at the time universally assigned to him by historians.

Nabonadius was an archaeologist and historian, as well as a King. His archaeological researches have so much surprised our modern enthusiasts that they have assigned to him a place beyond his real deserts: he was enthusiastic but not exact, and it is questionable if his statements concerning the dates of his finds are credible. We have quite a number of his own inscriptions (I. R. 69 b 4-8—Br. Museum 85, 4-30, 2 Col. ii, 20-26—; and V. R. 64, c, 27-30; V. R., 62b 57-60), in which he is always careful to speak of himself as "The Preserver of E-sagila and E-zida." E-sagila and E-zida were temples, the one dedicated to the god Marduk (Merodach) in Babylon, and the other to the god Nabu (Nebo) in Borsippa, the magnificent suburb of Babylon. Marduk and Nabu were the great gods of Babylon.

E-sagila was a seven-storied pyramidal temple, and its ruins can now be seen in the mound called "El-Kasr." "Birs Nimroud" marks the site of E-zida. A German expedition with Dr. Kolderoy as director, and Dr. E. Lindl of Munich, has been excavating at El-Kasr since 1890, and has verified the mound as the site of both the palace of Nebuchadnezzar (Nebuchadrezzar), and the temple of E-sagila.

Nabonadius, it seems, was so much occupied with temple-building that he committed the affairs of government almost entirely to his son, Belshazzar (Bel-shar-user). His greatest achievement in this direction was the re-building of the temple of the god Shamash (E-babbara) in the ancient city of Sippar, and it was while engaged in this labor of love that he found the ancient corner stone of Naram-sin, the son of Sargon I., which (pardon the pun) is the corner stone of the modern pre-Abrahamic chronology. It was this devotion to the god Shamash that excited the envy of the Babylonian priests and cost Nabonadius his crown.

Forty five years previous to this time Nebuchadnezzar had busied himself with the restoration of this temple, and scarcely one generation had passed before the old mud brick structure had to be rebuilt. It required the constant attention of devoted worshippers to keep these temples in ordinary repair. We very naturally draw the conclusion that a half dozen foundations beneath the one that Nabonadius relaid at Sippar **does not necessarily indicate a very great age.**

Nabonadius was not content with razing the decaying walls of Nebuchadnezzar's temple at Sippar, but he dug deeper into its more ancient foundations, and was richly rewarded for his labor. He tells us in one of his inscriptions that: "the foundation stone of Naram-sin, which no King before me had found for 3200 years [this] Shamash the great lord of E-barra . . . showed to me." In this statement we have **the only date which a careful historian would consider as antedating the Mosaic time of the Deluge.** If Nabonadius' statement is correct the temple of E-babbara by Naram-Sin was built **3750 years B.C.** We arrive at this date by adding the 3200 years to the year 550 B.C., when Nabonadius restored E-babbara the temple of the god Shamash at Sippar.

If the statement of Nabonadius is correct then Sargon I., the father of Naram-sin, lived about the year 3800 B. C. **Sargon I.**, Sargon of Agade, Shargain, Shar-ali, or Shargina, is the best known of the antecedents of Hammurabi. He was the son of Itti-bel, and was a great builder. Bricks bearing his name have been found at Nippur, and we have several of his inscriptions; one of them saying that he erected the temple of Bel, called E-kur, in Nippur. He built the temple of Eulbar, dedicated to the goddess Annuit, in Agade. The excavations of the University of Pennsylvania made at Nippur give abundant witness to his existence, in the many tablets found at that place, and tradition has assigned to him a mighty place in the minds of later Assyrian and Babylonian kings. One of these tablets represents him as having been placed in a bulrush basket and as having been rescued much as Moses was; but this story does not accord with the facts of history as stated by the other tablets, and may be dismissed as the creation of some later chronicler who was familiar with the Mosaic story, and wished to deify Sargon I., his great predecessor. We know certainly of but one of Sargon's contemporaries, a patesi of Shirpula, whose name was Lugalushumgal.

The American expedition of the University of Pennsylvania found great quantities of tablets of all kinds at Nippur, or Niffer, many of which were brought to America, but by far the greater part deposited in the museum at Constantinople. This expedition located the temple of the god Bel—the En-lil of Sargon's time—called E-kur. The Babylonians at a later period joined the name of Bel to their god's name and called him Bel-Merodach. The city of Nippur, with its great temple E-kur was eventually, in the twelfth century, absorbed by Babylon, and

was sacked and destroyed. The Assyrians, Esarhaddon, and Ashurbanipal, each restored it for a time, but its popularity was never regained.

Temple-building in Sargon's day must have been very discouraging, for we find his son Naram-sin, who built the temple of the god Shamash at Sippar, at work re-building the structures which his father had erected at Nippur to the gods Bel and Anuit. The American expedition found bricks at Sippar, with Naram-sin's name written upon them in cuneiform characters. Another of this great man's works was the erection of the outer wall of the city of Nippur which he called "Nimit-Marduk." Naram-sin lived in the city of Agade, and called himself "King of the Four Quarters of the World." The light of history goes out with his son and successor, whose name was Bingani-shar-ali.

About the year 1410 B. C., Kurigalzu, after a successful expedition to Susa, the Persian capital, brought back to Nippur, and placed in Bel's sanctuary in E-kur, a votive object which an Elamite conqueror of Erech had carried off but a short time after the Deluge—1656 B. C. This offering had been placed in the Ishtar temple by Dungi, the king.

The temple of Shamash of Sippar had a troublesome history. It was frequently restored by the Cassite kings, but the Nomads eventually destroyed the god Shamash and his worship was interrupted. In the tenth century Nabubaliddin attempted but failed to restore the prestige of the god Shamash. Esarhaddon and Asshurbanipal occasionally honored the unfortunate god. We have already seen how Nabonadius found the corner stone of Naram-sin when he rebuilt the crumbling walls of the temple so recently erected by his father Nebuchadnezzar.

We are in utter darkness about the date, 3800 B. C., which Nabonadius has given us for his predecessor Naram-sin. **We have no proof whatever of Nabonadius' statement**, and when our distinguished archaeologists differ concerning its accuracy **why should we accept a system of chronology built up entirely upon it?** Let us reconstruct the whole fabric of pre-Abrahamic civil history, and bring the whole mass of conjecture within reasonable limits. **Will some one tell us how Nabonadius knew that the corner stone of Naram-sin had been buried for 3200 years?** Perhaps he said 1200 and some zealous transcriber wrote "3" instead of "1." Whatever he meant to say the statement seems to be more the gush of the archaeological enthusiast than the sober judgment and accurate calculation of the historian. My impression is that he meant to write "1200," and this round number itself even then seems to indicate inexactness.

If we decline to accept the statement of Nabonadius as it comes to us, we are thrown back upon our original sources for dates beyond the time of the Deluge, and forced to admit that the Bible dates of the pre-Abrahamic period are after all correct. **Professor Rogers** of Drew Theological Seminary has given us a very fair history of Babylon and

Assyria; but it **assumes**, as do all the other books on the subject, **the date of Nabonadius to be correct**. He devotes but thirty-six of the four hundred and sixty-one pages of his history to the kings who reigned before the first Babylonian, or Hammurabian, Dynasty, and these thirty-six pages are confessedly made up of **conjectured facts**. One cannot but be amazed at the anxiety of most historians to discredit the clean-cut and satisfactory solution of the matter which Moses has given us, and their seeming eagerness to accept as history **the bare statements of any writer who seems to cast doubt of any kind upon the Divine Records**. Nabonadius is not the only man who is anxious to startle the world by his extravagant assertions; each new discoverer in this fertile field seems to want to outdo his predecessors in assigning earlier dates to his resurrected heroes.

Nabonadius gives us about 1350 B. C. as the date of one Shagarakti-Buriash, which is about 300 years after the Deluge according to Apb. Ussher's date. About the year 550 B. C. he began to restore the dilapidated temple of E-ulbar, the shrine of the goddess Annuit in the city of Sippar-Annuīt, and success attended his labors as before at Sippar, although he was somewhat disappointed in not finding the earliest records of the temple. He says: "E-dubar, his temple in Sippar-Annuīt, which no king had built for 800 years, since Shagarakti-Buriash, King of Babylon, son of Kurdur Bel. His foundation inscription I sought, found, and read." If we add 550 B. C., the approximate date of Nabonadius' research, to this 800 years, we have 1350 B. C. as the date of Shagarakti-Buriash. The 800 is a round number and appears to be a reasonable guess. We need not consider it as more than tentative.

We find the name of the father of this Shagarakti-Buriash, **Kurdur Bel**, in the well known tablet entitled "**King List A**", which gives the names of the kings of several Babylonian Dynasties, the number of years of each king's reign, and a summation of the years of each Dynasty; but this tablet is badly broken. The name of Kurdur Bel appears as No. "26" of the third or "Kassite Dynasty," and that of Shagarakti-Shuriash (not Buriash, as Nabonadius has it) as No. "27." **Shagarakti-Shuriash** has left us some inscriptions, but we know no more of him or of his father, than Nabonadius has told us. He seems to have built the temple of E-dubar in Sippar-Annuīt; but it is comforting to find that Nabonadius confirms the statement of "**King List A**" in asserting that such a man lived. Nevertheless it seems strange that **this lauded archaeologist**, who thus made a mistake in **the name** of one of his antecedents, should be considered **so exact an authority as to displace Moses as a Chronologist!**

We have still **another inscription of Nabonadius** in the British Museum, I. R. 69, b 4-8 (85, 4-30, 2 Col ii 20-26). It points us to the name of a king who is undoubtedly far better known to us than to him.

It says, "The name of **Hammurabi**, one of the old kings, who 700 years before Burnaburiash had built E-barra and the temple pyramids on the old foundations, I saw therein and read." Here again our historian-chronologist and archaeologist is **at serious fault**. Even with our "King List A" badly damaged at this point, we have been able to replace the names of all but six of the nineteen missing kings of Dynasty Three, and among them we find two Kings bearing this name, Burnaburiash I. (cir. 1420) and Burnaburiash II. (cir. 1400). These "Kassites" at the time of the Burnaburiashes had been ruling in Babylon for a period longer than that which extends from the first American settlement at Jamestown to the present time, and had become thorough Babylonians.

Just about this time we meet with what is called by chronologists the "**Synchronistic History**," which records the friendly as well as the hostile relations existing between Babylonia and Assyria from Karaindash, 1450 B. C., to about the years 811 B. C. or 783 B. C. We have a copy of this precious Babylonian document in the British Museum. It was made for the wonderful Assyrian Library of Asshurbanipal, and is so badly broken that only about one half of it can be read. We have recourse also to the so called "**Contract Tablets**," dated in the reign of these kings, and also to the "**Inscriptions**" of the kings themselves. Most of the inscriptions and tablets come from the city of Nippur. The "King List A" assigns 576 years and 9 months as the length of the "Kassite Dynasty."

We are aided at this point also by the "**Tel El-Amarna Letters**." Tel El-Amarna is the site of the city Khut-Iten, founded by the heretic king Amenophis IV., who abandoned Thebes and the Egyptian gods, erected a new capital and evolved a new religion for his people. In 1887-8 a number of cuneiform tablets, letters of Amenophis III. and IV., were found in the Archive Chamber of the kings of Khut-Iten. Among these letters we find one which is now in the British Museum written by Amenophis III. to Kadashman-Bel (formerly read Kalima-sin); and there are in the British Museum three letters from Kadashman-Bel to Amenophis III. The Egyptian king wanted the Babylonian's daughter for a wife. Both the daughter and sister of Kadashman-Bel were eventually numbered among the Egyptian king's wives. What interests us most just now is the fact that **Kadashman-Bel was succeeded by Burnaburiash I.** (cir. 1420), and that from these letters we are enabled to get his probable date. Burnaburiash I. erected a temple to the Sun god at Larsa. We have a brick from the ruins of Larsa upon which his name is inscribed. The following king, Kurigalzu I., was the son of Burnaburiash I., and his son was Burnaburiash II., who had a long reign, but he has left us no Babylonian memorials of it. We have six of his letters written to Amenophis IV., four of them in the Berlin Museum, and two in the British Museum.

The best that we can do with these two similar names is to locate them both at about 1400 B. C., and by adding to this date the 700 of Nabonadius we have 2100 B. C. as the probable date of Hammurabi, i. e., 248 years after the date of the Deluge as given by Apb. Ussher.

The dates which Nabonadius gives us of his progenitors are **all in round numbers**. Asshurbanipal (668-626 B. C.) is more exact; he says that he brought back from Elam the statue of a goddess which Kurdur-nankhundi, the Elamite ruler, had carried away **1635 years before**. Adding 650—the date of Asshurbanipal's Elamite expedition—to 1635, we have **2285 B. C. for the date of this Elamite invasion**. This same king, Kurdurnankhundi, carried away a small agate tablet from Babylon which 935 years later Kurigalzu II. brought back and placed in the temple of E-kur at Nippar. This inscribed tablet was found at Nippar by Hilprecht, the American archaeologist.

The date of the Elamite invasion of Kurdur-nankhundi is placed in 63 years after the time of the Deluge (Ussher 2348 B. C.). We are historically certain of the period of Asshurbanipal's reign (668-626 B. C.), since in the month of Sivan 765 B. C. the **"Assyrian Expedition Lists"** record an eclipse of the sun, and astronomical investigation has shown that a total eclipse of the sun occurred at Nineveh, June 15, 763 B. C. This eclipse fixed the dates of the Eponym referred to in the Expedition List, and consequently of the entire **Eponym Canon**.

Archbishop Ussher's calculation may be short a hundred years or more, as there are within such limits almost insurmountable difficulties, but **there is no such uncertainty concerning the pre-Abrahamic date**; the year of the world can be calculated exactly to the death of Joseph.

We have referred frequently to "Babylonian King List A", but not to "King List D". These lists agree exactly as to names, order, length of reign of kings, and summation of the First and Second Babylonian Dynasties; but "King List A." includes not only, as we have said, the Third or "Cassite Dynasty", but also the Fourth or "Dynasty of Isin"; the Fifth, or "Dynasty of Sea Lands"; the Sixth of "Dynasty of Bazi"; the seventh or "Dynasty of Elam"; the Eighth or "Dynasty of Babylon". The tablet upon which these names are recorded is exceedingly fragmentary, but we can supply the names of the missing kings from other reliable sources.

We have now in the British Museum a **Third Babylonian Chronological Tablet**, cited as "C". Both "A" and "B" give us eleven kings for the First Babylonian Dynasty, and "C" is dated in the reign of Ammisadugga, the tenth king of the line. **Tablet "C"** gives not only the years but the events of each king in order, as well as the length of each king's reign; but "C" differs somewhat from these earlier discovered and better known tablets, and, as it is dated in the reign of one of the kings of the First Dynasty of Babylon, its statements will be considered more

authoritative than those of "A" or "B". We give the list as we have it in tablet "C" assuming it to be correct:

1st King	Sumuabi	14	years	reign
2nd "	Sumu-la-ilu	36	"	"
3rd "	Zabu	14	"	"
4th "	Apil-sin	18	"	"
5th "	Sin-Muballit	20	"	"
6th "	Hammurabi	43	"	"
7th "	Samsu-iluna	38	"	"
8th "	Ebishum	25	"	"
9th "	Ammisadugga	25	"	"
and, as in Tablet "A" and "B",				
10th "	Samsusatana	31	"	"
Total		264	"	"

There is forty years difference between "C", and "A" and "B" which give the summation of the First Dynasty as 304 years.

The summation of the Second Dynasty is 368 years for eleven kings, but the unusually long reigns assigned to these kings, along with the fact that we are not able to reconcile the summation of 368 years with our knowledge of these things gathered from other sources, makes it extremely doubtful whether the whole Dynasty is not "apocryphal" after all. No inscriptions of these kings and no business documents dated in their reigns have as yet come to light. Disappointed we turn away from this list with nothing worth remembering but the total—368 years—of the reigns of these kings, and we cannot feel assured of the correctness of this.

Now let us add the totals of "Babylonian King List A" to our corrected total from "King List C":

First	Dynasty of Babylon (corrected date)	264	years
Second	" " "	368	"
Third	" " Kassite	576 $\frac{3}{4}$	"
Fourth	" " Isin	76 $\frac{1}{2}$	"
Fifth	" " Sea Lands	21 $\frac{1}{4}$	"
Sixth	" " Bazi	20 $\frac{1}{4}$	"
Seventh—an	Elamite King	6	"
Ninth	"	192	"

Let us note particularly that, as Nabu-Nasir is the third king from the last counting backwards in the Eighth Dynasty, and as we regard his date (740-734 B. C.) as certain, we take 747 from 1020, the first year of the first king of the Eighth Dynasty to the beginning of Nabu-Nasir's reign 747 B. C. If we add 270 to 1334—the total of the first Seven Dynasties—we have 1603 years. By adding this to Nabonadius' date (1613 plus 747), we have 2360 B. C. as the date for the beginning of the First Dynasty of Babylon. This brings us to within ninety years before the Deluge, according to Uscher's date of the Deluge, which in spite of the possible shortening

of the dates places Hammurabi's reigns on the Arahamic side of the Deluge by ten or twelve years.

We have but one more authority—**Berosus**—to consider. We will hasten to the solution reached by Alfred Von Gutschmid. The Babylonians grouped their kings of the post-deluge period in a cycle of 36,000 years. If we take from this number 36,000, that preserved by Synchronellus, we have a total of 1920 years for the historical list of kings either to Alexander the Great 323 B. C., or to the beginning of the Selucid Era 312 B. C. If we date back from 311 B. C., the date of Alexander's death, we have **2231 B. C. as the date for the beginning of Babylonian history.** This leaves us 117 years on this side of the Flood; so that according to Berosus the First Babylonian Dynasty began 117 years after the Flood. Therefore, Hammurabi began his reign 237 years after the Flood.

Peleg was born just 101 years after the Flood, and "in his days the earth was divided." The process of division doubtless went on during his life of 239 years, and as Abram was 35 years old when Peleg died he was familiar with all the facts connected with the Confusion of Tongues, which our Bible asserts resulted from the Babel building.

If "The Babylonian Chronicle A", Berosus, or Nabonadius, are even approximately correct, **Hammurabi cannot be Amraphel**, and consequently Hommel, Sayce and Driver are all wrong according to the Bible dates as given by Ussher; and some king of the Second Dynasty of Babylon would answer the requirements of the figures. The Egyptian darkness that conceals every historical fact in connection with the Second Babylonian Dynasty gives opportunity for abundant speculation about Amraphel, or a second Hammurabi, if one is needed to prevent spoiling the beautiful theories that regard Hammurabi and Amraphel as one man.

Starting from the family of Noah after the Deluge, the course of history may thus be traced. **The sons of Ham** were Cush, etc. (Gen. vi); and **the sons of Cush** are named by the nations that each family eventually became, the personal genealogy being no longer needed. Ere long a mighty king arises out of Cush and consolidates the independent kingdoms of Babel, Erech, Accad and Calneh in the land of Shinar, into one empire, which he rules after his own pleasure, enlarging their temples but making them all tributary to his own god Marduk in E-Sagilla. All religious and political life in Babylon so far as we know it dates from the days of **Hummurabi**. Of all the kings of the First or Second Dynasty he is the only one whom tradition has assigned a name or history left a record. May he not be the **Nimrod of Hebrew history**? Or, if indeed, he be **Amraphel**, then Ussher's approximate date of the Deluge may be extended, or the totals of some of the Babylonian Dynasties be lessened, until Sargon I. be brought within the post-diluvian period, and possibly he may be proved to be one and the same with Nimrod.

Hammurabi expelled the Elamites from Babylon, invaded Elam itself and became the suzerain lord of ancient Susa. His empire included the known world and embraced the later "Holy Land." Hammurabi had a genius for government; the great stele which Dr. Morgan discovered in Susa shows us how he ruled in Elam and his other tributary provinces. This stele, which is called the "**Code of Hammurabi**," has 280 legal edicts in 44 columns inscribed upon it. This son of Ham—Murabi plus Marduk—ruled in Sumer (Shinar) and Akkad for more than 43 years, and when he died he left his well-organized kingdom to his son, Sam-suiluna, who seems to have followed in his father's footsteps; but we know little of him and nothing of his successors.

Sin-Muballit, Hammurabi's father, was driven out of Ishin by the Elamites. Neither Apil-sin, Hammurabi's grandfather, nor any of Apil-sin's ancestors seems to have borne the title of "**King**." There were no real "Kings", antedating the father of Hammurabi, unless Sargon of Agade be an exception. The so called kings of that age were merely rulers of cities, and like the early Britons waged incessant war with one another and were in constant fear of the Elamites, until Hammurabi had organized them into one vast empire which was powerful enough not only to repel the Elamites, but to annex Elam to the empire itself. Apil-sin, Sin-Muballit and Hammurabi, who represent three generations of one family, are the only members of the First Babylonian Dynasty of Kings who bear Babylonian names, and some authorities say that this First Dynasty is of Canaanitish origin.

Hammurabi was the Napoleon of the Euphrates Valley. His ancestors bequeathed him nothing, and the great empire which his genius had constructed was soon dismembered by his descendents. His career in this early field of history was like the course of a comet in the sky—the magnificence and grandeur of its sudden approach no sooner attracts our astonished gaze than it sweeps across its parabola and is gone, and the myriads of little stars shine on as they did before it came. Hammurabi outstripped all of his contemporaries in temple building, and it seems more than probable that he was the man who attempted to "make a tower whose top may reach to heaven."

The Empire of Hammurabi with its great city and its lofty temple centralized all the political and religious life of the Euphrates Valley, and was the means of bringing about a new and hitherto unexpected condition of affairs. The old Accadian language (some say it was only a dialect) gave place to the Sumerian, and when Hammurabi was dead each city restored its former worship and claimed in addition the same honor for its god as Hammurabi had claimed for Marduk. There were "lords many and gods many," and new dialects formed about each center of idolatrous worship, causing the language of each city in Shinar to sound more and more like gibberish to all the others; whereas before the time of Hammurabi they were all of "one language and one speech."

During the last twenty years thousands of Sumerian (not Semite) inscriptions have been unearthed, dating, **so say the chronologists**, from the period between 4500 B. C. and 2500 B. C., i. e., antedating 2348 B. C.—the Deluge. The greater number of these are written in cuneiform, or wedge shaped characters; but the earliest of them are written in “line” characters instead of groups of wedges, and evidently indicate that their origin was in the pictures of objects which we see in Egyptian hieroglyphics. The Sumerians bequeathed to the Babylonians and Assyrians the cuneiform system of writing, and these dull heads made no improvement worth the mention, in their cumbersome, syllabic and ideographic method of communicating ideas to future generations.

With all their accredited advancement in mathematics and astronomy, the ancient Babylonians have left us no records by which we may with any degree of certainty tell in just what period of the world’s history they lived and wrote. The only inhabitants of the world at this early period who have outlined their history in intelligible language are the Hebrews. It is worse than folly to be writing history in this generation upon any other basis of correctness than that which the Hebrews have left us in the Word of God. Any one who is able to construct an argument upon known premises must, if he be reasonable, admit that the **presumptive evidence at least is all in favor of the Hebrew account of man’s history**, and he must assume the correctness of the Hebrew dates until such time as he may find out that the translators, like those of the Septuagint, have changed them to bring them into agreement with their own preconceived ideas of what they should be.

We may, in conclusion, confidently assert that, **so far, nothing has occurred to shake one’s faith in the Mosaic authorship of the Pentateuch**, and the correctness in all particulars of its historical account.

NEW LIGHT FROM EGYPT ON THE SACRIFICES *

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I. Marks of Egyptian influence upon the early history of Israel, upon her civil and religious institutions, and upon the literature of the Pentateuch have been recognized until quite recent times by all classes of Bible students. Excepting for the moment those later critics and commentators that have favored the late date of the Pentateuch, the whole body of modern comment and criticism and biblical encyclopedia may be cited in support of this statement. Speaking more particularly, Semitic and Egyptian specialists have been fond of tracing correspondences and resemblances between Israel and Egypt in evidence of Egyptian influence

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upon Israel, and Israelite influence upon Egypt. Among Egyptologists, Chabas, De Rouge, Brugsch, Renouf, Naville, Lieblein, and Sayce, among Old Testament specialists, Havernick, Hengstenberg, Delitzsch, and Oehler, and many others of both classes of scholars, have traced these correspondences with great care. If some of these, of rationalizing tendencies, have sought in Egypt the sources of Israel's most sacred institutions, on the other hand, most have recognized a limit to the sphere of influence and correspondences in the social and civil life, in the customs and language of the people, and in the externalities of the religious life,—the architecture, art, vestments and material, and the universal and necessary actions in worship, especially in sacrifice; while the origin of the meaning of Israel's religious institutions, their typical character, and the significance of the ceremonial is wholly assigned to Divine revelation.

Latterly the theory of the late date of the Pentateuch, espoused by many, and thrust forward with great earnestness, has attracted much attention, and around about it the discussion of Israel's institutions has raged. Those accepting this theory have, by the very necessities of the case, been forced to belittle or ignore any apparent Egyptian influence in the Pentateuch, or account for it by indirect or secondary causes; and the necessity of meeting new opponents on new ground has somewhat turned all others away from the consideration of such influences, until the growing importance of Archaeology in critical discussion has again brought them forward. And they have been urged with such force and persistence that at last, in self-defense, some efforts have been made by the evolutionary school of historical critics to claim the new and rising science of Biblical Archaeology in support of their cause. A most notable instance is Dr. Driver's essay in "Authority and Archaeology," which most accurately indicates the attitude in most recent literature of the radical school of critics toward archaeological evidence. It is an attitude not of appreciation, but of annoyance or, at best, of "benevolent assimilation."

II. There are indications that it will not now be long until again the critical microscopes of those who think that everything may be found by the microscope, if only the microscope be strong enough, will be fixed upon the religion of old Egypt to discover there all the ideas embodied in Israel's ceremonial system, not excepting those that a reasonable faith has regarded as of Divine revelation.

The theory of a late date for the Pentateuch is becoming untenable. That is not to say that the defenders have given up the fortress: but neither did the Russians give up Port Arthur during the long months of the siege as the Japanese destroyed defense after defense. Nevertheless, the fortress was becoming untenable all the while, and at last even its brave defenders surrendered. And so, little by little, the archaeologists, the sappers and miners of the Biblical conflict, have blown up one stronghold after another of the defenders of this theory, rendering it more

and more untenable. No one may predict the day of capitulation, but the doom of that theory is approaching, else all signs fail.

Dr. Murch's discovery of the Tell-el-Amarna tablets forever destroyed the theory of the ignorance of patriarchal times, which De Rouge's discovery of the Egyptian origin of the alphabet had already so badly shaken. This theory of the ignorance of patriarchal times was, a few years ago, the chief frontier defense of the theory of the late date of the Pentateuch, and the loss of it was like the Russian loss of the fort at the peninsula which drove them back upon the forts of Port Arthur, and shut them up there. Professor Petrie's discovery of the Israelite tablet in 1895 destroyed another defense,—the theory of the early insignificance, or even non-existence, of Israel,—by lifting the nation at last into such importance as to have a place in a boastful monumental inscription of Merenptah, who is very widely accepted by Egyptologists as the Pharaoh of the Exodus; i. e., those Egyptologists who believe there was any Exodus. Thus another place in the line of defense was greatly weakened.

Then, in 1900, De Morgan's discovery of the Code of Hammurabi let in a flood of light upon the advancement of Semitic peoples in the codification of written laws, confirmed and explained the conduct of the patriarch Abraham in Palestine, and thus weakened another point in the defense of the late date of the Pentateuch, i. e., that it represented a too highly wrought civilization for patriarchal times.

And now the Rev. W. Shaw Caldecott, by his investigations in Semitic metrology, has shown the early proficiency of Israel in architecture, breaking down still further the rear defenses of those who seek a later date for the origin of Israel's history.

Last of all, James William Thirtle, by his wonderful rescue of the titles of the Psalms from their oblivion of obscurity, shows conclusively that the Psalter was in its present form so long before the days of the Exile, that the meanings of those titles were already completely lost at that time, which of itself carries the Psalter back almost, if not quite, to the days of the temple of Solomon, and goes far toward establishing for that time, on purely rationalistic grounds, the whole ritualistic system which the Psalter requires. For, how is it possible that the meanings of the titles of the Psalms could have been completely lost between Josiah and the Exile? What time is there when they could have been lost except in the days of the great apostasy before Josiah and his reformation? And what then becomes of that view of the Pentateuch which brings down the Temple ritual to the days of Josiah or later?

Thus place after place in the line of defense of the late date of the Pentateuch is being breached. This is what I mean by saying that the theory is becoming untenable. Already sorties are being made by the defenders in an effort to get out. So great a leader as Professor Delitzsch,

of the University of Berlin, has abruptly led the way to the Babylon of Hammurabi for the source of the **laws** of the Pentateuch. And Dr. Winckler has suggested his theory of "two Egypts," a desperate expedient to get a more convenient and less important Egypt for the patriarchal **history**.

All of this furnishes the warrant for the suggestion with which this section of the discussion sets out, that at any time of a new discovery in Egypt, or without such, the defenders of the beleaguered theory of the late date of the authorship of the Pentateuch may make a sortie toward the Nile for safety. And when that day comes, that for which Egypt seems at a superficial glance to offer the greatest hope to rationalism is the third and remaining portion of the Pentateuch, Israel's **ceremonial system**.

III. For some years I have been engaged in a study of the Egyptian offerings, to discover, if possible, all that is shown in the pictured representations thereof by either the painter or the sculptor. The investigation has not been limited to the pictures, to the exclusion of the inscriptions, the classic writers, and the more recent literature on the subject, but most attention has been given to the pictured representations; for the reason, on the one hand, that description of an unfamiliar ritual in a difficult tongue is peculiarly liable to be misunderstood, while, on the other hand, sacrifice is essentially a spectacle, by the sight of which the beholder was to be impressed, and so by the pictured representations of which the student may be informed. In a series of articles on "The Religion of Israel in Its Relation to the Religions of Contiguous Peoples," in the **Bible Student** of 1902 and 1903, in considering, among other subjects, "Israel's sacrifices," I forecast conclusions then reached practically; but since that time, in order to make the scientific discussion of the subject complete, I have searched the British Museum and the Gower Street Collection in London; the Egyptian Museum, Leyden; the New Museum in Berlin, and the Louvre in Paris; and pursued the investigation at the Koenigliche Bibliothek, the Bibliotheque Nationale, the British Museum Library, and, by the great kindness of Professor Petrie, at his most valuable private collection at Gower Street College, London. I profited also by the most valuable suggestions made for the researches in the literature of the subject by Professor Naville at Geneva and Professor Maspero in Paris. I most cordially acknowledge this assistance, but am myself alone responsible for my conclusions.*

I confess to something of reluctance, mingled with the pleasure of presenting to the public the results of this investigation and the conclusions to which it leads. He who ventures, upon however good grounds to contravene long-accepted opinions, is sure to meet at the outset much

*Full and detailed account of the technical minutiae of this investigation would be out of place in this article. It will be found, together with museum and library references, in a study published in *Revue de Travaux* of August, 1905, to which the reader who desires to follow the investigation critically is referred.

incredulity and some opposition, and he who enters into a new field of investigation is more likely to have a multitude look at him curiously than follow immediately after him. Strange as it may seem, this investigation has never before been made, or, if made, not published; indeed, the general subject of sacrifice has been almost entirely ignored by Egyptologists even when discussing Egyptian religion. The three great histories of Egypt from the monuments—by Brugsch, Petrie, and Budge—scarcely refer to the subject; and the lectures on Egyptian religion—Kenouf in the Hibbert lectures, Sayce in the Gifford lectures of 1902, and Steindorf in his American lectures of 1904—pass over the sacrifices in almost absolute silence. Maspero, at Paris about 1897, treated the subject at length, but, it is much to be regretted, has never published the lectures.*

IV. It is astonishing to find that, while so little investigation has been made concerning the Egyptian sacrifices, and so little written upon the subject by Egyptologists, yet they, in common with others not professedly familiar with the technicalities of Egyptology, have so constantly referred to the "Egyptian sacrifices," "the sacrificial system of Egypt," "the sacrifices to the gods," "the growth of the sacrificial idea," and "the resemblances between the sacrifices of Egypt and those of other Oriental countries." Such language assumes that appearances in the offerings of Egypt were similar to appearances in the sacrifices of other Oriental places, and that realities in Egypt corresponded not only to those appearances, but to the meaning of those appearances elsewhere. In short, assumption has imposed upon Egypt the sacrificial idea required in each case by the convenience of the writer.

Where the assumption was correct, no harm was done, but very seldom has any one stopped to ask whether the droves of animals, the flocks of geese, the "thousands" of things, were offerings actually or only symbolically; whether the offerings were in any true sense sacrifices or only supplies for the dead or for the gods; whether there was any ceremonial transfer of sin to the offering or any real substitution of the victim for the offerer; or whether some wholly different idea was embodied in the actions and the offerings; whether the altars were for the burning of the sacrifices or only for their presentation; and, finally, whether the sacrifices not burned were left at the place of offering, were in part used in a ceremonial feast, or were wholly devoted to the ordinary domestic or commercial advantage of the offerer or the priest. By this whole system of assumptions, a complete sacrificial system has been given to the ancient Egyptians. And assumptions have not stopped here, nor indeed could they stop here. Once admitted that the countless offerings were real sacrifices to the gods, and the conclusion was certain, if not irris-

*See also *Revue de l'Histoire des Religions*, 1897, an article on "La Table d'Offrandes des Tombeaux Egyptiens," by Prof. Maspero.

tible, that such abundance of sacrifices held a very important place in the national life of the people; and once admitted that the offerings in any sense took the place of the offerer or appeased the gods, and the other assumption was most natural, that the offerings had a most important bearing upon the worshiper's hope of acceptance with the gods.

V. Now let us make a note of what the monuments actually contained concerning the sacrifices, and of some important things that they did not contain. Tens of thousands of scenes do represent offerings of some sort, and, judging by the frequency with which the offering scenes occur, it must be concluded that the offerings were among the most common and universal events of Egyptian life. Concerning these offerings, it is important to know, first of all, two things: Were they offerings **for** or offerings **to**? i. e., were they supplies or were they sacrifices? The correct answer here lets in the first great light on the subject.

The larger portion of the offerings were offerings **for**, i. e., supplies; in part for the gods, in larger part for the dead, and in either case, in part at least, recovered for the benefit of the offerer or the priest. By far the largest part of the so-called Egyptian sacrifices were supplies for the dead, in which there was no true sacrificial idea whatever, except it be by a sort of indirection in the New Empire, when, through the influence of the Osirian myth, every man was in some sense deified and called an Osiris. In the case of the offerings for the gods, there was some sacrificial idea; but, as there is no trace of a truly sacrificial meal, there seems to have been no true idea of fellowship with the gods by means of the sacrifice.* Thus, at the very outset of the investigation, it appears that the largest portion of the offerings of Egypt, being only supplies for the gods or, more especially, for the dead, are removed entirely from the domain of the sacrificial question.

It is with the smaller remaining portion of the offerings, those which were offerings to the gods, true sacrifices, that we are most concerned. There are seen bees, sheep, goats, gazelles, geese, birds, singly or in droves or herds, being brought to the place of sacrifice, being slain by the priests, the larger animals dismembered and the smaller animals and the fowls presented whole, together with bread, fruit, flowers, incense and various vessels containing, as the inscriptions inform us, beer, wine, and oil. Aside from the literature of the subject, what does the portrayal of the offerings on the monuments reveal concerning these? What was the relation of the offerer to the offering, and what was done with the offering?

The relation of the offering to the offerer is one of great obscurity. What it is known not to have been is more, and more important also, than what it is known to have been. That the offering was an offering from the offerer, and not merely supplies or a species of tribute due to

*Cf. E. Lefebvre, *Rites Egyptiens*, pp. 4, 19-20.

the god, while not absolutely proven, seems sufficiently attested by the worshipful attitude of the offerer, instead of the business-like conduct that would otherwise be expected. That the offering was **instead of** the offerer, there is no evidence. Herodotus says it was so, and he may have seen the laying on of hands for the transfer of the guilt of the offerer to the offering, which he describes, or he may have supplied it from his knowledge of sacrifice in general. If he actually saw what he describes, it may have been that Greek or other foreign influence produced it, or what he saw may have been an exceptional case. Certain it is that the innumerable pictures of Egyptian sacrifice do not support his statement. The practice could not have been a common one among the Egyptians, otherwise it could not have escaped entirely the pencil and the chisel of the artist; yet, of the ten thousand sacrificial scenes I have examined, I do not know of a single instance where the laying on of hands is depicted. The transfer of the sins of the offerer to the victim, and the substitution of the victim for the offerer, have no support whatever in the offering scenes.

One question yet remains concerning the sacrifices to the gods: what was done with them? The answer is threefold: they were presented before the god, sometimes waved in the hand, or most frequently laid upon the offering table, and more rarely placed upon an altar. It is a reasonable presumption that they were not wasted, but that, after being presented, they were taken away for the benefit of the offerer or the priest, though this is not certainly known. There is no evidence of any ceremonial feast, and it is certain that the sacrifices were not burned. No preparation was made for the burning of the sacrifice, no brazier of fire is ever seen about the altar, except the censer or incense dish, no inflammable material is ever seen on the altar, or in waiting round about it, or being brought to it; and the arrangement of the sacrifices on the altar precludes the possibility of burning. Whole carcasses of animals or fowls and the quarters of beeves, together with fruit and other offerings, are seen arranged on the altar to the very edge, and built up in a heap with perpendicular sides to a great height. Even if inflammable material were placed underneath, as it never was, the burning would have been impossible; for, no sooner would the flames begin to melt the fat a little, than the whole heap would slip off in every direction on the floor of the temple.

The altars themselves were not intended for the burning of sacrifices, being too small for such large sacrifices as are seen, perfectly flat on the top, without flange or gutter to retain the fire and ashes on the top. Moreover, the altars found have never had sacrifices burned upon them. Last of all, it must be considered that where sacrifice is burned the burning is the last and most spectacular scene in the whole ghastly tragedy. If it were a customary part of the Egyptian sacrifice, it is incred-

ible that, in all the countless sacrificial scenes, the artist should always miss the most striking part of the spectacle, more especially as Egyptian art, whatever its shortcomings, excels in giving the characteristic touch to every object and every action. Yet the burning of sacrifice in the Egyptian religion is never depicted.

Two apparent exceptions to this last statement, when carefully examined, only serve to confirm the assertion it makes.

There is **one instance** among the sculptures of Tell-el-Amarna where the priest stands officiating before the god Aten, the sun's disk, whose beams, each ending in a hand, are reaching down upon him, while the flames actually leap up from the altar to greet the sun. But the reigning monarch Amen-hotep IV., Khu-en-Aten, was the great heretic king of Egypt, who introduced a foreign, probably a Semitic, religion. His heresy was bitterly opposed by the Egyptian priesthood during his life, and at his death they rose in revolt, put one of their own number upon the throne, banished the strange god and his cult, reinstated the Egyptian religion, and took the mummy of Khu-en-Aten from the grave, tore it into fragments, and scattered it to the four winds. Could anything testify more strongly to the abhorrence of the Egyptians for a worship which gives the only instance in all the sacrificial scenes of the burning of sacrifice?*

The other apparent exception to the statement that the monuments reveal no evidence that the Egyptian religion made use of the burning of sacrifice, is the uncovering, at Tanis, by Professor Petrie, of foundation remains mingled with ashes and pieces of bone. Probably this may be properly accepted as evidence of the burning of sacrifice. But this instance furnishes no evidence on the subject of Egyptian sacrifices, for the reason that Tanis in the ancient time was never a truly Egyptian city, but always one of those places set apart by the Egyptians, who hated foreigners, for the segregation of aliens who wished to dwell in Egypt. While it was called Tahpalnes, it was the home of Semitic people; when it became Daphnae, it was under the influence of the presence of great numbers of Greeks. That evidence of the burning of sacrifices among the Semitic and the Greek peoples of Tanis should be found is not surprising, but it tells us nothing of Egyptian sacrifices, except as it adds another to the instances that go to show that the only evidences of the burning of sacrifices in Egypt were furnished by foreign and hated religions. It might be that occasional sacrifices were burned in Egypt, but to the present time there is not a particle of evidence that such was ever the case. And if, in the future, evidence of such occasional burning should be found among the devotees of the Egyptian religion, it would have no more bearing upon the question of Egypt's religion than do those sporadic cases of sacrifices among Christians in different parts of the world, of which one occasionally hears, have upon the body of Christian doctrine.

*Professor Maspero, in *Historie Ancienne*, page 122, says: "en brûlait une partie à la face de l'idole," etc.

VI. The ascertained facts concerning Egyptian sacrifices which are established by this investigation, may be summarized as follows:—

A prodigious number of offerings were made by the Egyptian people throughout a large portion of their history, chiefly supplies for the gods, and, more especially, for the dead, in which offerings the sacrificial idea was of the vaguest and least significant character. The remainder of the offerings were sacrifices to the gods, which, after having been slain and otherwise prepared, according to the necessities of the case, but with no ceremony of substitution, were presented before the god, sometimes held in the hand, usually heaped upon offering tables, less frequently placed upon the altar. How long they were permitted to remain or what was done with them thereafter, nothing is positively known, except that some offerings for the dead were not removed at all. They were not burned; there was no true sacrificial meal;* presumably they were removed in time to prevent their loss.

The bearings of these facts upon theological and critical questions are so apparent that a few words will suffice to point them out. Supplies for the dead testify to the expectation of the life after death, and the character of the supplies for both the dead and the gods evinces the crude and materialistic ideas the Egyptians entertained of life in the other world. As there was no proper substitution of the victim for the offerer, there was, likewise, in their religious views, no idea of satisfaction for sin through the sacrifices, as is clearly corroborated by the Book of the Dead, where the hope of becoming the "justified" is grounded constantly upon good works, and never upon the sacrifices which have been offered. As there was no burning of the sacrifice, the idea of complete dedication of the offerer through the offering, which is expressed by the burning, was wanting in Egyptian theology. And since there was no proper sacrificial meal, there was equally wanting to the Egyptian sacrificial worship the idea of fellowship with the Divine.

When we turn to critical questions concerning the sources of the Hebrew sacrificial system, the vast and essential element of revelation in that system shines out the moment we see Moses the lawgiver standing in presence of the Egyptian sacrificial ceremonies. The materials of sacrifice were about the same, almost the only materials available, but not a single one of the great underlying ideas of the Hebrew system of sacrifices is found in the Egyptian system. The only apparent exception, the shedding of blood, is only apparently an exception; for, while the shedding of blood and the sprinkling of blood was so important and so conspicuous in the Hebrew system, in the Egyptian sacrifices it seems to have been only an incident in the preparation, and little or no account whatever was taken of the blood. When, again, the critical discussion shall turn backward to Sinai to discover the sources of the ceremonial law, it cannot return again to Egypt; it will stand face to face with GOD.

*Maspero, *Histoire Ancienne*, p. 122; also E. Lefebvre, *Rites Egyptiens*.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics of the International Lessons for December are: "**Nehemiah Rebuilds the Walls of Jerusalem**"; "**Reading and Obeying the Law**"; "**Preparation for the Messiah**"; "**The Character of the Messiah**"; "**Review**" of the Lessons of the last Quarter of the year. The earlier Lessons bring to a close the survey of the closing period of the Old Testament history, that has furnished the subjects for the last half of 1905.

1. The Topic of the **First Lesson** for December is "**Nehemiah Rebuilds the Walls of Jerusalem**". Its Scripture is **Nehemiah iv. 7-20**. This is of course only a fragment of the narrative of the work of rebuilding which occupies much of the first half of the Book of **Nehemiah**.

1st. Preliminary to the understanding of the Lesson are: its place in the Book; the place of the work of **Nehemiah** in the history of the period; and **Nehemiah's** wall-building as a factor in the Restoration of the Jews.

1. The Place of the Lesson in the Book may be seen by referring back to the Second Lesson for November, "**Ezra's Journey to Jerusalem**", where the "Outline Plan of **Nehemiah**" is given. See October number, p. 297.

As there shown, the Book consists of **Two Parts**. The First of these (Chs. i.-vii.) is occupied with the **Civil Restoration** in connection with the Rebuilding of the walls of Jerusalem—in which **Nehemiah** is the leader and chief actor, **Ezra** perhaps being absent in Babylon. The **Second Part** (Chs. viii.-xiii. 4) sets forth the **Religious Restoration**, in which **Nehemiah** has the co-operation of **Ezra** who here becomes the prominent figure. The first Restoration prepared for the second.

The Scripture of the Lesson is found in the midst of Part First. It will be helpful to consider the divisions of this

part, as indicating the progress of **Nehemiah's** work.

Section 1.—Events Before the Wall-Building.—Chs. i.-ii.

a. **The Evil Tidings from Jerusalem** received by **Nehemiah**, leading to his Sadness and his Prayer (the Topic of one of the Lessons for November).—Ch. i.

b. **The Request made of King Artaxerxes** and granted, for authority to go up to Jerusalem to complete the work of Restoration, in which Zerubbabel and **Ezra** had been engaged; and the Journey to Jerusalem.—Ch. ii. 1-11.

c. **The Inspection of the Walls by Night**, and the decision of the Council to rebuild the Walls.—Ch. ii. 12-20.

Section 2.—Events During the Wall-Building.—Chs. iii.-vii.

a. **The Builders Organized and the Work begun**,—giving the Stations of the Groups of Builders (forty four in number) in the work of Building, all of them together completing the circuit of the City.—Ch. iii.

b. **Opposition from heathen Enemies roused by the Progress of the Work**, leading to precautions and increased Diligence in Building.—Ch. iv. (Here is where the Scripture of the Lesson is found.)

c. **The Oppression of the Poor by the Rich hinders the Building**, and **Nehemiah** redresses their grievances.—Ch. v.

d. **Repeated Plots of Enemies foiled, and the Building Completed** in the seventh month.—Ch. vi.

e. **The Ordering of the City, and Organization and Registering of the People for permanent defence.**—Ch. vii.

The Walls were not dedicated till after the Religious Restoration.

The place of the Lesson in the Book and in the progress of the Work of Re-

building the Walls is thus made to appear.

2. **The Place of Nehemiah in the History** needs also to be understood.

The evil tidings from Jerusalem reached Nehemiah in Shushan late in the year 445 B. C., the twentieth year of the reign of Artaxerxes Longimanus. It was not until March, 444 B. C., that he received his commission from the King to go up to Jerusalem as Governor to complete the work of restoring the City. This was fourteen years after Ezra had led up the Second Caravan of returning captives (in 458 B. C.).

a. **Nehemiah's first Governorship** continued twelve years, or until his return to the Persian Court in the thirty-second year of Artaxerxes (433 B. C.).

The Scriptural record of his governorship is confined to its first year, and is contained in Chs. i.-xiii. 4; the remaining eleven years being left a blank. It was doubtless given to pushing the Religious Restoration.

The work of Building the Wall or the **Civil Restoration**, continued through the first half of the year. A full account of the difficulties of that work and of its progress to completion is found in Chs. i.-vii.

There follows his work of **Religious Restoration** with the aid of Ezra, including the Instruction in the Law; the celebration of the great Festivals; the Confession of the People and the renewal of their Covenant with Jehovah; the solemn Dedication of the City Walls; the regulations for the government of the civil and religious life in the Restored City; and the separation of the Ammonites and Moabites from the Congregation, "another indication of the reconstitution of the Church of Jehovah."

We know nothing of what occurred in the remaining eleven years of Nehemiah's term.

b. **Nehemiah later obtained from Artaxerxes a second Commission**, to go up to Jerusalem to remedy the evils that had arisen (Ch. xiii. 4-7). The extent to which the abuses had grown has been taken to indicate a considerable interval.

This inference is strengthened by the allusion (xiii. 24) to the children of the mixed marriages. Prideaux allows five years, placing the second journey in 428 B. C. Smith is probably nearer right in making it ten years, and placing it in the last year of the reign of Artaxerxes. If his second administration in Jerusalem lasted ten years, as has been conjectured, it came to a close just before or about the time assigned to the prophecies of Malachi.

The interval of silence between verse 3 of Chapter xiii. and verse 4 of the same chapter would then appear to be about 21 years.

The record of Nehemiah's second term is very brief, being found in Chapter xiii. 4-31. This account of the new reform movement on his return to Jerusalem closes the Book.

The translation, "And before this" (xiii. 4), obscures the historical connection, making it appear that the events narrated preceded the dedication of the walls that took place many years before. Lange's rendering is better: "**And in the face of this**", or "And in the presence of this". "The meaning is, that Eliashib, the high-priest, notwithstanding all this reform wrought by Nehemiah in Artaxerxes' twentieth year, **in the face of it all**, dared years later, when Nehemiah was far away, to introduce Tobiah into the court of the Temple."

The abuses that had sprung up, and that had to be corrected, were very gross. They included: the desecration of the Temple by installing Tobiah with his heathen household in the chambers of the Temple, set apart for the reception of the sacrifices and tithes for the priests and ministers of the Temple; the robbing of the Levites and singers of their support and their exclusion from the sacred place; the desecration of the Sabbath by making it a day of labor and trade; and the renewed affiliation with those Jews who had "married wives of Ashdod, of Ammon, and of Moab", and who were now violently expelled as the main source of evil and corruption.

The exclusion of the heathen idolators and corrupters was one of the most important of the acts here recorded. More than twenty years before, the part of the law which shut out any Moabite or Ammonite family from entering into "the congregation of Jehovah forever" (Deut. xxiii. 3-5), or at least "until in the tenth generation after quitting heathenism and formally allying itself with Israel", was doubtless read on the day of dedicating the wall. Reference is to this in Nehemiah xiii. 1-3, which records the execution of this law at that time. This was one of the great necessities. The completion of the walls and the establishment of civil authority rendered this expulsion possible.

"The severe exclusion of the Moabite and Ammonite was an enacted token against sin. Even these blood relations of Israel were to be kept away as polluted, because they showed no sympathy with Israel, and made a deliberate and vile attempt to plunge Israel into sin. A permanent horror was to be erected between Israel and these monsters of iniquity. The key to many of the stern Mosaic statutes is to be found in the necessity of holding up the heinousness of sin, which men are ever ready to make light of.

"The lapse of Israel on Nehemiah's return to Persia throws into clear light the immense work which Nehemiah had wrought, and the remarkable power of the man. His influence had worked the reform and had upheld it, and when his presence was removed the structure at once began to crack and crumble. A generation later Malachi lamented over the spiritual waste that Judah presented. Great as Nehemiah was, he could not make healthy the diseased body of Jewry. He could only, by the force of his character, rouse the people to a decent semblance of righteousness. And yet, while he was powerless to renew the nation, we may believe that his influence ran down private channels in families and humble houses to the very time of the Messiah, making green lines of

spiritual growth amid the arid desert of Judaism" (Lange).

The last act of Nehemiah recorded in his Book (Ch. xiii. 23-29) was the punishment and corporal chastisement of these heathenized Jewish families—Philistine, Ammonite and Moabite. He made them swear by God to stop such intermarriages, enforcing his requirement by the example of Solomon who, "though he was beloved of his God" was caused to sin, and to corrupt all Israel, by his intermarriages with foreign women. One of the grandsons of Eliashib, the high priest, had even gone so far as to marry the daughter of Sanballat the Horonite (v. 28). Him Nehemiah violently expelled. According to Josephus this expelled priest was named **Manasseh**; and he relates that he went to his father-in-law who built a Temple for him upon Mount Gerizim in opposition to that at Jerusalem, and that in this way originated the religious rivalry and the bitter enmity between the Samaritans and the Jews. See John iv. 20. These violent measures, in what really constitutes the last record of Old Testament history, were doubtless providentially intended to separate and segregate these vicious and corrupting elements from Israel, and to bring about the antagonism that should wean the Chosen People from idolatry and give them an increasing hatred for it. This bitter rivalry, that served to check the tendency of the Jews to these particular forms of civil and social evil, was thus the result of the last act of the last great leader and reformer of Old Testament times.

Yet even this act of civil and social reform—of conditions practically paralleled in our own times and nation—Nehemiah shows that he has recorded as a step toward that Religious Restoration upon which its effectiveness and permanence depended (xiii. 28-31), and in which the reformer had many years before co-operated with Ezra, the teacher and lawgiver, in initiating by establishing systematic instruction of the people in the Law of Jehovah.

The entire career of Nehemiah is therefore fitted to emphasize the fundamental Old Testament principle, that in obedience to God is life and in disobedience death, and to enforce the claims of Jehovah to loyalty to Himself and His Law and Covenant. Malachi, a little later, concludes his prophesy by striking the same note in accord with Nehemiah and Ezra, as he looks

3. Nehemiah's Building the Walls as a factor in the Jewish Restoration.

The Wall-building was in itself an important factor in bringing the Jews together and preparing them for unity of feeling and co-operation in effort in the work of evil restoration in which Nehemiah was the leader sent from God. Says Dr. Schultz:

"It is an interesting feature of this wall-building that those whose local interests were far off, as at Jericho, Tekoah, and Beth-zur, took such deep interest and such conspicuous part in the work. The old love for Zion and for the temple was still warm in the breasts of the returned Jews. They felt that the true life of the nation flowed from Jerusalem as the central heart. Their union in this work was a powerful means of renewing their patriotic affection and strengthening the interests of the commonwealth. Co-working for defence always brings souls together; and when the co-working is in defence of the citadel of religion and country, the strongest bond of union is formed. The wall-buildings formed a strong basis on which Nehemiah could introduce his reforms".

The importance of the restoration of the walls of Jerusalem to the welfare of the Jews can scarcely be overestimated. From the destruction of the walls by Nebuchadnezzar, 587 B. C., to the commission of Nehemiah, 444 B. C. (a period of 143 years), the city has been defenceless. "How low the community of Palestine Jews had fallen is apparent from the fact that from the 6th year of Darius to the 7th of Artaxerxes, there is no history of them whatever." This is the gap of 57 years between Chs. VI.

and VII. of Ezra. As Dr. William Smith says:

"Even after Ezra's commission, and the ample grants made by Artaxerxes in his 7th year, and the considerable reinforcements, both in wealth and numbers, which Ezra's government brought to them, they were in a state of abject 'affliction and reproach' in the 20th of Artaxerxes: their country pillaged, their citizens kidnapped and made slaves of by their heathen neighbors, robbery and murder rife in their very capital, Jerusalem almost deserted, and the Temple falling again into decay. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls."

The adverse conditions indicated made the task of building a difficult one calling for remarkable qualifications in the leader that should accomplish it. It is clear that Nehemiah had the furnishing requisite for its speedy completion: authority from Artaxerxes the head of the World-empire, with all the necessary means and supplies; personal initiative and magnetism; inexhaustible resourcefulness; extraordinary administrative ability; absolute fearlessness in reliance on God; exalted patriotism; supreme loyalty to Jehovah and the Covenant. When the stress and strain were most severe he seems to have wrought—as indicated by his reiterated ejaculatory prayer: "Think upon me, my God, for good, according to all that I have done for this people"—as if consciously in the presence of God in fulfilling his mission for the Chosen People.

It takes three entire chapters to tell the story of the progress of the building in the face of the constant opposition, from without and from within (Chs. V.-VII.)—an opposition requiring constant vigilance and precaution as it kept on increasing. The Scripture of the Lesson is merely a fragment of this, although all of it is essential to the complete story.

2nd. The Unfolding of the Lesson.

1. Taking up Ch. iv., certain Points for Study may be suggested as marking the progress of the work, with the oppo-

sition and the way in which Nehemiah met it

It will be found to be substantially the story of the experience of everyone called to take up an important and difficult task in degenerate times.

(1) The first stage was in its beginnings, when the work seemed to its enemies too insignificant to demand anything but sneers.—vv. 1-6.

The nearer enemies joined in the ridicule (vv. 1-3). They were naturally grieved at the prospect of the restoration of Jerusalem. Sanballat was probably a Moabite, from Horonaim beyond the Jordan. He was probably satrap of Samaria under the Persians. Tobiah, an Ammonite, was associated with Sanballat as his chief adviser, or perhaps as a hanger-on. These two descendants of the incestuous offspring of Lot represented the Moabitish and Ammonitish hatred of the Jews and Jehovah their God. Their language would seem to indicate that they were looking on from some distant height, while their discussion was going on.

Nehemiah met the ridicule—which somehow came to his ear—by appealing to God in prayer and pushing the work (vv. 4-6). He recognized the fact that these enemies of Israel were the enemies of God, and as such anticipated the judgment of God upon them.

There were disaffected ones among the people, probably including Eliashib the high priest, but patriotism, piety and promise of security made the work popular, and the enthusiasm of the people carried everything before it and resulted in rapid progress (v. 6).

Every great and good work is likely to be treated in the same way in its feeble beginnings, and only prayer and effort, with firm trust in God, opens the way to progress.

(2) This brought on the second stage, the report of the progress leading all the enemies round about to plot organized military opposition to the work, thereby driving Nehemiah again to prayer and to increased vigilance in watching the wall's day and night.—vv. 7-9.

In this conspiracy the Philistines and Arabians joined hands with the Moabites and Ammonites, so that there were enemies on every side. This may have resulted in the interruption of the building, of the renewal of which v. 15 gives an account. The interruption may, however, have resulted from the causes set forth in vv. 10-12.

(3) The plotting of warlike opposition doubtless combined with the increasing difficulty of the work to dishearten the Jews and to stop the building,—against which Nehemiah now had to make provision, and then to organize and arm the people for vigorous and vigilant defence.—vv. 10-23.

a. The enthusiasm of the people may have been based upon mere sentiment, and so in the face of threatened attack, wearied by watching and work and worn by self-denial, they lost heart. This is a common experience of humanity. They had come upon something worse than outward foes, which brought the building to a stand-still.

Three special sources of discouragement are here enumerated (vv. 10-12):

(a) The severity of the work (v. 10). They had exhausted the material readily obtainable from the broken down walls, and nothing but rubbish was left.

(b) The threat of destruction by the confederacy (v. 11).

(c) The recall of the country Jews from the work by the alarm of their timid and unprotected families (v. 12). Ten times the Jews that dwelt in the outside towns that were near the enemy came to Jerusalem, seeking to induce their townsmen to desist lest they should be attacked, or else to return home for the protection of their friends.

b. Warned in this way of a contemplated attack Nehemiah set the Jews armed, after their families, to guard the most exposed places in the walls, and exhorted the leaders to take courage, remembering that Jehovah, the Covenant God, is great and terrible, and will protect them and their households (vv. 13-14).

c. The plot of their enemies having been thwarted and the people encour-

aged, they resumed the building, and redoubled their efforts and their vigilance (vv. 15-23).

These verses relate the plans of Nehemiah for relief and efficiency, and to guard against being surprised by their foes. Relief was given to the people by dividing them into **relays of workers and watchers**, thereby providing for periods of comparative relaxation. Nehemiah himself inspired the defenders by his own heroic example of endurance and self-denial.

2. Glance at Chapter v. which sets forth a **Hindrance arising from another source**,—the covetousness and oppression of the rich Jews. This has been the greatest curse and hindrance in the Church in all ages.

This episode probably caused another stoppage of the building. Note the way in which this great reformer handled the problem of poverty and wealth, of labor and capital, in his day,—in getting the rulers and people ready to return to their task.

3. Glance at Chapter vi., as setting forth the **Final Series of desperate Schemes of the Enemies of God's People to prevent the completion of the City Walls**. In this final effort they left no means unused to accomplish their iniquitous purpose, which was no less than to blot out the **Kingdom of God on earth**, Jerusalem and the little band under Nehemiah now standing before the world as the sole representatives of that Kingdom. They saw in the success of the work the discomfiture of the heathenism they represented, and so combined all their forces for warlike attack; sent repeated letters to draw Nehemiah into conference outside the City, that they might assassinate him or proclaim him a coward; trumped up libelous charges of rebellion in order to weaken the hands of leader and people; hired false prophets to prophecy against them to frighten them into submission; and conspired through Tobiah with the traitorous nobles of Judah within the City to stop the work. It was the **Death-struggle of Palestinian heathenism for supremacy**.

Trace the course of the scheming in the Scripture; and note the fact that in the midst of it all Nehemiah appealed to his God by whose blessing the Walls are completed at the end of 52 days, in September of the year 444 B. C.

Ora et labora (pray and labor), in modified form the watchword of Luther, might have been learned from Nehemiah who had long before illustrated it in his difficult task of rebuilding the Walls of Jerusalem. In the whole conflict he stood forth heroically as the **representative of Jehovah and His Law, Promise and Covenant**. We may see in it the secret of every great spiritual achievement that has to make its way against the scorn, the secret opposition and the open hostility of the enemies of God and righteousness.

The Walls were now completed, but something still more important remained to be done. They could not be dedicated until after the People had renewed their Covenant with Jehovah.

II. The Topic of the **Second Lesson** for December is "**Reading and Obeying the Law.**" The Scripture assigned for it is **Nehemiah viii. 8-18**. The subject of the Lesson properly covers the entire Second Part of the Book (Chs. viii.-xiii. 4). The real theme of this Scripture, as already suggested, is the **Religious Restoration of the Chosen People, by Ezra and Nehemiah**. The Building of the Walls and the Civil Restoration, just considered, were merely the necessary preparation for this, they being of the least possible importance in themselves considered. Even the reading and expounding of the Law were subordinate to the restoration of the Covenant and of loyalty to Jehovah.

Several steps had been taken towards the Restoration of Jerusalem as the Religious Center of the Chosen People, before the events recorded in the Lesson.

In the first year of **Cyrus**, 536 B. C., at the expiration of the 70 years of Captivity, Zerubbabel and Jeshua under Commission from the King had led up

the **First Caravan of returning Captives**, authorized and provisioned to rebuild the Temple. In consequence of the lukewarmness of the Jews themselves and the obstacles interposed by their heathen enemies, the Temple was not completed until 21 years later, in 515 B. C., two years after Darius Hystaspes had issued another Decree, based upon that of Cyrus, authorizing them to prosecute and complete the work, which they did.

There followed **57 years of apparent depression** of the People and of desecration and decay of the Temple, through intermingling and intermarriage of the Jews with their heathen neighbors, to whose influence they were constantly subjected by reason of the defenceless condition of the City. There is no recorded history of the Jewish community in Jerusalem during these 57 years.

In the middle of this period of silence lived Xerxes the Great and also occurred the events recorded in the Book of Esther. The remarkable deliverance commemorated by the Feast of Purim again brought the Jews into prominence and power in Babylon, and seems to have turned their attention towards the Law of Jehovah and the half-forgotten community at Jerusalem.

In the seventh year of Artaxerxes Longimanus (the son of Xerxes), in 458 B. C., the King, influenced doubtless by Esther and Mordecai and the other leading Jews, commissioned Ezra, the priest and scribe, to lead a **Second Caravan** up to Jerusalem. He gave him the necessary authority and means for repairing, refitting and beautifying the House of Jehovah, and for restoring His true and pure worship. His authority being mainly moral and spiritual proved insufficient for the permanent reformation and elevation of the People, and 14 years later reports of their low estate and sad degeneracy went up to the palace of Artaxerxes at Shushan where Nehemiah, probably of the royal house of David, was cupbearer to the King.

Early in 444 B. C., Artaxerxes, in order to give Nehemiah the power requisite for the completion of the Jewish

Restoration, commissioned him as governor of Jerusalem for 12 years, with ample authority and provision for **restoring the civil and religious condition of the Jews at Jerusalem**. The end of the first half year witnessed the completion of the City Walls, and this was followed, after a week of rest for the people in their homes, by (1) the proclamation and re-establishment of the Law of Jehovah; (2) the renewal of the Covenant and the reconsecration of the People; and (3) the dedication of the City Walls that rendered the separation of the consecrated congregation from their heathen neighbors possible.

The last statement suggests the **Points for Study** if a comprehensive view of these crowning events is desired. The Scripture selected for the Lesson (Neh. viii. 8-18) covers only a part of the record of the first event.

1st. Study the Law Work of Ezra as the foundation for a great Revival.—Ch. viii.

First came the Proclamation and Reaffirmation of the Law of Jehovah, by Ezra and Nehemiah, as the Law of the Chosen People, demanding of them implicit obedience. This laid the foundation for the systematic instruction in the Law.

A campaign of education in the Word of God must always precede and prepare for any reform or revival movement that is to be anything more than sentimental and ephemeral. There must be a sound and solid rational and Biblical basis in order to any real and permanent Christian progress. Moses had proclaimed the Law of Jehovah in its original form at Sinai to prepare the Chosen People for their settlement and development in Canaan. Ezra, the **Second Moses**, proclaimed the Law, in the completed Pentateuch, or five Books of Moses, at the close of the resettlement of the Jews in the Promised Land, to prepare them for their life and development until the Advent.

1. All the People assembled voluntarily to ask Ezra to read to them the Book of the Law of Moses.—vv. 1-4.

This is the first mention (v. 1) of **Ezra** in the Book of Nehemiah. In the first verse he appears as "Ezra the scribe", in the second as "Ezra the priest". Fourteen years before he had come up with a commission from Artaxerxes, and had started the work of reform. It has been suggested that after accomplishing what is recorded in Ezra ix. and x., he had returned to Babylon, being probably engaged there in compiling and arranging the Canon of the Old Testament Scriptures. His appearance just at this juncture is accounted for by supposing, that after an absence of 12 years he revisited Jerusalem in time to witness the completion of the walls by Nehemiah.

Note that this request was **unanimous and voluntary** (v. 1). His appearance revived memories of his past work, and he was "requested to renew his former practice of expounding the Law in public." The restored outward conditions doubtless brought to the minds of the people with special vividness their national and religious traditions, and awakened the desire to revive their distinctive national characteristics and religious customs. The spontaneous religious awakening came **from within** rather than from without. They must likewise have been strongly moved and influenced by their remarkable experience of Jehovah's presence and aid during the months of rebuilding.

The readers had an **intelligent hearing**. All who were old enough and understood the language were present to hear the reading (v. 2). This was on "the first day of the seventh month" of the ecclesiastical year, and New Year's day of the civil year.

The people, gathered at the broad open space, or plaza, before the Water Gate, listened attentively to the reading **from daybreak till midday** (v. 3). No complaint of the long service is recorded. There was time to read a good deal of the Pentateuch, and reading the Word was then—as it often is now—the **best preaching**.

Upon the high tower or platform were placed 13 Levites, who were thus

restored to their rightful place as **the official instructors of God's People in the Law** (v. 4). This was one of their original functions, exercised from the Levirate cities as centers. Josiah made use of them in this way in his great reformation. Ezra, as has been seen, took special pains to induce as many as possible of the Levites, and the classes associated with them in kindred religious duties, to go up with him in his Caravan.

2. **Ezra's Reading of the Law to the People.**—vv. 5-8.

Ezra reverently opened the roll in the sight of all the People, thereby inculcating reverence for the Law of God; while they in the same spirit stood up (v. 5).

To Ezra's prayer of invocation, blessing Jehovah and seeking His blessing, the People responded with a double Amen (a "double verily"), lifting their hands to affirm **their obligation to the Law and their allegiance to it**, and they bowed themselves to the earth in humiliation (v. 6).

Other Levites, in addition to the 13 already mentioned, assisted Ezra in the reading, explaining it (perhaps by translating the Hebrew into the Chaldee) so that the people might clearly understand it, and **learn what Jehovah required of them**; while the people listened intently, remaining steadfastly in their places for the seven hours from daybreak until midday (vv. 7, 8).

3. **The Understanding of the Law overwhelmed the People with a sense of their sinfulness**, so that they wept; but Nehemiah the Governor (who now appeared on the scene) and Ezra reproved them and bade them **to rejoice in Jehovah** on this day that He had set apart for holy joy (the Feast of Trumpets).—vv. 9-12.

The People gave heed to their leaders and spent the remainder of that day in rejoicing and in deeds of charity,—the real ground of their joy being found in **the Word of God**: "because they had understood the words that were declared unto them" (v. 13).

4. **On the second day the leaders and priests and Levites came to Ezra the scribe** (the official expounder of the Law) **to seek instruction**, that they might "understand the words of the Law" and be better fitted for their duties as instructors and educators of the people; and in so doing discovered the forgotten **Feast of Tabernacles**.—vv. 13-17.

The awakened interest in God's Word among the masses quickened the sense of responsibility and of need of more knowledge **in their teachers** who had hitherto been careless and unintelligent (v. 12). This is a natural result of a religious awakening.

In the Law, as they read and studied it under Ezra that day, they found that Jehovah by Moses had commanded them to observe forever **the Feast of Tabernacles** as a joyful commemoration of their deliverance from bondage to Egypt. As a result the People kept the Feast as it had not been kept since the days of Joshua the son of Nun (vv. 13-17).

They kept it with all the greater gladness for the reason that the deliverance of God's People from the Bondage to Egypt had now been paralleled by their own rescue from bondage to Babylon.

Their first joyful experience in the application of the Law that had slain them because of their sins was therefore in this glad festival. The religion of the Old Testament even was not a religion of gloom but of gladness. **The Law of Jehovah truly obeyed is thus the way of blessedness**, the only source of all the joy in the world.

5. **The Rejoicing did not turn them away from Reading the Law of Jehovah**,—that is the final lesson.—v. 18.

Of Ezra it is recorded, that "day by day, from the first day unto the last day, he read in the Book of the Law of Jehovah." Through the seven days of the Feast this was kept up, a good foundation being laid thereby for an intelligent and right religious life.

The open Bible has always been at the foundation of the best civilization and thought. It has made the nations that

have had it and read it the leaders in the world, and they are notably so to-day. The matchless literary productions in English speech have been the product of carrying the Bible into the homes and hearts of the people—by Wycklif, by the Reformation and the Puritans, by the Wesleys and Whitefield. **The only way to power is through getting back to the Bible.**

The seven days of the Feast were followed by the **solemn Assembly and Fast** by which Nehemiah and Ezra were enabled to lead the people to take **the next step in the Religious Restoration.**

2nd. Study the Confession and Repentance of the People, and their Renewal of the Covenant with Jehovah.—Chs. ix.-x.

The record covers, (1) the deep and genuine humiliation and confession of the people; (2) their remarkable recounting (voiced by the Levites) of Jehovah's gracious dealings with them; and (3) the solemn signing of the Covenant by the Governor, and rulers, and Levites and representatives of all the people, **by which they became again Jehovah's People.**

3rd. Study the Concluding Event, the Dedication of the Walls.—Ch. xii. 27-43.

This is preceded by an account of the arrangements of Nehemiah for the conserving the civil and religious institutions and life,—which may be passed over in gathering up the main facts concerning the Restoration.

The Walls were made sacred only by what was within them. They were ready for dedication—and were dedicated—when they protected a people sincerely acknowledging allegiance to the Law of Jehovah and loyalty to Him and His Covenant.

Jerusalem had now been prepared to become again indeed the City of God, the joy of the whole earth. In the sad sequel, the expectations of her lovers and friends were doomed to disappointment.

III. The Topic of the Third Lesson for December is "Preparation for

the Messiah". Its selected Scripture is Malachi iii. 1-12.

So little is known of Malachi, the last of the Prophets of the Restoration, that some of the critics have been inclined to deny his personality and to regard his name (meaning "My Messenger") as a mere appellation. But after Malachi's personality has been accepted in all history, it requires the same sort of skepticism to deny it as is applied to Greek history and to English history in making Homer and Shakespeare mythical characters. There is too much evidence in his prophecies of vital flesh and blood of a peculiar quality, to admit of his being sublimated in that way.

1st. The Place and Mission of the Prophet and the Plan of his Book are topics requiring consideration.

1. The Place of the Prophet in the history can be ascertained only approximately.

It was shown in the First Lesson for December ("Nehemiah Rebuilding the Walls of Jerusalem") that Nehemiah seems to have obtained from Artaxerxes Longimanus a **second Commission** to go up to Jerusalem to **remedy the evils that had arisen after his work of Restoration**; and that this was probably in the last year of the reign of Artaxerxes. See Nehemiah xiii. 4-7. This, as already suggested, would indicate an interval of about **a score of years of silence** between verse 3 and verse 4 of chapter xiii., and would carry Nehemiah's second work of reform down well towards 420 B. C., or nearly to the date usually assigned to Malachi (something before 400 B. C., or between 400 and 420 B. C.). The teachings of the Prophet indicate a time of degeneracy such as **Nehemiah had sought to remedy.**

Says Dr. William Smith on this point:

"Already was the Jewish Church groaning under the dissolution of the first and most sacred bond of social life; and the new Elijah was needed to turn the heart of the fathers to the children, and the heart of the children to their fathers' lest the expected Messiah should come only 'to smite the

earth with a curse.' We have only to read the prophet's denunciation of rulers, priests, and people, to see that he is describing the present evils and not merely predicting some future declension. These descriptions serve to fix the date of the prophecy. They agree so exactly with the state of things which Nehemiah found on the occasion of his last visit to Jerusalem, that the prophecy may be safely referred either to that period, or to a **second declension**, which soon followed the reforms of Nehemiah. **The latter is the more probable**; for had Malachi labored, as some have suggested, in conjunction with Nehemiah, in the same way in which Isaiah supported the reforms of Hezekiah, Nehemiah would surely have referred to him, as he does to the snares of the false prophets and to the support of Ezra, and as Ezra himself mentions Haggai and Zechariah."

All the historical and traditional data favor this conclusion of Dr. Smith by converging in this later date,—Malachi having always been held to close the canon of the Old Testament Scriptures, and having thence been called by the Jews "the seal of the prophets". The recent attempt of certain critics to remand the utterances of the Prophet to the period before the reforms of Nehemiah and Ezra must therefore prove futile, as it has no foundation save in the imagination of the critics themselves.

2. The Mission of Malachi is thus made plain.

The later reform work of Nehemiah indicates that, after he had, in conjunction with Ezra, completed the Civil and Religious Restoration of the Jews at Jerusalem, there had followed **rapid moral and spiritual deterioration.** By Malachi's day the Temple was openly desecrated. The priesthood had grown corrupt and careless. True Religion had given place to sham and formalism. Popular skepticism regarding the teachings of the Law was rampant. Foreign marriages had again become a fruitful source of corruption. Class distinctions between rich and poor had wrought hatred and oppression and strife.

Before the Captivity ungodliness had manifested itself in **two prevailing forms**: idolatry and dead works. The former had ceased—in consequence of the discipline of the Captivity and the drastic measures of Nehemiah—to be the prominent feature, so that the latter had come to have full sway. In his prophecy Malachi has always distinctly before him the **Self-Righteous Jew**, and his message was in part intended to warn and guard against the Pharisaism already crystallizing among the Chosen People, and which during the centuries till the Advent was to be at once their great religious curse and blight, and their main protection against apostasy by raising an impassible barrier between them and the heathen world around them.

In summarizing his mission; therefore, it may be said that Malachi, the last of the Prophets of the Old Dispensation, appeared after the Restoration of the Religious Center at Jerusalem by Nehemiah, having been sent to correct the growing abuses among priests and people, and to give one more and final impulse towards a righteous development of the religious and national life. He **supplemented the work of Nehemiah** by seeking to stay the tide of corruption, and to leave the Chosen People in the proper attitude—at the Physical Center of the Ancient World, where the three continents meet, and at its Religious Centre—in waiting for the Advent of Messiah. He presents **Jehovah**, not only as the long-suffering and only God and Father of His people, but also as their righteous Judge who will lift them up at the last. Malachi co-operated with Nehemiah in this work, and thus the last chapter of Canonical Jewish History is the key to the last chapter of its Prophecy. **The Failure of the returned Jews leads the last Prophet to close with the announcement of the separating Judgment of the Last Days.**

2. The Style, Scope and Plan of the Book agree with this view.

The style is that of the reformer who is determined to have his message heard and heeded. Hence he is fearless-

ly direct and intensely personal. Hence he adopts the device (that device of mixed representative expression that has been seen to add so much to the interest of Job), in which different views are represented in discussion in dialogue by different persons,—with this difference, that here the Prophet himself personates the two opposite and conflicting sides—the true and the false. It thus sets forth by rapid, direct and incisive questions the false attitude of the godless Jews, and by equally direct and incisive answers the true attitude of the Law of Jehovah, the method verging on the Socratic and dialectic rather than on the dialogical and Platonic.

The Prophet in this way vividly portrays in sharpest contrast **the evidences of Jehovah's love for His People and their shameful ingratitude and impiety**; and thereby prepares the way for announcing the coming judgment.

Outline of the Book.—The Book of Malachi may be regarded as made up of **Three Parts**, portraying the future relations of Jehovah to His People:

Part First.—Jehovah is the loving, long-suffering and compassionate God of the Covenant People.—Chs. i-ii. 9.

The evidence of this presented by the history of God's dealings with them, and by their degeneracy and corruption, is absolutely overwhelming.

Part Second.—Jehovah is the only God and Father of His People.—Ch. ii. 10-16.

The Prophet here deals especially with the iniquities of the Priests and with the idolatrous heathen intermarriages of the People.

Part Third.—Jehovah is the righteous and eternal Judge of His People.—Chs. ii. 17-iv.

The Prophet, in the name of Jehovah, particularizes their sins, and assures them that "God shall appear as the strict Judge of all the ungodly, and as the Sun of Righteousness to those that fear His name; and that the second Elijah shall come to prepare for His appearing."

2nd. The Scripture of the Lesson is found in the midst of Part Third. It fixes upon the Judgment that is to herald the Coming of the Messiah.

The subject of the Lesson properly begins with the closing verse of the previous chapter (ii. 17), and is continued through chapter iii.

The problems of theodicy—with which Habakkuk deals—is here raised by Malachi. The religious abuses and the social evils which the Prophet has already rebuked had culminated in avowed unbelief in the justice of Almighty God and in His moral government of the world (v. 17). The blasphemous charges against God of favoring and delighting in the wicked, and the profane challenge to show Himself if he were indeed “the God of judgment, had wearied the long-suffering God.

We have here the impious Challenge of these Godless Skeptics to the God of Justice, and the Prophet's Response. The Points for Study are suggested by the order of the narrative.

1. The Skeptical Challenge, Open and defiant (ii. 17).

The Prophet brings home to them the words with which they had wearied Jehovah, the patient Covenant God, beginning with their question of denial, “Wherein have we wearied Him?” So steeped were they in sin that they had become, so to speak, unconscious of it. Their two questions of complaint and denial need to be carefully studied.

2. Chapter iii. opens with a lucid Prophecy of the Forerunner of Messiah, and of the Messiah Himself (v. 1).

That the prophecy refers to John the Baptist is placed beyond dispute by the application of the prophecy to him in Mark i. 1. He should prepare the way for the Lord, “the Messenger of the Covenant,” to come to his temple, i. e., for the Advent of the Messiah.

These wicked Deniers of “the God of justice” were nevertheless expecting great things from the coming of Messiah. The Prophet proceeds to show them that to them in their sins that had brok-

en the Covenant, the Messenger of the Covenant can be only a messenger of judgment. He presents the aspects of the Advent to three classes of the wicked with whom he is contending in argument, if may be to bring them to righteousness.

3. The aspect of the Advent to the godless Priesthood is first portrayed, with the sifting of the Nation.—Ch. iii. 2-6.

By a strong metaphor drawn from metallurgy, the Prophet shows that the Covenant Messenger will be very different from what the Carnal Jews are expecting.

The “Sons of Levi” are to be especially tested and sifted. The purpose of God would be their purification, that they may serve Jehovah in righteousness (vv. 2, 3). That such results followed the Advent appears from statements like that in Acts vi. 7: “A great company of the priests were obedient to the faith”.

The Prophet returns again to his own times, and threatens his wicked contemporaries with dire judgments for their iniquities, a specific catalogue of which is given, beginning with magic and ending with failure to fear Jehovah (v. 5).

There follows the assurance of Jehovah Himself, that the Divine immutability would secure the Jewish people from destruction, notwithstanding their flagrant wickedness, till He had accomplished all His purposes of mercy (v. 6).

4. The case of the godless people who have withheld the legal tithes and offerings, thereby failing to recognize Jehovah's rights over them, is next presented.—Ch. iii. 7-12.

The Jews had always been a rebellious people, but “Jehovah of hosts” makes overtures for their return to Him, bringing the offerings they have withheld, and assures them of a corresponding blessing (vv. 7-10).

The sin of robbing God is one of the great sins. “Covetousness” is declared in the Scriptures to be “idolatry”. God put the seal of His disapprobation upon it in the early Church by the miraculous

death of Ananias and Sapphira. Jehovah required of His People, by the Law of Moses, one tenth of their produce for the Levites, one tenth for the religious festivals, and every third year another tenth for the poor and the stranger. The whole nation had robbed Him of these tithes, and had corrupted and cursed themselves by the robbery—as the rich of our own day are doing. The only way to blessing was through making full restitution. God in the end will inevitably have His own, however long it may be withheld. He had taken the 70 stolen Sabbatic years in the Captivity.

5. Lastly, the Prophet takes up the case of the Infidel Objectors, that there is no Profit in Religion.—Ch. iii. 13-18.

They see the wicked prosper, while the righteous suffer affliction; and they hasten to the conclusion: "It is vain to serve God" (vv. 13-15).

Malachi replies to their many querulous questions, by pointing to Jehovah's "Book of Remembrance" in which are written the names of those that fear Him; and to the Day of Retribution which will disclose the difference in character and destiny "between the righteous and the wicked" (v. 18).

The fourth chapter closes the Book, with a luminous Prophecy of the arising of the Sun of righteousness,—Jehovah Himself bidding them in conclusion to remember and observe the Law of Moses, and assuring them that He will send His messenger, before the great and terrible day of Jehovah comes, "and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers", and bring in universal peace and concord.

The last message of the last of the Prophets of the Restoration, as designed to reform the evils into which the degenerate and wicked Jews had fallen, has throughout the dominant note of judgment.

"Like the first prophet of the New Covenant, whose preaching is an echo of his warnings, he is simply 'the voice of one crying in the wilderness', and preaching repentance from flagrant sin

as the one indispensable preliminary to the reception of the expected Messiah. In this view his prophecy links the Old Covenant with the New; and the connection is made closer by his prediction of the coming of John the Baptist, as the Elijah of the new dispensation, and the forerunner of the Angel of Jehovah, the Messenger of the Covenant" (Smith).

The Old Testament opens with the story of the origin of sin and death in disobedience to God's command, and reveals in the Protevangel the only way of deliverance from sin and death, through a Redeemer. Throughout the Old Dispensation the Law everywhere emphasizes the fundamental principle, that obedience to God is the only way of life and disobedience the certain road to death; while the History everywhere demonstrates that, in consequence of man's innate sinfulness and his endowment with free will, the Law is unable to save him and can at best only point him to the Coming Redeemer who can save him. In the last Prophet, in the last Old Testament message from Jehovah, is the embodiment of the same unchanging lesson; leaving the eyes of the Chosen People turned toward the only Hope of Israel, waiting for the forerunner to announce His Advent.

IV. The Topic of the Fourth Lesson for December is "The Character of the Messiah". Its Scripture is Isaiah ix. 1-7. The Lesson is for Christmastide. It is a prophecy long antedating the age of Malachi, but its fulfilment followed upon the Advent of Messiah foretold in the Lesson from Malachi just studied.

1st. The Lesson is to be studied in its relations to the Book and the History.

As set forth in the June issue (p. 449), There are in Isaiah Three Groups of Prophecies, following chapter i. which is introductory. The Earlier Prophecies (Chs. ii.-xxvii.) are connected with the judgments of the time of Ahaz upon Judah and the house of David, for appealing to Assyria instead of trusting

in the promise of Jehovah, when attacked by Syria and Ephraim. **The Later Prophecies** (Chs. xxviii.-xxxix.) are gathered about Sennacherib's invasion, or the judgment of Jehovah upon the World-Power that defied Him, in the destruction of the Assyrian Host.

The **Third Group** (xl.-lxvi.) embraces Prophecies of still later date, looking to the future, and encouraging the Chosen People by visions of coming deliverances and glory through the Messiah.

The Lesson is taken from the Earlier Prophecies, which set forth Jehovah dealing with His People for the sin of Ahaz, and which center in Messiah and Assyria.

There are **two contrasted pictures** just at this point in the prophecies.

The first, Ch. viii. 18-22 (some would extend it to take in Ch. ix. 1), portrays the coming Assyrian troubles. More remotely it may include "the two crises of Chaldean and Roman desolation, and also a predicted time of trouble to Judah still to come". It is a combination of severe arraignment and terrible judgment.

In the second, Ch. ix. 1-7, "the message changes, with a striking abruptness, from a midnight of sorrow to a day-break of hope and joy; from the Assyrian and Chaldean desolations to the times of Immanuel, the great Hope of Israel, and the heir of David's throne". This second picture constitutes the Lesson for study.

The two pictures form a part of the Section of Isaiah's Earlier Prophecies, belonging to the second year of Ahaz, and centering in the promise of the sign of Immanuel. It embraces three prophetic topics: (1) The Promise of Immanuel (Chs. vii. 1-ix. 7); (2) The Assyrian Scourge (Chs. ix. 8-x. 34); (3) The Promise of the Son of David (Chs. xi.-xii.). The two pictures are the conclusion of "the Promise of Immanuel" and immediately precede "the Assyrian Scourge,"—in the light of which setting in the Book they are to be understood.

An understanding of the moral and political conditions that brought "the Assyrian Scourge" is likewise requisite

to an intelligent view of this Scripture. The Biblical portrayal of the situation will be found in 2 Kings xvi. See also 2 Chronicles xxvii., xxviii.; Isaiah vii.-xii.

This has already been presented in the discussion of the lessons, on this period in previous issues. The summary given by Kurtz will perhaps best serve present purposes. He says:

"Jotham, who feared God, was succeeded by his son, the wicked Ahaz; the latter served Baal, made his children pass through the fire, and sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Pekah of Israel, and Rezin of Syria besiege Jerusalem. Ahaz purchases the aid of Tiglath-pileser of Assyria in opposition to the words of Isaiah, who tells him to ask a sign of the Lord. When the unbelieving Ahaz refuses, the prophet indicates a remote sign—the Messiah born of a virgin; he, further, presents a pledge that this sign will be given, by referring to another which shall be speedily seen: namely, before the child shall know to refuse the evil, and choose the good, the two hostile kings shall depart from the land.—Tiglath-pileser afforded aid to a certain degree by conquering Syria, carrying a portion of the people of Israel captive to other regions, and imposing a tribute on those who remained. Nevertheless, he soon afterwards came up against Jerusalem, as Isaiah had predicted, but could not, on that occasion, prevail. The temple of Jehovah was formally dedicated, by the influence of Ahaz, as a temple of idols."—(Kurtz.)

The appeal to Assyria here referred to—which was a deliberate repudiation of Jehovah, and against which Isaiah protested with all his might, yet in vain—brought the Assyrian army that destroyed Syria, and then swept on past the Sea of Galilee over Israel, leaving everything waste and desolate almost down to the borders of Judah. This is the state of things portrayed in the first picture (viii. 18-22), and which makes the contrast in the second (that of the Lesson, ix. 1-7) so great.

2nd. The Prophecy of the Lesson is of the future Coming of Messiah, looking upon it as already present.

Three Points for Study suggest themselves:

1. The Light dispelling the Darkness.—Ch. ix. 1-5.

"The same region, the borders of the Sea of Galilee, where the sorrow of captivity had begun, was to witness the first dawn of the joyful change" (v. 1).

As Birks has said: "The same district of the Holy Land, marked by the first step of the national downfall, was also chosen for the first dawn of light, when it was made the scene of our Lord's personal ministry. He, who was despised and rejected of men, would choose His Apostles, and dawn upon the benighted people, in despised Galilee" (v. 2).

This passage is quoted, in Matthew iv. 14-16, as giving "the reason why our Lord chose Capernaum by the Sea of Galilee for the main seat of His earthly ministry".

The Prophet proceeds to set forth in striking terms, that should be carefully studied in detail the great joy and the great deliverance that should be heralded by the Advent (vv. 3-5).

2. The Cause of the Change is the Advent of Messiah, whose Character is next exhibited.—Ch. ix. 6.

The vision continues with the same key-note with which it began (Ch. vii. 14), **Immanuel, God with us**, the Son of the virgin mother, the heir to the throne of David, to whom the faithful remnant will return.

The qualities ascribed to the Deliverer are such as to assure His success when the government is placed on His shoulders. He is **Immanuel**, and not merely an earthly hero. Each title applied to Him is pregnant with meaning and with pledges of victory, and should be devoutly studied.

The Wonderful Counsellor—embodying the Wisdom of God as seen in the mystery of His Person as the Incarnate Son of God; in the marvelous plan of redemp-

tion; in the providential movement of history and in Divine revelation; in the atonement for sin; in the mission of the Holy Spirit and of the Church.

The Mighty God—"the champion and avenger of His People, who will in righteous judge and make war and subdue his enemies."

The Father of Eternities—whose love and power are forever at hand and pledged in the Covenant for the deliverance of the faithful remnant.

The Prince of Peace—to bring in the end of wars and the universal reign of righteousness.

3. The Great Future of the Kingdom of Immanuel concludes this Scripture.—Ch. ix. 7.

This opens a way to a study of the progress of the Kingdom from the Advent to the Consummation.

According to the Prophet it is to go on increasing until it shall embrace the whole earth. The Messianic rule is to become universal.

"The zeal of Jehovah of hosts" is pledged to accomplish this.

Says Professor George Adam Smith: "The zeal, translates our English version, but no one English word will give it. It is that mixture of hot honour and affection to which 'jealousy' in its good sense comes near. It is that overflow of the love that can not keep still, which, when men think God has surely done all He will or can do for an ungrateful race, visits them in their distress, and carries them forward into unconceived dispensations of grace and glory. It is the Spirit of God, which yearns after the lost, speaks to the self-despairing of hope, and surprises rebel and prophet alike with new revelations of love."

"Zeal" is the root-word from which comes "jealousy"—zeal and jealousy are the same in this connection. "The Lord is jealous over the daughter of Zion; He is jealous over the integrity of His own oath. When He has declared that the whole earth shall be filled with a divine glory, not one iota of that promise can fail; the Lord's jealousy or zeal is involved in the fulfilment of the terms.

The Lord worketh. If the evangelization of the world were dependent upon our own agencies, it would be long delayed, it might, indeed, as well be expunged from any record of the possibilities; but the battle is not ours, it is God's; the banner that is to float from the heights of a conquered world is to be planted there by Him whose name is King of kings, Lord of lords. Heaven takes a long time in its workings, but its work is done forever." See **People's Bible**.

The Advent heralded the beginning of this universal conquest to which task the risen Christ, in the **Great Commission**, sent His Church into all the world, and for whose accomplishment He endowed the Church with the Holy Spirit. This was His renewed assurance that **"the zeal of Jehovah will perform it."** The outlook of the Christmas season—when Christendom has chosen to commemorate the Advent—is thus always towards the complete victory and the universal sway of the King. The return of the time should therefore always give new inspiration and impulse to all Christians in the prosecution of their one mission of world-evangelization.

V. The **Fifth Lesson** for December is assigned for **Review** of the Lessons of the quarter. Many superintendents and teachers choose to devote the last Sabbath of the year to a different kind of review; but for the use of those who do not so choose to employ the time, an **Outline of Review** is subjoined.

In the Review of the Lessons of the Third Quarter (See August number, p. 133), the **Captivity of the Seventy Years** was reserved for the Review of the present Quarter, for the reason that the Lessons for September had barely entered upon that subject. That is therefore the first thing now to be taken up.

The Review may be conducted under the following Topics:

1st. The **Seventy Years Captivity in Babylon**, from 606 B. C. to 536 B. C.

Several sub-periods need to be considered here:

1. The **Period of Nebuchadnezzar's Control**, from his first conquest of Jerusalem (as the general of his father), in 606 B. C., to the accession of his son Evil Merodach, in 561 B. C.

This was the opening period of **Jehovah's active supernatural interventions**, in Prophecy and Miracle, in behalf of His People in Captivity. The Captivity, as reckoned in Scripture begins with the first date, 606 B. C. The Destruction of Jerusalem occurred in 587 B. C. See Lesson on **"The Captivity of Judah"** August number, p. 120.

Consider the **Capture and Destruction of the City, and the Successive Deportations of its People**. See Lesson First for September (August issue, p. 120).

Outline the **Mission and Career of Ezekiel**, as set forth in the same Lesson and in the following one on **"The Life-giving Stream."**

Dwell chiefly on the **Supernatural Manifestations by which Daniel's influence over the World-Emperor, Nebuchadnezzar, was gained**: the King's Dream of the Colossal Image; the Colossal Idol in the plain of Dura; the Seven Years' Madness of Nebuchadnezzar, —pointing out the differences in the King's successive Confessions of Jehovah's Power and Deity.

[Note here the period of **Biblical Silence**, from the accession of Evil Merodach to Belshazzar and the Fall of Babylon, i. e., from 561 B. C. to 540 or 558 B. C.—a gap of 23 years between the close of Daniel iv. and the opening of Daniel v.]

2. The **Closing Years of the Captivity** (540 to 536 B. C.), embracing the concluding years of the reign of Nabonedus (and Belshazzar as his associate in Babylon, and Darius, and the events that vindicated the supremacy of Jehovah and prepared the way for the end of the Captivity: Belshazzar's Feast and the Handwriting on the Wall; and the Casting of Daniel into the Lions' Den by Darius.

2nd. The **Deliverance of the Captives by the Decree of Cyrus** and the

Rebuilding of the Temple, under the direction of Cyrus and later of Darius Hystaspes,—from 536 B. C. to 515 B. C., when the Temple was completed.

Direct attention to the carrying out of the Decree of Cyrus by the return of the First Caravan of Captives under Zerubbabel.

Note how the work was hindered by heathen enemies, and how Darius Hystaspes came to the rescue, so that the work was completed.

Note the gap of 57 years—from 515 B. C. to 458 B. C.—between Ch. vi. and Ch. vii. of Ezra; and **show how the Book of Esther takes its place in the gap**, and how Xerxes and Artaxerxes Longimanus, and Esther and Mordecai, enter into the movement of God's purpose of redemption.

3rd. **The Completion of the Work of Restoration, Civil and Religious**, by Ezra and Nehemiah, under the authority of Artaxerxes Longimanus (son of Xerxes and stepson of Esther), taking in the final message by Malachi—from 458 B. C. to about 420 B. C.

Two principle topics come under this period of nearly 40 years:

1. **The going up of the Second Caravan, under Ezra**, by the Decree of Artaxerxes Longimanus in the seventh year of his reign, and **the Work of Reform** (recorded in Ezra vii.-x.).

2. **The Governorship of Nehemiah**, by Decree of Artaxerxes (444 B. C.) in

which **the Civil and Religious Restoration** at Jerusalem under Nehemiah and Ezra is completed.

Sketch the work of Nehemiah in **Rebuilding the Walls** and **Restoring the Civil Status of the City**.

Set forth the Combined Work of Ezra and Nehemiah in **the Religious Restoration** at Jerusalem,—the Restoration of the Law, the Renewal of the Covenant, and the Dedication of the Walls.

Show **the gap of perhaps 20 years** of silence, followed by the **Second Commission of Nehemiah**, from the same Artaxerxes (with good reason a friend of the Jews, as has already been seen, and steadfast in his friendship to the last); and **the final work for the Jews** by Nehemiah in his second reform, and by Malachi—leaving them facing the future, waiting for the Forerunner and the Messiah.

Let the conductor of the Review dwell upon **the wonderful providence** so manifest in the entire movement of the history, from its beginning in judgment to its end in promised universal blessing.

[The material to be wrought into this Review will be found in the papers on "The International Lessons in their Literary and Historical Setting." It does not seem necessary in this outline to give all the references, as they are accessible in the magazine.]

BLOTting OUT THE LINES

Rev. David James Burrell, D.D., LL.D., New York City

There is a disposition in some quarters to obscure, if not wholly eliminate, some of the clear definitions of truth and righteousness. This is the tendency of so-called "liberalism." On the one hand it decries creeds as non-essential, and on the other, belittles the sanctity of law. It caricatures orthodoxy and laughs at scrupulosity. It quotes Pope at believers, "For forms of faith let canting bigots fight,

His faith cannot be wrong whose life is right,"

and then, to keep the balance even, attacks the historical authority of the Decalogue. The process is without sound reason and its results are subversive of morality in common life.

There is a difference between truth and error, and it is more than that "twixt tweedledum and tweedledee." There is a difference between right and wrong, and

it is more than that "betwixt the north and northwest side." There are some distinctions and definitions which we can not confuse, obliterate or disregard without being the worse for it.

For Christians the teaching of Christ is ultimate, as a matter of course. Let others think as they please; we are bound to think and believe and live along the paths he marked out. To be a Christian means this, obviously, if it means anything at all.

No one can sit in the school of the Great Teacher without perceiving that he draws certain hard and fast lines between things that differ. His discriminations are so clear that they can not be misunderstood even by the most foolish of wayfaring men who merely pause to listen by the way.

1. Christ draws a line between himself and all other teachers. He announces that he came to earth from his pre-existence with the Father "to bear witness unto the truth." He alone of all the long procession of teachers could say, "I am the truth." He has no peers. He allows none. Plato and Epictetus and Marcus Aurelius, laud them as you please, are not to be mentioned in the same breath with him.

2. He drew a line between Christianity and all other religions. Christianity alone has power to save. Not that such fabricated systems as Brahmanism and Buddhism and Confucianism are wholly devoid of truth; but they are hopelessly adulterated with error; and they lack the life-giving power. There is gold in every vein of quartz, in every vein of sandstone, even in the waters of the sea, but men are not enriched by it. Christianity is gold, pure and unalloyed, mined, minted and stamped with the image and superscription of the King; so that he who possesses it is rich toward God.

A philosophy without Christ may have certain uses, but it can not save from the shame, the bondage and the penalty of sin. It has no adaptation to that end. Christ is the only Savior, and the only salvation is by faith in him. "There is none other name under heaven given among men whereby we must be saved."

3. He draws a line between the Bible and all other books. The Bible was more than "literature" to him; it was "truth" and "the Word of God." On the one hand, he never uttered a word or syllable to intimate that it was not accurate and trustworthy from beginning to end; on the other, he made it the basis of his life and teaching, and commended it to his disciples as an infallible rule of faith and practice. He did not say, Search the Mishna or the Gamara or the Greek philosophies, but, "Search the Scriptures; for in them ye think ye have eternal life, and these are they which testify of me."

4. He drew a line between the Church and all other organizations. He spoke of himself as the founder of the Church and designated the principles which underlie it. "On this rock," he said, "will I build my Church, and the gates of hell shall not prevail against it." The "rock" is Peter's confession, "Thou art the Christ, the Son of the living God." By this doctrine the Church is set apart and vitally differentiated from all societies, "orders," fraternities, guilds and other associations whatsoever. The divineness of Christ's person and work is the very stone and mortar of it.

5. He draws a line between his disciples and those who decline to follow him. He speaks of the former as "in the world but not of it." He calls them the "salt of the earth" and "the light" of it. Over and over and over again he emphasizes the duty of non-conformity, or moral separateness. A "worldly Christian" is an impossible monstrosity. The world crucifies Christ; Christians worship him. They receive him as their Priest, to make atonement for their sins; as their Prophet, or authoritative Teacher; and as their King, whose word is law. "Ye are my disciples," he said, "if ye do whatsoever I command you." The man, therefore, who calls himself a Christian and declines to believe what Christ says or to do precisely what he bids, is a mask-wearer and no Christian at all.

There is no difference of opinion as to the fact that Christ did draw these lines; yet they are the very lines, one and all, which our loose-thinking, loose-living age

is apparently endeavoring to blot out. It is well to be "liberal," but a Christian can be no more liberal than his Lord. "He that believeth on the Son," he said, "hath everlasting life; and he that believeth not, the wrath of God abideth on him." In other words, there is an immeasurable difference between those who accept Christ and those who reject him. The former are saved; the latter are lost. We may not like that statement; most people do not like it. But that is not the question; the only question is whether Christ made it. If so, we as Christians are bound to receive it.

The people of the world are as well aware as Christians are of the conditions imposed by Christ on those who profess to follow him; and however they may object, for obvious reasons, to his teachings respecting truth and righteousness, they must, and do in their innermost hearts, condemn those who call themselves by his name only to ignore his authority. They expect a true Christian to hew to the line; because they have heard his Master say, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

THE HISTORICAL METHOD AND ITS RELATION TO THE STUDY OF PROPHECY

Rev. G. L. Young, Nashua, N. H.

Much has been said and written of late years concerning the historical method of Bible study. And certainly the study of the Bible in chronological sequence, along the lines of its progressive unfoldings, and in the light of its historical settings, is a most logical and consistent method of procedure. Therefore to study the Bible historically is surely correct as to method—when it is consistently carried out, i. e., when it is the method really followed and not merely professed, and when it is not used to the exclusion of other legitimate methods.

I. Some False Assumptions of So-called Historical Criticism.

But there is much that is called the historical method which is hardly so in reality. For in some circles the laying down of this method often means much more than appears on the surface and much more than it has a legitimate right to mean. To read the preliminary remarks of some writers, when stating the historical method which they intend to pursue, everything seems to be all right. But as one proceeds he finds that

in actual practice they meant more than their words conveyed. They meant much that was not historical. For they apparently meant the throwing away of about everything that could be stamped with that awful and unscholarly word **traditionalism**, and the acceptance of about everything, however wild, extravagant, and unfounded, that is covered by the magic word **criticism**. In doing this a truly historical method is quite often abandoned, and the current opinions of radical critics are set forth with all confidence as the accepted results of modern Biblical scholarship. The Bible is dissected; torn, as it were, limb from limb. In this violent and needless dismemberment, its true historical sequences and literary unity and beauty are lost. The result is a **new traditionalism** and the dogmatic arrangement of a critical and literary hodge-podge.

The historical method ought not to be **unhistorical** nor **antihistorical**. And yet we fear that in the hands of radical critics it oftentimes is just this. As said Dr. W. H. Green: "The naturalistic is so far from being the historico-critical method that it really sets at defiance a sound historical criticism, and bases it-

self on the wildest and most unsupported vagaries instead.”¹

In the opening pages of his work on “The Prophets of Israel,” Cornill refers to the general ignorance prevailing relative to the prophets, their work, and their books. In order to understand Israelitish prophecy he claims that a precise knowledge of Jewish history is necessary. Thus far, well. But he then goes on to say that “the Israelitish narrative, as it lies before us in the books of the Old Testament, gives a thoroughly one-sided and in many respects incorrect picture of the profane history, and on the other hand an absolutely false representation of the religious history of the people, and has thus made the discovery of the truth well-nigh impossible”. (pp. 1-3).

These are strong, bold words. They give us a true representation of the historical outlook of the destructive critic as he follows the historical (?) method. But they give “an absolutely false representation” of the real historical facts of the case. The position is *a priori* and subjective. It is itself the result, not of the true historical method, but of a preconceived opinion. As a man leads a mule to water, so the exigencies of a theory have led the critic here.

Thus the historical method, as followed by many critics, is often not historical in the true sense of the word. It is opinionated and traditional. That is, it is expressive of the critics’ opinions (not very well founded sometimes) and of a body of **critical traditions** with which they have surrounded themselves—like that body of traditions with which certain Pharisaic critics used to “fence the law” and “make void the word of God”. For, as Jesus said: “Ye leave the commandment of God, and hold fast the tradition of men” (see Mk. vii. 5-13).

Often by modern scholars, and when ostensibly and unostentatiously following the historical mode of study, the historical material of the Bible is much misused, misplaced, and misinterpreted. As a consequence, the material is rear-

ranged in supposed chronological sequence, but really in accord largely with views predetermined. The prophetic writings, with the rest, are violently wrenched to pieces. They then are apportioned to various writers and to various dates far different from those in which they are placed by the sacred records themselves.

Thus in the **Biblical World** for January 1904, President Wm. R. Harper, in “Constructive Studies in The Prophetic Element in The Old Testament,” classifies the prophetic material according to historical periods. This he does as Early (down to 621 B. C.), Middle (621—444 B. C.), and Late (444—161, B. C.). The **Middle** period is divided into pre-exilic, exilic, and post-exilic. Under the pre-exilic he assigns, among other things, the legal and story-literature found in Deuteronomy and the earlier portions of Kings.” Under the exilic he states that there belong, among other things, “the utterances of Obadiah, portions of the collection found in Isaiah, chaps. xl.—lxvi.” Of the **Late** period he says that it “brings prophecy to its end (160, B. C.), and includes only the last and dying words of prophecy, which really have more of the character of apocalypse than of true prophecy. Here belong the books of Joel, the material of Zechariah, chaps. ix.—xi.—xii.—xiv., the story of Jonah, later additions to the earlier prophets, and, in its present form, the story of Daniel.”

One thing is here to be noted. President Harper does not say that, **in the opinion of some critics**, these things **may be so**. He puts forth the approximate time of these writings mentioned as if it were positively **known to be so**.

Again, take Professor G. S. Goodspeed’s work entitled “Israel’s Messianic Hope.” The genial and graceful author informs us that he adopts the historical method, taking up the ancient Hebrew literature from the view-point of the historical origin and environment of its various writings, investigating the ideas as they grow out of the history and are modified by it (p. 4 f.). This is all good. But when we really get into his

¹ *Moses and the Prophets*, p. 179.

book, we see him most inhistorically taking for granted, as though forever settled, the view-point of the destructive and divisive criticism. He therefore re-apportions the Biblical materials as seems good to him, and that without let or hindrance.

He speaks of Genesis as having been sifted and refined by generations of inspired students. He casts doubts upon its historical reliability, stating that the book is the work of prophets who had before them a great mass of primitive tradition (pp. 12, 13). The remaining books of the Pentateuch are all, like Genesis, composite and anonymous (pp. 33). The chapters of Isaiah are not all from the same author. Some are Isaianic, some exilic, and some post-exilic, (pp. 101, 149f, 162f, 186, 199f). Micah's book is considerably askew (p. 101). Zephaniah's prophecy has been interpolated (p. 129f). The book of Jeremiah has undergone alterations and additions (p. 130). The Psalms (largely), the so-called Priest Code, the books of Daniel, Jonah, Ruth, Joel, etc., are all post-exilic (p. 186).

He does not, of course, at all allow the records of earlier times to be correct historical portraits of those times. They have rather been revamped and idealized by later authors. They are **interpretations** of the past construed in the light of later times, the authors or redactors having read into the past their own view of things—either as they thought they were or should have been (pp. 13, 31, 35, 77f, 185, 199). Or, as Kuenen puts it, "between the exilic and the post-exilic period a deep cleft exists Judaism devoted its attention to filling up this cleft by the editorial **modifications of the ancient records.**" This is cited by Cheyne, who continues: "It stands to reason that the necessary [?] supplementing of the ancient fragments must [sic] have been done in the spirit of the times of the editors."¹

These are, to be sure, among the common places of the critical traditions. I mention them to show how, in a **his**

¹ Introduction to W. R. Smith's *Prophecy of Israel*, p. xlii.

torical study of Israel's Messianic Hope, these **traditions** are followed. **Still it is all termed historical.**

One thing that strikes us forcibly in all this is **the assurance that characterizes it**. These things are not put forth as tentative, or as being the opinions of a minority of scholars. They are simply and definitely stated as being **actually so**. One would think the matter to have been so eternally settled in heaven and on earth that not even a dog dare wag his uncritical tongue to the contrary. Yet this positive putting of Daniel and Joel and Jonah and Obadiah and parts of Isaiah in the post-exilic period, and the above-mentioned view of Israel's early records,—this, in the face of the past history and of modern scholarship, is **clear, sheer effrontery**. For, as is now so well known, it is largely the **ipse dixit** of an assuming and assertive criticism. It is the arrogant presumption of a self-efficient subjectivism. It may boastingly be called "the results of modern scholarship." But similar boasts have been made before, and with as little grounds for them. Thus a century and a half ago Voltaire boasted, yes, even prophesied, that Christianity would disappear from the earth before the beginning of the nineteenth century. Haeckel boasted that the monastic religion of nature must be regarded as the only true religion of the future. And this was nearly two score years ago. And Kuenen about thirty years ago wrote: "The dissolution of the traditional theory is already in rapid progress." Evidently he thought its complete dissolution but a question of time. But the "rapid progress," did not result in such total dissolution. And now that the reaction has set in and the current has begun once more to set the other way, the expectation of Kuenen has not only been disappointed but will likely yet meet further and fuller defeat.

Samples of the Application of the False Method.

We shall now give a sample or two of the historical acuteness of the radical historical critics. We sometimes see,

their historical sense completely run away with by their critical prepossessions. Thus Cornill apparently fails entirely to discriminate between the true "sons of the prophets," presided over by such men as Samuel and Elijah, and those miserable time-serving counterfeit seers known as false prophets. To him the sons of the true prophetic guild are comparable to Ahab's lying prophets, to the frenzied Baal prophets howling about a heathen altar, and to the dancing dervishes of Mohammedan lands to-day. The type of the original form which prophesying assumed on Canaanite soil is to be seen in the prophets who are "men after the manner of Mohammedan fakirs, or dancing and howling dervishes, who express their religious exaltation through their eccentric mode of life. "Indeed the sons of the prophets were "such low company" that people wondered that "a person of such distinction" as Saul should be found among them—Cornill here forgetting that at the time of which he is writing Saul was **not** a distinguished person. Saul's own testimony in 1 Sam. ix. 21 is proof of this.

Again Cornill states that, in the oldest records we have concerning him, Samuel is never called **prophet** but always **seer**. Yet the plain fact is that Samuel is called prophet before he is once spoken of as seer. For in 1 Sam. iii. 20, we read: "And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Jehovah." Again he speaks of Elijah as being "the first great prophet of whom we have an account in the Old Testament."¹ And yet both Moses and Samuel were before Elijah. Both were prophets in word and work, and are definitely called so (see Num. xii. 6-8; Deut. xviii. 15, 18; xxxiv. 10; 1 Sam. iii. 20; 2 Chron. xxxv. 18; cf. Acts iii. 24; xiii. 20). And they certainly were "great" prophets. In fact, a worse historical picture than that invented by Cornill can hardly be conceived. Even George Adam Smith takes him to task for one of the blunders above mentioned.¹ But Smith is just as wild himself, as we shall now see.

In the first volume of his "Twelve Prophets", p. 17, he tells us that, in consulting the Divine will, the Hebrew seer "employs the same external means; he offers the people for their evidence the same signs, as do the seers or soothsayers of other Semitic tribes. He gains influence by the miracles, **the wonderful things**, which he does. Moses himself is represented after this fashion. He meets the magicians of Egypt on their own level. His use of **rods**; the holding up of his hands that Israel may prevail against Amalek; Joshua's casting of lots to discover a criminal; Samuel's dream in the sanctuary; his discovery for a fee of the lost asses of Saul. . . . Solomon's inducement of dreams by sleeping in the sanctuary at Gibeah,—these are a few of the many proofs that early prophecy in Israel employed not only the methods but even much of the furniture of the kindred Semitic religions."¹

One stands amazed at the statements here made. Some of them by themselves alone may be true. Others are absolutely and glaringly false. And those that by themselves are true are biased by their context, so that they have not the exact meaning that should historically be theirs. The strenuous efforts made by Smith and others of his school to get the Hebrews prophets somewhat on the level of heathen soothsayers are made mainly by falsifying history.

A man distinguished for learning is often permitted unchallenged to make most unlearned statements. A critic is permitted sometimes to say most uncritical things. But let an ordinary man make such egregious blunders as do some of our erudite oracles and he would bring a hornets' nest about his ears—would become a laughing-stock for scholars. The above citation, however, is a sample of learned (?) blundering and of critical manipulating misapprehension. Professor Smith has an ax to grind. It is the critical ax of the so-called historical method. It certainly needs grinding, for at times it does but dull work. In grind-

¹ *The Prophets of Israel*, pp. 12, 13.

¹ See his *Twelve Prophets*.

ing this critical ax one can use a miserably poor grindstone and yet do what the critics seem complacently to think a good job. Apparently one is permitted to make wild historical statements if it will but help out the historical method. In pursuance of the historical method of inquiry the above quoted statement seem to have been made. Yet the inaccuracy of some of them is glaringly monstrous, unless the professor drew them from other than Biblical sources. We will note in what some of his inaccuracies consist.

(1.) There is no record of "Solomon's **inducement** of dreams by sleeping in the sanctuary at **Gibeah**." Indeed there is no record of his sleeping in any sanctuary when he received his revelations from God. At **Gibeon** Jehovah "appeared" to him in a dream. But Solomon did not **induce** Jehovah so to appear. A comparison and study of 1 Kings iii. 4ff.; ix. 1ff.; xi. 9ff.; 1 Chron. i. 3-7 might enlighten the professor a little.

There are **records** of God's appearances to Solomon. Instead of going by these ancient records, Professor Smith deliberately adds fiction of his own. This may be in strict accord with the historical method as Professor Smith understands it. Nevertheless the imaginings of a modern fictionist are certainly no more likely to be historically correct than are the deliberate statements of these old Biblical records.

(2.) There is no record of Samuel's "discovery for a fee of the lost asses of Saul." a. He did not "discover" the asses. They were all discovered when Saul applied to him. He simply told Saul not to set his mind on them, for, said he, "they are found" (1 Sam. ix. 20). b. As to this "fee" business, the whole account makes it plain that no fee whatever was paid. Saul and his servant, to be sure, **before they went to Samuel**, talked over the matter of a fee (1 Sam. ix. 7-10). But instead of receiving a fee at Saul's hand, Samuel honored him, took him as a guest, showed him the word of God concerning him, and finally anointed him as Israel's future king.

This discovery of the asses for a fee is but another exhibition of the exuberant fancy of the (**now**) historical critic.

(3.) There is no record of "Samuel's **dream** in the sanctuary." The word **dream** is not once used in the Old Testament in connection with Samuel. He may at times have received some of his revelations in dreams (see Num. xii. 6), though this particular method of revelation is not definitely affirmed of his experience. But Smith evidently refers to his childhood's experience as recorded in 1 Sam. iii. But the account is that of anything but a dream. It is **theophany** in his waking moments. On the words, "The Lord came, and stood," in verse 10, Terry writes: "From verse 15 we learn that Samuel beheld a **vision** as well as heard a voice, and, therefore, it is most natural to understand the words **came and stood** as designating a visible appearance. God was not only **personally** but **visibly** there, either in human form (Gen. xviii. 2, 33; Josh. v. 13-15) or in some angelic or surprising manifestation". The idea that it was in any sense a dream is utterly foreign to the whole account. It is, in fact, a deliberate addition, and one evidently made with an ulterior motive.

(4.) "Joshua's casting of lots to discover a criminal" is also largely gratuitous. For in the Achan episode (Josh. vii.) nothing is said about the casting of lots. Dr. Smith's slighting way of alluding to this transaction utterly leaves God out of the account. But a historical critic is at least supposed to pay some little attention to his sources. And according to these it was Jehovah and not a mere casting of lots that discovered the criminal. God instructed Joshua to say unto the people: "Thus saith Jehovah.....there is a devoted thing in the midst of thee, O Israel..... In the morning therefore ye shall be brought near by your tribes: and it shall be, that the tribe which **Jehovah taketh** shall come near by families; and the family which **Jehovah shall take** shall come near by households; and the household which **Jehovah shall take** shall come near man by man. And it shall be, that

he that is taken with the devoted thing shall be burnt with fire", etc. (10-15). This was done, and Achan was taken.

Lots may indeed have been used on this occasion, for their use is common in the book of Joshua. But the whole procedure is seen to be of the Lord, as it professed to be. **For the right man was discovered.** And surely no learned modern critic would for a moment think that Joshua, by the mere casting of lots, would be able unerringly to discover an unknown criminal among the thousands of Israel. That would be historical criticism with a wonderfully strong and superstitious faith in the powers of human divination.

(5.) Last, by Dr. Smith's allusions to Moses. One hardly knows how to reprobate sufficiently this uncandid way of dealing with the Biblical material—especially by one who pretends to deal with these things in a critical and historic spirit. For sometimes when the critic has so used words that they are not exactly erroneous, yet he seems not to have dealt with these matters in strict accord with the true spirit of their historical setting. Thus Moses "use of rods" and "the holding up of his hands" were not done in any superstitious way as possessing some magical virtue in themselves. Besides, Moses did not take up his peculiar use of "the wonder-working rod" of his own accord or thought. The whole thing was of God. At the burning bush Theophany, Moses had his shepherd's rod in his hand. And God, coming right down to the instrument and emblem of Moses' own occupation as shepherd, manifested His mighty power in and through the ordinary, raising the ordinary to an instrument and symbol of divine power. Thus the leader and feeder of sheep when he became the leader and feeder of Israel used the same instrument as a badge of office. As Stanley says: "No sword of war such as was wielded by Egyptian kings, no mystic emblem such as was borne by Egyptian Gods, but.....a staff, a shepherd's crook.....this was to be the humble instrument of divine power." Again: "The humble yet wonder-working

crook is, in the history of Moses, as Ewald finely observes, what the despised Cross is in the first history of Christianity." So this rod was used before Pharaoh, at the dividing of the Red sea, at the smiting of the water-giving rock, at the battle with Amalek, etc. On this last named occasion it was not so much the holding up of Moses' hands as it was the holding up of "the rod of God"—before God, and, perhaps, in the sight of the warring host (Ex. xvii. 8-16). But, as Kitto well says, "there was no intuitive virtue in the rod" to produce any beneficial effect. It was rather but "a visible symbol of that unseen succor and strength which God was pleased to minister to His militant servants fighting His battle and maintaining the high glory of His name."

Further, the statement that Moses "meets the magicians of Egypt on their own level" is hardly correct. The more correct statement would be that the magicians met Moses on his level **as long as they were able to do so.** It is Moses who takes the initiative at the command of Jehovah. God through Moses does some truly wonderful things, and these things the magicians imitate as far as possible. But they are soon completely baffled and are obliged to confess to Pharaoh, "This is the finger of God" (see Ex. vii. 8—viii. 19). Would that some modern critics might in this follow their example and confess the finger of God instead of seeking to explain it away.

Then as to Professor Smith's non-erudite and non-historical idea that these supposed things "are a few of the many proofs that early prophecy in Israel employed not only the methods but even much of the furniture of the kindred Semitic religions"¹—we offer the rebutting testimony of Professor Davidson. Thus he speaks of Hebrew prophecy as being distinguished "from heathen prophesying or divination, which sought to reach the divine will or meaning through external appliances, such as lots, arrows, rods, etc. Undoubtedly there were persons among the Canaanitish nations cal-

¹ *The Twelve Prophets*, I. 17.

led 'prophets,' just as in Israel. These certainly had this in common with the Hebrew prophets, that they were, or thought themselves to be, prophets of deities. My impression is that the resemblance between them ends there, and that there was nothing in common between their methods and objects and those of Israel's prophets."¹ Again: "It is worth remembering that all the prevailing methods of heathen prophesying are just those which the Bible condemns and proscribes, and punishes with death."²

3. Rationalism Denying Foresight in Prophecy.

Having now noted these things, we next turn to a somewhat different phase of the subject.

One trouble with the historical system of prophetic study as prevailingly pursued by critics is that it too often might be described as rationalistic, which latter "excludes from prophecy everything that points to guidance by a higher power, and then reduces it to the level of ordinary human composition" (Harper). Indeed, Dr. Harper himself says that, from the viewpoint of the historical school of interpretation, "prophecy may be defined as a special form of religious instruction, in which effort is made to illustrate and formulate the principles in accordance with which the Ruler of the universe conducts His government of nations and of individuals." It is a "movement of Israelitish thought."³

According to this view, then, prophecy is not so much a form of divine revelation as it is of "Israelitish thought" and of "religious instruction." In this form of religious instruction, instead of GOD'S doing something, "effort is made" from the human side to illustrate and to formulate certain divine governing principles. As an "effort" is thus humanly made in prophecy, we may not know for certain whether or not the "effort" was successful. So in the rationalistic historical study, we may simply

be studying a lot of human "efforts" and Israelitish "thought."

Another trouble with the historical method as followed by some critics is that it so largely (and sometimes totally) does away with the predictive element in prophecy. Prediction is too supernatural, too miraculous, too divine, for so mechanical, unspiritual, and restricted a method of study. It presumes to begin the study of a unique literature by an *a priori* denial of one of the most conspicuous and salient features of that literature. And it is this critical arrogance that is responsible for much that is arbitrary in the prevailing rationalistic employment of the historical method. Because of this denial or prediction, much prophetic material must be re-dated or re-authored. In other words, the unbelief (and sometimes the ignorance) of the critic is quite often the criterion by which the prophetic writings are to be measured, altered, re-dated, and interpreted. Thus Cheyne says that we should be especially on our guard "when we find warnings in an early prophet which can only be understood as referring to the Babylonian exile."¹ As a consequence, history must be "reconstructed" to suit the historical critic's personal presuppositions.

A prophet, then, must not look ahead, must not be "immersed in spirit in the future." If at any time he appears to do this unduly, it is considered as proof positive that his prophecy cannot be genuine. It must belong to some other, later, and (perhaps otherwise entirely unheard of prophet who, most conveniently, is made to live at the proper time. As "the prophet never abandons his own historical position, but speaks from it" (Driver), as "every prophet has a definite historical horizon which limits his view of the future" (Riehm), some prophet must be found, or created, who lived at the time of the events described, or on the horizon of whose vision these events already begin to appear. Thus we are informed that the Spirit of God cannot certify the prophet of those his-

¹ *Old Testament Prophecy*, p. 144.

² *Ibid.*, p. 155.

³ *Biblical World* for Feb. 1904, p. 136.

¹ Introduction to W. R. Smith's *Prophecy of Israel*, p. xlv.

torical particulars which have no immediate connection with the circumstances of the present. There is limitation resulting from the law of a revelation which refuses to be magical. This limitation sometimes wider, sometimes narrower—never reaches beyond the point to which the present carries the future in its bosom. All pre-announced historical facts lie within the **times** horizon of the prophet. Of the further course of future history, which does not stand in immediate relation to the present, prophecy derives no knowledge from the counsel of God.¹ Thus is the study of prophecy approached under the restrictions imposed by a subjective philosophy of its nature and content.

Another trouble with the historical method as applied to the study of prophecy is that to quite an extent, it restricts its devotees to the discussion of what prophecy "meant in the mouth and at the time of the man who first spoke it" (Cornill), of "what he desired to teach his own contemporaries to whom his message was directly addressed" (W. R. Smith). It limits one, in his definition of the contents of a prophecy, to the sense "in which at the time of its utterance the prophecy could be understood" (Riehm). It thus restricts its internal content to the external knowledge of the hearer. But surely, as Dr. E. H. Dewart well says, "if the hearer of a sermon or a prophecy is too blind or dull to apprehend its full meaning, that does not extinguish the truths which it really contains. The hearer's imperfect apprehension is not the true measure of the meaning of the prophecy. Rather we would say with Prof. C. von Orelli: 'In general, the reference to the completion of the divine kingdom by Christ is part of the contents of prophecy, nay, forms its essential, though often veiled, contents'.²

The historical view of prophecy is not therefore, in itself complete and sufficient. It needs something else to supplement it. It can never by itself alone

grasp the full content of prophecy. For prophecy is Divine as well as human. As says Kirkpatrick: "The prophecies are not human ideals, but divine ideas."³ And the divine may not always be imprisoned in historical conditions. For the divine can see beyond the present and the secular and take into cognizance the future and the spiritual. It can penetrate beneath the mere shell of historical environment, of contemporary need and limitations, and can confer a content so rich and full that by temporary conditions alone it could neither be produced nor exhausted. Thus, as Orelli says, while prophecy serves its own age, it is not exhausted in it, but stretches beyond it.

If the Bible is in any real sense to be its own best interpreter, then it is a sure thing that prophecy often had, in the good providence of God, a larger, fuller, richer meaning than that apprehended by the prophet and his contemporaries. The historical method, therefore, even when used with entire legitimacy, might nevertheless, if used to the exclusion of all other method, fail in the full interpretation of prophecy in that it looked at the material from but one standpoint.

Now true prophecy was the revelation of God, the word of Jehovah. It was not a result of merely subjective processes not the mere thought of the prophet. It was the actual and objective communication of divine truth to an intelligent human recipient. And such communications might well contain at times more than the recipient thereof understood. The Bible, at any rate, plain teaches that often the prophets did not apprehend the full import of their own prophecies. As Hergstenberg said: God "opened up to the prophets a vision of the future far beyond the power and comprehension of their own minds."⁴

The prophets, indeed, were but parts in God's eternal whole. And God, who knew the end from the beginning, was employing them in the ever-advancing unfoldings through the ages of His stu-

¹ Riehm: *Messianic Prophecy*, pp. 141, 142, 144.

² *Jesus The Messiah*, p. 55.

³ *Doctrine of The Prophets*, p. 11.

⁴ *Christology of O. T.*, iv. 434.

pendous and comprehensive plan. Each generation wrought, amid its own historical environment, **both for its own present and for God's future.** The prophets ministered, not alone to themselves and their contemporaries, but likewise to generations to come (1 Pet. i. 12). So, not apprehending fully the content of their own messages, they sought and searched diligently into those things which were intended for ages yet slumbering in the lap of the futurity (10, 11). The humble disciples of the lowly Nazarene saw and heard things which many prophets and righteous men had desired to see, but without success (Matt. xiii. 17). Even in the Old Testament itself we see the prophets inquiring as to the meaning of the things which had been shown them, and confessing the inability of themselves and their contemporaries to understand them (Dan. vii. 15, 16, 28; viii. 15, 27; xii. 8, 9; Zech. iv. 4, 5, 11-14).

As says Terry of Daniel: He "wrote his dreams (vii. 1), but he did not, even after the explanation of the angel, fully comprehend them. None could clearly understand their import at that time" (cited by Cobern).

Riehm, partly at least, acknowledges this general truth when he speaks of something besides the historical meaning which the prophet apprehended in vague presentiment (*Mes. Proph.*, p. 7); likewise when he admits that Kuper is "right in saying that the prophets are conscious of announcing secrets which reach beyond the limits of their own comprehension," and when he further says that "frequently the oracle of a prophet encloses a treasure, one part of whose worth he himself clearly knows, while of the other part he has only a vague presentiment, whose content may nevertheless in time emerge gradually into clear consciousness" (p. 9n.).

The Bible claims that the Holy Spirit was a factor in prophecy, that this Spirit spoke in and by the prophets. If this actually occurred, then the Divine Spirit entered into personal relations with these organs of revelation. In doing this, the Spirit must have entered into

the realm of history and there have become a real and potent factor. And the consequent divine afflatus, energizing the prophets and enlarging their field of vision and of action, might well give a larger, deeper, higher, and more far-reaching content to their prophecies than was otherwise possible. "The Spirit of Christ which was in them" pointed unto larger things in the pregnant future. That Spirit "testified beforehand" of things concerning which the prophets themselves had but a dim discernment (1 Pet. i. 11). And this fuller content might not always be cognizable at the time. It might contain within itself an element which nought but time could unfold and discover. And if prophecy actually did sometimes enclose this farther-reaching content, and if the progressive unfolding of after historical developments make this plain, then surely it is something which cannot with propriety be overlooked. The historical study of prophecy should not arbitrarily exclude that actual content of prophecy which historical unfoldings have shown to have been originally existent.

If the sole object of the study of prophecy is to ascertain **the sense in which the prophetic utterances were understood by the prophets and by their contemporaries**, then undoubtedly the historical method would be all-sufficient. But in studying the prophets this should not be the sole object. For this would indeed be studying **the prophets and not the prophecies**. Rather the supreme object of prophetic study should be to find out **the meaning of the prophecies themselves**, more than to discover the sense alone in which those prophecies were understood by the prophets and their contemporaries. To those who hold that the great truths of prophecy were communicated to the prophets by the Spirit of God, the vital question must be, **What is God's thought?** With the psalmist such cry out, "How precious also are thy thoughts unto me, O God" (Ps. cxxxix. 17). Everything else, therefore, is subsidiary to this. Of course, if prophecy was nothing more than the outcome of the prophet's own natural

reasoning and foresight, then the supreme question would be to determine what the prophet meant. But "no prophecy ever came by the will of man, but men spoke from God, being moved by the Holy Spirit." Therefore if we study what the prophet meant, it is mainly as a means of finding out what God meant. When the prophet proclaims a "Thus saith the Lord," the question which we instinctively is not merely, What did the prophet intend? but, likewise, What does the prophecy mean? For the complete content of prophecy is not limited necessarily to the understanding of it entertained by the prophet. It is rather that meaning intended by its Divine Revealer whether understood or not by its human recipient and proclaimer. The meaning of a prophecy as God intended it is the only full and true content of it. The denial of this fact makes it none the less a fact. The object of the student of prophecy is to ascertain this full and true content.

Professor W. R. Smith refers to **"the habit of reading more into the utterances of the prophets than they actually contain."** This he says "is partly due to dogmatic prepossessions, but partly to a lack of historical criticism"¹ We may however, mention the habit, equally bad, of reading into the prophetic utterances **less** than they actually contain, and may say that the deliberate and persistent doing of this by some classes of scholars is due partly to dogmatic prepossessions, but partly also to a lack of spiritual insight. It is not merely a Biblical statement, but one also that sets forth a most profound philosophy, that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (1 Cor. ii. 14). This does not say that the natural man **does** not know Spiritual things, but that he **can** not know them. He is lacking in the faculty of spiritual discernment. Because of this

he cannot get a full and adequate conception of some things which actually exist.

The beauty of a flower is as nothing to a blind man. He cannot know its splendid coloring, its delicate tints, its exquisite shadings. For these things are optically discerned, and he is lacking in the realm of vision. He can note the form of the flower by mechanically feeling it with his fingers. But something else exists, is actually there, which he of himself is unable to perceive. So an unspiritual critic may most acutely study the literary form of a prophecy, may accurately and ably adjust it to its historical situation, and may properly survey it in its chronological relations and sequences. In doing this he is doing much—for which he has our thanks. But he must not think this is all. And if he **does** think that this is all, this in itself is an open manifestation that, on some lines, he "is blind, seeing only what is near" (2 Pet. i. 9). For in the prophecy which he is studying and explaining there may be something else which he is utterly unable to grasp, but which is beautiful beyond its literary form and historical setting.

Prophetic study certainly should be historical study. Christian students should aim "to study the Old Testament historically; to endeavor to realize the relation of each book to the conditions and ideas of the age in which it was produced, and to the whole history and revelation of which it forms a part. This is especially important in the study of the prophets" (Kirkpatrick). So this article is not intended in any way to be a disparagement of the **true** historical method of study. But much that seems to pass for historical study is not truly so. Rather it is not infrequently the vehicle of pre-determined ideas and the biased implement of an irreverent, illogical, inconclusive, self-assertive, subjective, and destructive ultra-criticism.

Nevertheless, as we have seen, even the **true** historical method has its limitations in the study of prophecy. And this should be candidly recognized. Because of these limitations it can never

¹ This paragraph is largely adapted from Dr. E. H. Dewart's *Jesus The Messiah*, pp. 51-54.

² *The Prophets of Israel*, p. liv.

by itself alone arrive at the full content of prophecy. It is not, therefore, to be employed to the exclusion of all other methods and means. It is to seek aid of and work together with what Professor Goodspeed calls

(1.) The **fulfilment** method, i. e., the investigation of Old Testament prophecy from the viewpoint of the New Testament, the endeavor to discover how much more the Old Testament means when viewed in the light of the life, teachings, and work of Jesus Christ;

(2.) The **theological** method, which aims to ascertain the ultimate and essential truth contained in Old Testament prophecy.

As to Messianic prophecy, Professor Briggs says that for its interpretation there is but one legitimate method, viz.

(1.) To study each prediction by itself with the most patient criticism and

painstaking exegesis in all the details;

(2.) To study it in relation to other predictions in the series and note the organic connection;

(3.) To study it in relation to Christ and His redemption.

"Such a method will discern that Messianic prophecy of the Old Testament is an organic whole—an advancing organism culminating in the Christ of the incarnation, of the cross, and of the throne."² And Professor Davidson speaks of it as "obvious that no one can interpret Old Testament prophecy aright, who has not observed its perfect development in the New, any more than one who has never seen an oak can estimate aright either the acorn or the sapling."³

¹ *Israel's Messianic Hope*, p. 4.

² *Messianic Prophecy*, p. 65.

³ *Old Testament Prophecy*, p. 15.

AN INTRODUCTION TO THE STUDY OF THE PROVERBS

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When we turn over the last page of **The Psalms** and start reading **The Proverbs** the change in style and purpose and message is so great that we may well study the difference between the two books before we go farther. Michaelis, in his exposition, marked the change with these words: "From David's closet, consecrated to prayer, we now pass to Solomon's school of wisdom." He proceeded to call David's son the greatest of philosophers, but we shall find **nothing that can be called a system of philosophy**. The wisdom discourses would come nearest to claiming such a title, but they make no such claim and, more than that, they are but a small part of the book. There is **a unity in The Proverbs** though its parts are distinct and its authors several, just as there is **a unity in The Psalms** though they are not all psalms of David. The **great devotional book** is so often spoken of as David's because he was, without equal, **the Psalmist**. The **wisdom books** of the Old Testament and of the Apocrypha

in the same way have been grouped in thought as Solomon's because he was known, even as far as Sheba, as **the wisest of men**. David's name stood for psalmistry and Solomon's for wisdom literature. David did not write all the psalms in the Bible and, though Solomon spoke three thousand proverbs, not all that are written in the book are his. "Solomon was," to use the words of Dr. Edersheim, "so far as we know, the originator of this parabolic, proverbial philosophy of religion among the Hebrews—or, at any rate, it gathered around the name of the Wise King. Whatever portion of the Book of Proverbs may be of his personal authorship, even the fact that other or later sayings gathered around this nucleus and name is of deep significance. In this truest sense the whole book is Solomonic."

While **The Psalms** had to do with the heart of man, in **The Proverbs** we are studying the problems of life. It is a study of conduct which, according to Matthew Arnold, is "three fourths of

life." The great word of the book is **Wisdom** and the purpose is to fix religious convictions. The outburst of the feelings is past, now the questions arise, **questions seeking not solution but adjustment.** The "words of the wise" differ from the speculations of the philosophers in that the solution is taken for granted; God has revealed his will, the problem is to apply his will to matters of practical life.

The Psalms did not come from any formal consensus of religious feeling but the book reflects the highest aspirations of the people, as voiced by David and others. In the same way this book is far from being an expression of everyday thought. It is a collection of **something more than the popular sayings of the day**, proverbs in the common use of the word. You do not find any one-line proverbs, like the slang phrases of the people of every land. The couplet and the more complex forms show a studied form. As Dean Stanley wrote, "They are individual, not national. It is because they represent not many men's wisdom, but one man's supereminent wit, that they produced so deep an impression. They were gifts to the people, not the produce of the people." Solomon and the others were **inspired to give the people a message** that would approve itself **as the words of wisdom**, God's people must understand the **need of religious conviction as well as religious feeling.** Canon Farrar has pictured the state of Hebrew thought exactly when he called it "the era of principles, theoretically accepted as though they were true without exception." The two apparent exceptions are dealt with in Ecclesiastes and Job.

There is no formal scheme of theology but the theistic atmosphere pervades the whole. The name of Israel is not once mentioned nor is there any reference to idolatry, angels or demons. All the way through God is referred to as **Jehovah far more frequently than as Elohim.** The book bears from beginning to end the marks of inspiration. At the same time passages are often quoted wrongly

as the words of God which are spoken by personified Wisdom. In spirit this may well be considered divine wisdom but in detail these passages must not be assigned to God himself. We must not seek any special dogma in our study but **work out the message of the book itself.**

Not only is this a collection of proverbs, but many minor collections and **independent passages** are to be found. The headings of the smaller collections have been retained. The first chapter begins, "The proverbs of Solomon the son of David, king of Israel." The tenth chapter begins, "The Proverbs of Solomon". Following the first great collections of Solomon's proverbs, we find two headings: xxii:17, "Incline thine ears and hear the words of the wise," and xxiv:23, "These also are sayings of the wise." Chapter xxv. begins, "These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out." The last two chapters begin, "The words of Agur the son of Jakeh; the oracle", and "The words of King Lemuel; the oracle which his mother taught him." The magnificent wisdom passages are well known and the peculiar numerical proverbs of the thirtieth chapter are easy to remember. One of these is to be found also in vi. 16-19 which reminds us of the series of statements in the same form in Amos i. A good illustration of these passages complete in themselves may be found in the comparison made by Dr. Lyman Abbott of xxiv. 30-34 and xxvii. 23-27.

The Unprosperous Farmer.

"I went by the field of the sluggard,
And by the vineyard of the man void of understanding;
And lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld and considered well;
I saw and received instruction:
Yet a little sleep, a little slumber,

A little folding of the hands to sleep;
So shall thy poverty come as a robber,
And thy will as an armed man."

"The Prosperous Farmer.

"Be thou diligent to know the state of
thy flocks,
And look well to thy herds:
For riches are not forever;
And doth the crown endure unto all
generations?
The hay is carried and the tender grass
showeth itself,
And the herbs of the mountain gathered
are in.
The lambs are for thy clothing,
And the goats are the price of the field;
And there will be goats' milk enough
for thy food,
For the food of thy household,
And the maintenance for thy maidens."

The connection between different sections is sometimes natural, often arbitrary and frequently entirely wanting. Some of the proverbs are repeated exactly, and in many instances with merely a change of wording. At the same time there is a **unity in the book**, not the unity of arrangement but the **unity of thought**. The message is varied and as a whole is not logical. Also it is not illogical, simply unlogical. There is no attempt at argument save in certain sections. The book is avowedly a **collection**. It is a collection of writing of the kind that looked to **Solomon as the master**, as The Psalms were naturally collected under the name of **David the Psalmist**.

The Divisions of the Book are easily marked off.

1. Title and Introduction.—i. 1-6.
2. Wisdom Discourses of Solomon, in fifteen sections.—x. 1-xxii. 18.
3. First Collection of Proverbs of Solomon, in four sections.—x. 1-xxii. 16.
4. Collection of "Words of the Wise."—xxii. 17-xxiv. 22.
5. Collection of "Sayings of the Wise."—xxiv. 23-34.
6. Second Collection of Proverbs of Solomon, collected by "Men of Hezekiah."—xxv.-xxix.

7. Collection of "Words of Agur."—xxx.

8. Collection of "Words of Lemuel."—xxxi. 1-9.

9. Alphabetical Poem.—xxxi. 10-31.

The proverbs proper are contained in the body of the book, x-xxix. The introductory discourses and the three appendices lack the separate couplet arrangement so common in the rest of the book. The **couplet** is the characteristic form, the second line completing a parallelism. Illustrations will suggest themselves, such as the familiar verse, x. 1:

"A wise son maketh a glad father;

But a foolish son is the heaviness of his mother."

These couplets may be arranged in four, six or eight line **stanzas**, the parallelism being carried through the stanza as in xxx. 4, 5; xxiv. 11, 12; xxiii. 22-25.

The couplets may be arranged in **six classes**, according to the kind of parallelism:

1. Antithetic, where the second line presents a contrast, x. 5.

2. Synonymic, where the thought is repeated and emphasized, xvi. 32.

3. Parabolic, where one line illustrates the other, x. 26.

4. Integral, where the second line completes the thought, xv. 3.

5. Progressive, where a progression is marked along the same line, xxii. 1.

6. Consecutive, where a logical sequence is expressed, xxvi. 5.

The **three line unit** is sometimes found; as in xxviii. 10:

"Whoso causeth the upright to go
astray in an evil way,

He shall fall himself into his own pit;
But the perfect shall inherit good."

A good illustration of a **five line unit** is xxv. 6, 7. The only **seven line unit** is xxiii. 6-8. Stanzas of **eight lines** and more are called **maschal odes**, the discourses on wisdom being instances, where the parallelism appears in couplets but the units are long. The words of **Agur** is without parallelism, and The words of **Lemuel** is a running passage without growth in the couplets.

The concluding **ode on the virtuous woman** is an acrostic, the couplets beginning with the letters of the Hebrew alphabet in their order. The **numerical proverbs** of xxx. have already been referred to. The only other of these in the book is vi. 16-19:

There are six things which Jehovah hateth;

Yea, seven things which are an abomination unto him:

Haughty eyes, a lying tongue,

And hands that shed innocent blood;

A heart that deviseth wicked purposes,

Feet that are swift in running to mischief.

A false witness that uttereth lies,

And he that showeth discord among brethren."

A study of **The Proverbs verse by verse** loses the message of the book. We need to know something of **the book as a whole**. The very lack of unity that we find is a proof that it was not written to prove any human scheme. **Its unity is due to its inspiration**.

As far as authorship and date are

concerned we have little upon which to base arguments. Language and style are used as conclusively for an early date as for a late date. Our only real starting-point is the reference to the "men of Hezekiah." It has been suggested that Shebna the scribe and Joah the son of Asaph the recorder, mentioned in 2 Kings xviii. 18, are the men meant; and Jewish tradition refers to Isaiah who was certainly worthy to be called one of the men of Hezekiah. The fact of this collection adds to the probability of an earlier collection of Proverbs of Solomon. Also there is no decisive argument against the wisdom discourses being Solomonic. The lack of proof of authorship tends to magnify **the importance of the message itself**. The variety of style and language does not detract from the impression of a thorough study. The unity is the same as that which binds the Bible itself into such a wonderful whole.

The best of **The Book of Proverbs** is found only when it is taken in its completeness; then we have a message that appeals to our religious convictions.

SOME SPECIAL BIBLICAL TOPICS

"Did Christ Contradict Himself?" Is God the Author of Evil?!

Rev. William H. Bates, D. D., Clifton Springs, N. Y.

Did Christ Contradict Himself?—At this meeting, after the usual greetings and the little company was ready for work, the pastor presented a letter which he had received from Morocco, Africa, from which he read: "A Moslem teacher, employed by us as a helper at one time, cited Jno. v. 31 and viii. 14 as a contradiction. The reading is the same in each passage in Arabic, as it is in the Greek. I should be glad to have the seeming discrepancy explained."

Jno. v. 31, "If I bear witness of myself, my witness is not true."

Jno. viii. 14, "Even if I bear witness of myself, my witness is true." (R. V.)

Said the pastor, "These words of Jesus, which present an apparent point-blank contradiction, are nevertheless quite capable of reconciliation."

He went on: "The first text was spoken at the Passover time, near the beginning of the second year of Christ's ministry. He had healed a man on the Sabbath day (v. 8-16), which the Jews

¹ In the July number of the Bible Student and Teacher, on p. 87, is an explanation of the apparent contradiction of John v. 31 by John viii. 14, from the pen of Z. Edwards Lewis, M.D. The present paper is from that judicious and valuable little book by Dr. Bates entitled "Alleged Discrepancies of the Bible." The second apparent contradiction is also explained by Dr. Bates. The dialogue method will perhaps add interest to the explanations.

regarded as a violation of the law of the Sabbath; and worse yet he had blasphemously claimed equality with God (v. 17). 'Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but also that God was his father, making himself equal with God' (v. 18). 'Of course Jesus must vindicate himself, which he proceeds to do. According to the established rule of the Jewish jurisprudence, Numb. xxxv. 30; Deut. xvii. 6; xix. 15, the testimony of *one* witness was not 'true,' *i. e.*, was not valid, was not legal proof. He accepts the rule, and says: 'If I bear witness of myself, my witness is not true,' *i. e.*, is not legally valid. (The Greek dictionary gives the word rendered 'true' these definitions: unconcealed, true, valid, sure, sincere, upright, just.) A prophet without divine attestation, or even the Messiah without legal evidence, should be rejected. Therefore, in accordance with legal requirement, he adduces other witnesses, viz., John (vs. 32, 33), his own works (v. 36), the Father (v. 37), and the Scriptures (v. 39, 46). Here is competent testimony. This is vindication. The first text, then, was spoken from the view-point of the Jewish civil code."

The pastor continued: "Some seven or more months pass, and Jesus is again at Jerusalem. The plot to kill him thickens. The Jews, still regarding him as a contemner of the law of Moses and a blasphemer, hope to get evidence against him through the knotty case of the unchaste woman which they presented (viii. 3-11). And such a fiasco! While doubtless leading her out into the light, he leaves them in the darkness of self-convicted sin (viii. 7-9). Then he says: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (v. 12). The Pharisees come back at him with the old charge: 'Thou bearest witness of thyself; thy witness is not true' (v. 13). But how changed the situation! Back there he must be legally accredited as the Messiah. Accredited, he now presents himself as the Light of the world,

a sure Guide through and from the moral darkness to the true life, concerning which office his own declaration cannot be otherwise than morally true; and so he says: 'Though I bear witness of myself, my witness is true' (v. 14). And yet even here he does not leave himself unsupported, for, four verses farther on, he says: 'I am one that bear witness of myself, and the Father that sent me beareth witness of me. (v. 18). Thus while his own assertion is morally true, which he now intends, by adding the testimony of the Father also he makes it legally valid, even as it is written in their law, 'the testimony of two men is true' (v. 17)."

Said Fred Leges: "I see it clearly. Jno. v. 31 is correct from its standpoint, evidence; while Jno. viii. 14 is correct from the standpoint of moral truthfulness or veracity. There is, therefore, not only no contradiction between them, but they are perfectly harmonious."

Is God the Author of Evil?—Said the pastor: "Here is a letter handed me by our Sunday-school Superintendent, which he received from a neighbor-friend with whom he had been having a discussion, and in which it is charged that God is the author of sin, reference being made to Isa. xiv. 7, where God is said to 'create evil.'"

George Argent's face brightened, and he said: "Now I hope I shall get a relief that I have been longing for. I must confess that my logic, as I reason back from effect to cause, lands me in the conclusion that God, as the first cause, must be the author of sin. But against this my whole moral nature revolts. So I was quite shocked last week, as I was reading Dr. A. H. Strong's 'Ethical Monism,' to find so great and good a man as the President of the Rochester Theological Seminary, saying: 'He who ordained sin ordained also an atonement for sin, and a way of escape from it.' He says: 'This is also the view of Dr. R. W. Dale, in his well-known work on the Atonement. He, too, holds that Christ is responsible for human sin, because, as the Up-

holder and Life of all, he is naturally one with all men.' "

Said the pastor: "If I were you, I would not take too seriously conclusions that result from the exigencies of a philosophical system. The question of the origin of sin is **the** question of the ages, which every thinker has tried, but unsuccessfully, to solve. The difficulty does not belong specially to theology. Sir William Hamilton has on the title page of one of his works, this: 'No difficulty emerges in theology that has not previously emerged in philosophy.' When, where, how, did sin originate? I do not know: no one knows. The question, in the present limitations of our knowledge, and may be powers, is insolvable. You do right in revolting against the abhorrent conclusion that a just and holy God is the author of sin. We must not allow that for a moment. But what we are concerned with just now is the imputation upon the Scriptures contained in this letter."

Isa. xiv. 7, "I [the Lord] make peace and create evil."

Ps. v. 4, "For thou art not a God that hath pleasure in wickedness; neither evil dwell with thee."

Looking at some texts kindred with Isa. xiv. 7,—Jer. xviii. 11; Lam. iii. 38; Ezek. xxi. 25; Amos iii. 6; Jer. xxix. 11; 1 Cor. xiv. 33, the pastor went on: "The Hebrew word rendered 'evil' is **ra**, and it is used some 620 times. It is translated by 44 different English words or expressions, and while translated 'evil' 422 times, it is never once translated **sin**! The following will give you some idea of its use:

Gen. xix. 19, "lest some **evil** take me."

Gen. xxiv. 50, "cannot speak unto them bad or good."

Gen. xxxi. 52, "Shall not pass over for harm."

Gen. xli. 4, "the ill favored kine."

Gen. xlv. 29, "Bring down my gray hairs with **sorrow**."

Ex. xxxii. 22, "They are set on **mis-**chief."

Numb. xi. 15, "Let me not see my wretchedness."

Deut. vi. 22, "Wonders great and sore."

Judges xi. 27, "Thou doest me **wrong** to war."

Judges xv. 3, "Though I do them **displeasure**."

1 Sam. x. 19, "Out of all your **adversities**."

Ps. xxxiv. 19, "Many are the **afflictions**."

Ps. xiv. 5, "Prayer also shall be in their **calamities**."

Such are some of its uses.

"Now," continued the pastor, "a glance at Isa. xlv. will show you that the main subject is the prosperity which would attend the arms of Cyrus; and, as a result, reverses, calamities, i. e., 'evil' natural, political, social, economic, should come upon the nations whom he would subdue. God raised up Cyrus to inflict upon them the 'evils' of military conquest in punishment of their idolatries and sins, and 'that they may know from the rising of the sun, and from the west, that there is none besides me: I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil [which is the opposite of peace, as the parallelism indicates]. I the Lord do all these things' (vs. 6, 7). The Hebrew word, you thus see, denotes the 'evils,' afflictions, adversities, calamities, of outward estate; and while in a remote and secondary way, as other passages show, there may be added the idea of moral evil also, in connection with the actions of men, it can in no sense include moral evil as applied to God. The Scriptures nowhere give sanction to the monstrous proposition that **God is the author of sin**."

"Well," said George, "I am thankful that this gives me just the relief I was longing for."

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Foreign Missions

Outlook in Missions to Mohammedans

From Lewis Glenn, Damanhour, Egypt (under what auspices, unexplained, but with words of the Gospel ring) we receive some sheets from which the following are selected:

"We are here in the midst of Mohammedan darkness, laboring to bring them in touch with the Light of Life. Thank God, the Lord is our strength, and we are encouraged to push forward.

"A few months ago, two Moslem teachers in a remote district of India conceived the idea of going to England to convert the Anglo-Saxon race. They started on foot, and pursued their journey under the burning sun. Through dangers and hardships, often hungry, and penniless, they pressed onward. On reaching England, they sought out a Moslem, who better understood the English mind, and tried in vain to send them home. The only language they knew was the Pushtoo, yet undaunted they went to work on the Liverpool docks to pick up enough of the English language to teach their doctrines. Lord pity the missionary spirit manifested by most Christians!..... At present the Sudan and Central Africa are opening up to civilization, but the Moslem missionaries are pushing in ahead of the Christians, and taking the numberless tribes for Islam."

Instances are reported from India, Persia and Turkey, that show that the Mohammedan mind itself is not less accessible than other misguided minds to the truth as it is in Jesus. The serious obstacle that has discouraged missionary effort is the bloody penalty that hangs over every Christian confessor. But the indirect outcome of the late war in the Far East now promises a change in the attitude of certain European Powers towards Turkey that may result in the ultimate liberation of Mohammedans from

the chain that has fettered their progress into the knowledge of their true prophet, Jesus Christ.

In Calcutta, recently, three Mohammedan boys who had met the Y. M. C. A. boys on the public playground asked to join the Association, and soon became much interested in the Bible class. They went to work and brought in three other Mohammedan boys, so that they could have a Bible class of their own.

In Bangalore, India, the Y. M. C. A. Branch organized by Sir James Bourdillon, the British Resident, includes a Mohammedan department, in charge of a convert from Mohammedanism named Nasr ud Din. Another convert, Rev. J. Ali Bakhsh, from Lahore, gave three Christian lectures in Hindustani, which were largely attended and stirred up a great fanatical excitement. Large circulars were printed and scattered broadcast, full of frenzied falsehoods, representing the Christian teachers as admitting that Christ pointed his disciples to the coming of Mohammed as the ultimate prophet, and also that the Y. M. C. A. recognized Mohammed as the true prophet. Violent denunciation of attendance on the lectures, interviews with the converts and membership in the Branch, temporarily deterred many; but the logic of their own representations only favored the good work, many became more and more interested, and the Bible Society's depot had to meet a large demand for Hindustani Bibles. Another convert, Rev. Dhan Singh of Madras, has been sent to Bangalore, by the Church Missionary Society to work along with Nasr ud Din; using the Bourdillon Branch as headquarters, holding meetings together, visiting Mohammedans in their homes and shops, and making short preaching tours.

In Persia, the knowledge of the truth is spreading among great numbers, and secret believers in Christ greatly out-

number those who openly confess him. At a certain point, in spite of continued threats, ten Jews and ten Moslems are awaiting baptism. "A recent Moslem

convert was disowned by his father and friends. From being a gentleman of wealth, he became a servant, doing the lowest menial service.

Work of the Y. M. C. A. International Committee

This Committee, (No. 3 West 29th street, New York) is representative of the Y. M. C. A. Associations in North America, numbering 1,815, with 373,502 members, employing 1,893 secretaries and other paid agents, and owning nearly 500 buildings, worth, with other real estate and valuable assets free from debt, over thirty million dollars. The total expenditures of the Y. M. C. A. for 1904 were \$4,292,347.

The Student Associations number 722 in as many colleges, etc., with 47,325 members influencing 155,000 students, with 30,000 in Bible classes. Among results, more than 3000 students last year accepted Christ as Savior, 2,500 are now in mission fields, and over 6,000 in all have been influenced to enter the Christian ministry.

In Mission Lands, the International Committee itself has 45 secretaries at work, and about 300 native associations with 15,000 members. Besides, there are twelve extra secretaries working among the Japanese soldiers. Of the bearing of this soldier work upon the prospects of Christianity in the Far East generally, we have already given many thrilling illustrations. If the urgent appeals for means to occupy ten new points in the new possessions of Japan, were responded to, that work would be commenced at once. But the mere maintenance of the work at its present strength will call for \$10,000 more from America in 1905. Secretary Cree says: We will be erecting in the very near future association buildings at Peking, Kyoto and Seoul, the three buildings being the gift of an American friend. Thirteen new secretaries go to the foreign field this fall.

Says Dr. J. H. DeForest: "Never before was there a great non-Christian nation in which the people had such perfect liberty of religious faith as exists in Japan. If intolerance and violence make

a good environment for Christianity, there are other ample fields yet remaining for enthusiasts. True, out of persecutions have come a few splendid Christian heroes, whose blood has been indeed the seed of the Church. But the vast crop of renegades and pitifully weak people who have been produced by persecutions, who can estimate? Only where there is liberty, has Christianity risen to its highest grades and done the widest missionary work."

A circumstance of vast significance is that the Christian colleges and schools of Japan, instead of having been depopulated by the war, are fuller than ever.

Korea: Christian Growth and Union.—The work in South Korea, about Taiku particularly, is growing more and more rapidly, and the same disposition on the part of the native Christians to preach the Word is seen there as in the North. The Central Church of Taiku, over and above their tithe, contributed a thousand nyang (\$190.00) toward sending a missionary to the needier parts of their territory.

The Northern and Southern Presbyterian and the Methodist missionaries at a conference resolved that the time has come when there should be but one Protestant Christian Church in Korea, and adopted a name for this Church, **To Han Jesu Kyo Whoi**:—literally, the Jesus Church of Korea. A call is to be issued for a council of all Protestant missionaries with a view to universal co-operation.

Seoul, with sixty-four organized churches, ninety-four meeting places, and 1,512 baptized communicants, might have increased this number indefinitely had there been more workers. Here, the ruling classes have been altogether indifferent. Because that in the churches were the poor and socially low, the upper-class young men of Seoul were not reached even by the Y. M. C. A. But a repre-

sentative of the International Committee has organized an Association on an eligible site, and a new Christian social and Bible center has been opened for these young men.

An English lady, Miss Perry, has been working in Korea since 1891. There are only two British societies at work in Korea—the S. P. G. and “The Close

Brethren”—besides the little work that she and another lady had been carrying on and another lady had been carrying on. The two had a band of boys, to whom they had taught shoemaking, gardening and other things, and had superintended the building of the house. The Roman Catholics have large orphanages there.

Annual Survey of the Work of the A. B. C. F. M.

From Turkey, as from the missions generally, the complaint continues of insufficient force of missionaries and insufficient funds, for the increasing openings and demands of the work. The work of God runs far before that of his servants, as instanced in the fact that in European Turkey the contributions of the people to the work are double the still-inadequate dole of the American churches. Considering that a day's wages there rarely exceeds 25 cents, and that the entire region has been and continues to be swept by almost annual massacres, leaving many of the people dependent on charity, the practical fruits of the Gospel in these poor people are at once a stinging rebuke and a wonderful encouragement to better effort in such an effective work.

In India and Ceylon, the fully organized churches number 116, members 13,787, to which were added in the year, 927 on confession of faith, with several thousands of candidates in preparation for membership, and 26,932 pupils under Christian education.

The payments of the people in these countries, who can earn but ten cents a day, amount to a proof of “signal devotion” in the form of \$37,727 in the year. “Every door is open; every village is accessible. The only thing that hinders the speedy evangelization of India is the apathy of Christians at home, who are not willing to send men enough nor money enough to reach the waiting people.”

Industrial training for native workers and pupils engages more of the attention it demands. Strong industrial schools are now in operation in Bombay, Ahmednagar, Sholapur, Sirur, Manamadurai, Pasumalai, and Tellippallai in Ceylon.

The medical work is represented by sixteen dispensaries and hospitals, in which there were treated last year 110,705 patients, who not only receive Christian instruction, but are constant observers of the embodied truth of Christianity. A new woman's hospital at Ahmednagar was opened last autumn by Lord Lamington.

Help for the plague and famine orphans is carried on systematically, but largely from outside sources of supply.

From these are coming some of the ablest Christian leaders for India. There are now in India many able men and women who stand uncompromisingly for Christ, who were gathered into orphanages in the famine of between thirty and forty years ago.

The National Armenia and India Relief Association (Justice Brewer, U. S. Supreme Court, President) is a leading agency for the collection of funds and awakening of interest for this great branch of mission work. The active headquarters are at Worcester, Mass., in the hands of the Secretary, Miss Emily C. Wheeler. The industrial principle of training is fundamental in the method of orphan relief.

British missionaries speak of great and generous interest shown by rajahs of the protected States of India. Dr. Hutchinson, of Chamba, relates how the rajah built a church for his Christian subjects entirely at his own expense, and joined in the initial ceremony with his whole court.

Out of 300 millions of natives in India, 279 millions are in the villages, where every opportunity is open for evangelizing them, but the advance into this fruitful mission field is hardly perceptible, for want of men and money.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League.
Daniel S. Gregory, Managing Editor.

League Notes and Points

Special Announcement to the Friends of the League.

It gives the officers of the American Bible League great pleasure to announce to its members, that the Rev. Dr. Oliver C. Morse, a brother widely known and well beloved in Christian circles, has just consented to become associated with them in the capacity of Executive Secretary. The desire for the arrangement thus consummated has been in the minds of the officers of the League from the beginning, but it has been impossible to realize it until the present time. It is believed that the way is now for the League to take up all departments of its work, and prosecute it along all lines with the vigor and effectiveness that are requisite to the attainment of the largest and best suc-

cess. What it proposes to do in the forward movement contemplated will be outlined in the December number of the Bible Student and Teacher.

In the present number there is only room to say in general, as we are going to press, that it is expected that a new impulse will be given to the prosecution of Bible Study according to the Natural and Constructive Method for which the League especially stands, and to co-operation in which we sympathetically invite all existing organizations and agencies that have the same end in view. With this new outlook we crave anew the prayerful co-operation of all the members of the League and readers of this magazine.

Remarkable Confirmation of Jonah

The Northwestern Edition of The Bible Student and Teacher, issued by The Northwestern Bible and Missionary and Training School, of Minneapolis, Minn., contains in the October number a most remarkable confirmation of the historicity of Jonah and his Book. It is in the form of a letter from Rev. John A. Ainslee, who was for years stationed at Mosul near the site of the ancient Nineveh. For the benefit of our readers who do not see the valuable additions made by the editors of the Northwestern Edition, we reprint the body of the letter. Writing from Chatfield, Minn., the missionary says:

"I have just received the September number of the Bible Student and Teacher, and found there the article by Dr. Urquhart on "Is the Book of Jonah History?" I was very much interested in it, and want to add a fact that I found in the same connection. There are several large Christian villages within 20 or 25 mile of old Nineveh. I

have worked more or less in many of these during the ten years that I was stationed at Mosul. One of these villages is Tel Kaif, having about 5,000 inhabitants. I found that in this village they keep a fast every year, a fast of three days, which is, according to their own story, the repetition of the fast ordered by the king of Nineveh in Jonah's time. It has been kept through all these generations, and is still kept in that village in accordance with "custom" which means so much to an Oriental. The fast was ordered by a heathen king, and those who now keep it are nominally Christians. I do not know why they or their fathers should keep it, unless it may be that they are descended from those old Ninevites. Exploration may yet settle this fact. I can only report the fact which can be tested by anyone who cares to go to that village, that the old fast of Nineveh is still observed."

This is certainly a most remarkable fact, the bearing of which are obvious.

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ARCHAEOLOGICAL DISCOVERIES AS RELATED TO THE BIBLE*

Rev. John Easter, Clifton Springs, N. Y.

In this era of restless activity no other department gives more evidence than that of archæology. Whether we turn to the 30,000 artificial mounds of the Mississippi Valley; to the cliff-dwellings of the Colorado; to the forest-covered temples, palaces and cities of Mexico, Central America and the Andean region of South America; to the broad continents of the Old World; or to the islands of the sea, we hear the sound of the pick and shovel and find the savant giving to an eager public the results of his investigations.

The subject announced limits us to those parts of the world which are appropriately called the **Bible Lands**.

The Sahara, which practically stretches from the Atlantic board to the highlands of Central Asia, is intersected by two fertile tracts—the Nile Valley and the Plains of the Tigris and the Euphrates. The former extends from the great lakes of southeastern Africa along a fault similar to that of the Jordan, and ends at the Mediterranean. The fan-like expanse of the delta and the narrow, alluvial plains bordering the famous river, with the fringe of the desert, is Egypt, long known, easy of access, and now, under favorable political conditions, a rich field for the researches of the archæologist.

The second fertile tract reaching from Armenia to the Persian Gulf, for centuries attracted attention by its numerous, and in many instances, immense mounds and the remains of a vast system of canals.

Persia; Arabia, even now largely a terra incognita; Syria; Palestine; Asia Minor; Greece and Italy, have become centers of interest to archæologists and have richly rewarded their labors.

Some of the results may be found in the Metropolitan Museum in New York City, the British Museum at London, the Louvre in Paris, the Royal Museum at Berlin, the Museum of Antiquities at Turin, the Capitoline Museum at Rome, the National Museum at Naples, the exhumed streets and buildings of Pompeii, the rich collections in classic Athens, the Imperial Archæological Museum at Constantinople, the ruins at Ephesus, Damascus, Baalbeck, Sidon, Tyre, Hebron and Jerusalem, and in the new Vice-Regal Museum of Egyptian Antiquities at Cairo, Egypt. Until recent-

ly the finds were only valuable curiosities, largely locked up in unknown characters. But some keys have been found.

While the French were in Egypt in 1799 they discovered near the Rosetta, or western mouth of the Nile, a tablet of black basalt with a trilingual inscription.* One of the inscriptions was in the hieroglyphic or sacred character; the second in the demotic, or euchorial, or popular character, and the third in Greek. By carefully comparing the three inscriptions Dr. Young and Champollion were able to decipher the hieroglyphics. It was found to contain a decree, in three kinds of writing, referring to the coronation of Ptolemy Epiphanes, and it is supposed to have been sculptured **cir.** 195 B. C. A similar trilingual stone was discovered in 1865, at San, or Tanis.

With the key thus secured, much of the lore of ancient Egypt was opened to the world.

The decipherment of the cuneiform characters, so frequently found inscribed upon clay tablets and stone in the ancient buildings of Persia, Assyria and Babylonia, is largely credited to Sir Henry Rawlinson.

Recently attention has been given to Hittite archaeology, and Professors Sayce and Jenson believe that now, at last, they have mastered the baffling problem of Hittite decipherment.

I. What are some of the **relations which these treasures bear to the Inspired Word?**

Identification of Places.—Until recently many cities, and even countries, could not be located so as to harmonize with the accounts given in the Old Testament. Now this uncertainty regarding many places has been removed and harmony discovered.

In Southern Africa, between the Sabi and the Zambesi, Dr. Carl Peters the well-known African explorer, discovered in 1899-01 ancient ruins of the Phœnician architecture and many old but rich gold and copper mines. The appearance of the people was strikingly Jewish, and even their name, or that of their country, was synonymous with that of Ophir. Dr. Peters and other African travelers believe this was the land of Ophir, to which Solomon sent his ships from Ezion-Geber under the pilotage of Hiram's sailors.

A marked identification is the site of Nineveh. It was destroyed in 606 B. C., and the cities dependent upon it appear to have suffered a like fate. So complete was its ruin that Xenophon, who, during his retreat with the 10,000 Greeks, encamped on or very near where Nineveh once stood, does not give even the name of the once famous city, for he calls one group of ruins Larissa.

*For translation of Rosetta Stone, see RECORDS OF THE PAST, Vol. I, pp. 89-95, 1902.

Near the middle of the last century attention was concentrated on the extensive mounds on the left bank of the Tigris, opposite Mosul, and the researches of Rich, Layard and Botta read like a romance. The mounds, which had failed of notice for twenty centuries, were found by these enthusiastic archæologists to contain colossal lions, winged and human-headed; sculptured slabs of alabaster representing battles, sieges and similar events, while between these bas-reliefs were numerous inscriptions incised explaining the events recorded in sculpture. These finds enrich the Louvre at Paris and the British Museum at London, and establish, without reasonable doubt, that the ruins are those of ancient Nineveh, and that the area which it covered was fully as great as given by historians. This discovery opened a new era in archæological research.

Among the vast number of mounds throughout the whole region watered by the Tigris and the Euphrates and their confluent, from the Taurus to the Persian Gulf, many other sites of ancient cities have been identified, *e. g.*, Ur of the Chaldees and Calneh, or Nippur, which has attracted so much attention in recent years.

In Western Palestine 434 places have been identified: forty fords of the Jordan are now known where only four were previously marked.

In the Report of **Thirty Years' Work in the Holy Land** the following summary is given:

"Not only has there been a very great extension of the known sites, but, for the first time, the natural features of the country have been laid down in exact detail, so that the reader of the Bible may now follow step by step the events of which he reads."

Facts Explanatory of Bible Statements.—These appear among other results of archæological research. A few examples will suffice.

Among the large number of finds secured in the excavations at Nippur were numerous bowls with Hebrew inscriptions indicating that the bowls were used in devil worship, which gives a clue to the reason why so few of the Jews availed themselves of the decree of Cyrus permitting them to return to their native land.

Near the English Cemetery at Jerusalem the scarped rock, on which the city wall once stood, was exposed by the removal of debris. On its surface was found a trough, or gutter, for the conveyance of surface water to a cistern. This discovery explains the formerly obscure passage in 2 Sam. v. 8.

Within the Arch of Titus at Rome are fine bas-relief representations of the Table of Shew Bread and the Golden Candlestick as they were taken from Herod's Temple at Jerusalem—which form, doubtless, the only representations of some of the temple furniture.

Mr. Layard discovered in one of the chambers of the palace of Sennacherib at Nineveh an actual picture of the siege and capture of Lachish* by Rabshakeh, when he demanded tribute of Hezekiah.

The researches of Egyptologists have thrown considerable light on the condition of Palestine and Syria during the time of the Hebrew bondage in Egypt and during the time of the Judges. The reason why the children of Israel entered Palestine from the east after their long sojourn in the Sinaitic desert appears to have been that the Egyptian government was then firmly established in the Plain of Sharon. This agrees with the Bible account of the Philistine immigration into the southern plains from Egypt, and in this, as in so many other instances, the records of the Egyptian monuments fully coincide with the history of the Old Testament.

Facts Confirmatory of Bible Statements.—In Babylonia, in the absence of rock formation and the prevalence of clay, sun-dried as well as kiln-dried brick, the numerous mounds consisting of ruins of cities and fragments of towers, the remains of numberless canals, lakes, etc., prove that a large population once lived on this great plain, and harmonize with the many Scripture statements respecting this part of the Old World.

All the profane historians place Nineveh—in the order of time—before Babylon. The monuments, however, show that the Bible is right and the ancient writers are wrong.

In 1868 a missionary discovered what has since been called the Moabite stone.† It is of black basalt, and on one side has an inscription of 34 lines in Phœnician letters. After various experiences it was secured and placed in the Louvre at Paris.

It dates 850 B. C. and is a supplement to the records of the reigns of Omri, Ahab, Jehoram and Jehoshaphat.

It was erected soon after the death of Ahab, and is the finest old inscription, so akin to Hebrew, yet found.

One of the most interesting discoveries of Capt. Warren at Jerusalem doubtless proves that the eastern wall of the Haram area is a part of the foundations laid down by King Solomon. A shaft driven down some 80 ft. outside the southeast corner revealed that the stones forming the lower courses had marks and signs of the Phœnician builders, associating the work at once with the architects sent to Solomon by Hiram, King of Tyre.

In Deuteronomy there is but a brief history of 38 years' sojourn of the children of Israel in the Wilderness, viz.: "So ye abode in Kadesh many days, according to the days that ye abode there."

*See RECORDS OF THE PAST, Vol. 1, pp. 107-111.

†See RECORDS OF THE PAST, Vol. 1, ps. 59-64.

Some have questioned whether such a large number of people could have lived so long a time in the region now called the Sinaitic Peninsula.

In 1869-70 E. H. Palmer, professor of Arabic and fellow of St. John's College, Cambridge, England, journeyed through that section afoot in connection with the ordinance survey. After a careful study of the people and the land, noting the many fertile valleys and plains, the evidences of the extensive mining and smelting of copper, and considering the large quantities of wood which must have been required, he concluded that, in the time of the Exodus, vegetation must have been far more abundant than at the present day. He says: "Even now the country, although of no considerable extent, supports a large number of Bedouins, and there is no difficulty in supposing that, at a time when we know it must have been more fertile, it was capable of supporting a large population. Intelligently read, the Bible will be found consistent in both historical and topographical details."

Prof. Kittle, of Leipsic, the present occupant of the chair held by the elder Delitzsch, says:

"Even in smaller details the cuneiform finds confirm the older statements of the Scriptures. The wedging in of smaller nomadic tribes into old civilized districts is now known to have been of frequent occurrence, and the story of the patriarchs to whom these things are ascribed is accordingly in harmony with historical parallels."

In the language of Prof. Hilprecht:

"With extraordinary enthusiasm, students of philology and history welcomed the enormous mass of authentic material which, in the hands of Rawlinson, Hincks and Oppert, was soon to shed a flood of new light upon the person, reign and language of that great warrior, Sargon, so far known only by name from a statement in Isaiah xx. 1, and upon the whole history and geography of Western Asia, shrouded in darkness, and which, by its constant references to names and events mentioned in the Bible, was eagerly called upon as an unexpected witness to the truthfulness of the Holy Scriptures. Sargon's palace rose suddenly out of the ground and furnished the first faithful picture of a great epoch of art which had vanished completely from human sight."

In the New Testament there are frequent references to the Greeks and to the Greek language. Confirmations are abundant in Palestine.

Of the testimony from the **Catacombs** a writer remarks:

"It is very significant that beneath the mouldering ruins of pagan Rome, the greatest city of that age, there are these memorials of the Gospel of Christ."

The Bible presentation is that God started the race in His own image, intellectually and spiritually. He gave Adam an occupation—"to dress and keep the garden"—which required good thinking and judging. When He

talked with him He addressed both reason and moral sense, and there was in man that which responded to the talk. He brought beasts and birds unto him to see what he would call them, and "Adam gave names to all cattle and to the fowl of the air and to every beast of the field," requiring keen observation and great mental activity. After the fall we read of a "city," artificer in brass and iron," "the father of all such as handle the harp and organ." Noah and his sons built a remarkable barge. After the flood we read of "making brick and burning them thoroughly," planning a "city" and a "tower."

II. Facts Bearing on the Intelligence of the Ancients.

This brings us to consider some of the evidences of the **Intelligence of the Ancients.**

Layard, in his **Nineveh and Its Remains**, says:

"The ancients possessed mechanical means for moving large masses, as is evident from the enormous blocks used in the monuments of Egypt and from the cyclopean masses of rock found in the basement of the temple at Baalbec. There is ground for conjecturing that they were acquainted with mechanical contrivances which are either unknown to us or are looked upon as modern inventions."

It is also stated that the inscriptions on the Babylonian bricks are generally incised in a small space and are formed with considerable care and nicety. They appear to have been impressed with a stamp upon which the entire inscription, and not isolated letters, was cut in relief. This art, so nearly approaching the modern invention of printing, is proved to have been known at a very remote epoch to the Egyptians and the Chinese.

Two hexagonal cylinders were discovered at Nineveh. On each side there are about 60 lines of writing, in such minute characters that the aid of a magnifying glass is required to ascertain their form.

The earliest known lens is one made of rock-crystal and unearthed by Layard and has an age measured by thousands of years. This now lies in the British Museum, with its surface as bright as when it left the maker's hands. By its side are very recent specimens of lenses which have been ruined by exposure to London fog and smoke.

The Assyrians possessed a highly refined taste, as we find them inventing an ornament which the Greeks afterward, with a few additions and improvements, generally adopted in their most classic monuments. Others, no less remarkable for unity of style and technique, continually occur in the most ancient bas-reliefs of Assyria and Babylonia.

Writing was another expression of the intelligence of the ancients. In 1887-88 unexpected archaeological discoveries were made among the ruins of a capital city which once adorned the eastern banks of the Nile. About 300 tablets were unearthed, and from them we learn that in the

15th century B. C. there was active intercourse throughout Western Asia, between Egypt and Babylonia and the states of Palestine, of Syria and even Eastern Cappadocia, and this intercourse was carried on by means of the Babylonian language and the complicated Babylonian scripts. This implies that all over the East there were libraries and schools where the Babylonian language and literature were taught and learned. Evidently Babylonian was as much the language of diplomacy and cultivated society as French has been in modern times.

Prof. Sayce calls attention to the fact that the elders of Israel, being government officials, were required, like other officials, to be able to read and write. To such all the stores of Egyptian learning lay open, and Moses was brought up in "all the wisdom of the Egyptians," at whose feet even the philosophers of Greece then sat for instruction.

There are evidences that shorthand was used in Egypt and among the Greeks and Romans near the opening of the Christian era. In the famous trial of Cataline, 63 B. C., the stenographic rapidity of Tiro, Cicero's secretary, is mentioned.

Many are the evidences of contact with Old Testament writings. One who was not only acquainted with the modern languages of Europe, and with Greek and Hebrew, but with Oriental languages, was for many years employed by the British government in the publication of old state papers. Delving among ancient writings, he noticed that the heathen often imagined that celestial beings assumed human forms to visit men to punish the evil and to reward the good, a belief which would readily spring from the accounts of angels visiting Abraham, Jacob, Lot, etc. **E. g., in Homer's *Odyssey* we find the following:**

"For in the similitude of strangers oft
The gods, who can with ease all shapes assume,
Repair to populous cities, where they mark
The outrageous and the righteous deeds of men."

Tertullian, 200 A. D., asserts that all the ancient heathen borrowed their best thoughts from the sacred writings. "Which," he says, "of your poets, which of your sophists, have not drawn from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits, and, if they found anything in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their curiosity."

In 1902 several archaeologists, under the auspices of the French government, exploring among the ruins of Susa, the ancient capital of Persia, found a diorite stela nearly 10 ft. high.

It proved to be one of the great stone stelae set up by Hammurabi,* a cotemporary of Abraham, the Anrappel of the Scriptures (Gen. xiv. 1), in the principal cities of his realm.

*See RECORDS OF THE PAST for translation of Hammurabi Code, Vol. II. pp. 66-96, and Vol. IV. pp. 99-118.

This stela had been carried from Sippara, Babylonia, among the trophies of war, by the Elamite kings to their capital. On the stela there had been engraved 16 columns of inscriptions in front and 28 in the rear, publishing about 280 decisions of the civil courts and others which had grown out of judges' laws.

We call attention to the **marked features of this code.**

1. It was **exclusively a civil code** growing out of universal conditions, e. g., murder, robbery, etc., would be punished anywhere and in every civilized land.

2. It is in sharp contrast with the Mosaic laws, from the absence religious or ceremonial commandments and prohibitions.

3. It stands on a lower plane, as is evident from the absence of many of the humane characteristics of the Mosaic code.

4. Notice the implied intelligence of the people. These inscribed stelae were erected in public places that **"the people might come and read the law and learn what were their rights."**

The discovery of this inscribed stone is the most important, for the history of civilization, which has been made in the last quarter of a century, and it clearly shows that writing and reading were common, not only immediately before and after the opening of the Christian era, but in the patriarchal times. This stela dates **cir. 2250 B. C.**

This is in harmony with the statement of Dr. J. H. Haynes, who has passed a considerable part of his life in archæological work in the East, and was for a number of years field director for the University of Pennsylvania at the ruins of Nippur, or Calneh, the university city of Babylonia, where he unearthed scores of thousands of cuneiform tablets. He states that he sank shafts through the accumulations, he reached civilizations earlier than those near the surface. Dr. Hilprecht's statements coincide.

I condense from Dr. Howard Osgood's article on **The Newer History of the Older World.**

The monuments form the horizon of all extra-Biblical knowledge of early man.

On the following four points there is unanimous agreement:

1. That with the earliest monuments man appears before us with language fully formed and elaborate, written characters responding to all his needs.

2. The earliest monuments show us the religions of Babylonia and Egypt already fully formed.

3. The art of Tello in Babylonia and of the pyramid times in Egypt was the highest art ever reached in these lands; their earliest art was their best.

4. Language and religion fully formed and art, at its best, prove the fourth point—that, at the earliest age of man shown by the monu-

ments, a very high degree of civilization reigned in Babylonia and Egypt.

In the language of Prof. Sayce:

"As far back as archaeology can carry us man is already civilized. The fact is a very remarkable one, in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archaeology."

III. Facts Bearing on the Alleged Great Antiquity of Egypt and Babylon.

As to Egypt, Dr. M. G. Kyle says:

"Lepsius, about half a century ago, for convenience, established by assumption three reigns to a century, assuming that all kings were consecutive, none contemporaneous. This has been so long assumed that many seem to have forgotten, or never to have known, that it is an assumption, and have claimed it as established by proof."

It has been ascertained that all the kings mentioned were not consecutive, but often a number were contemporaneous, e. g., a brother, a son, or sons shared in the government and were called Pharaohs. This fact alone has greatly reduced the claimed wonderful antiquity of Egypt.

Dr. Glazer, the famous Arabian traveler, writes of a new find of papyrus which brings the Egyptologist's calendar within 50 years of the Biblical narrative, where formerly there was a difference of centuries and a reconciliation seemed impossible.

In Assyria and Babylonia the gnomon points in the same direction, viz., an approximation to the generally received chronology. On most of the great Mesopotamian plain, clay is the only available material for building purposes. All ordinary structures have been built of sun-dried brick, which, when abandoned, soon crumble and disappear. For the more prominent buildings, as temples, palaces and citadels (which were usually combined), there was first a platform from a few feet to 30 or, as at Tello, 40 ft. above the surrounding plain. This gave the edifice a site commanding the plain and immunity from the annual inundations. Upon the raised field or platform the building was erected. We see at once that **material and manner of construction enter as prominent factors in computing the age of a city** whose remains are brought to light by the pick and the shovel. They also show that the computation of the age of the superstructure—whether temple, palace or citadel—does not necessarily go below the surface of the platform or elevated field upon which the building stood.

With the progress of investigation the claims of a marvelous antiquity for Babylonia have been discredited. Adams' synchronological chart and map of history places Sargon cir. 1800 B. C., and the Schaff-Herzog Religious Encyclopedia, in the 17th century B. C., instead of 3800 B. C.

The general conclusion is stated by Dr. M. G. Kyle, Egyptologist, when he declares that "of instances where archæological data dispute the Bible record, I know not one."

After having seen many of the finds in all the museums mentioned in this paper, except that at Berlin, and having threaded my way in person, or in thought, among the crumbling remains of temples, palaces and cities where slumbers the dust of countless millions, I am possessed by one dominant thought voiced by inspiration—"All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth, but the **Word of the Lord abideth forever.**"

TRUTH TESTED BY TIME*

The Late A. J. F. Behrends, D. D., LL. D.

I read in 2 Timothy i. 12, "For I know whom I have believed." The man who wrote that sentence was not far from 65 years old when he penned it. He wrote it in a Roman dungeon, and under sentence of death. He was a Hebrew of the Hebrews, a blue blooded Jew, and a Pharisee of the Pharisees. But in spite of its nationality his family had been honored with Roman citizenship; for he tells us himself that he was free born. He belonged to the aristocracy of Tarsus, no mean city. He had been sent to Jerusalem to sit at the feet of Gamaliel, the most famous rabbi of his time. There is good ground for believing that as soon as his age permitted, he was chosen to a seat in the Sanhedrin, the highest judicial court among the Jews; for he tells us himself that when Christians were put to death he cast his vote against them. When one reads the story of his journey to Damascus and of his sudden conversion, it seems as if this man must have been carried away by a whirlwind of emotional excitement, likely to be followed by an equally violent reaction. There is no evidence of any prolonged and painful mental conflict. The change came with the swiftness of a bolt of lightning. No wonder that Ananias was incredulous. No wonder that the Christians in Damascus were amazed. They could not believe their eyes and ears. No wonder that the Christians in Jerusalem were afraid of him, and did not believe that he had been converted. Barnabas alone gave him his hand and his heart; and Barnabas was not an apostle. James and John and Peter were in Jerusalem at the time, but not one of them, so far as we know, afterward upon his return from Arabia, when he spent two weeks with Peter in Jerusalem. For some time he labored in comparative obscurity, until a great revival broke out among the Grecians in the metropolis of Syria, when Barnabas hastened to Tarsus and brought Paul to Antioch.

*A Sermon preached in the Central Congregational Church, Brooklyn, February 25, 1900.

Fourteen years after his conversion, Barnabas and he pleaded the cause of the Gentile churches in Jerusalem, and only then did he receive the hand of apostolic fellowship from Peter and James.

It was a long and trying apprenticeship; and to the very last he remained an object of suspicion to many. Wherever he went, emissaries from Jerusalem followed him to undo his work and discredit his authority. They dogged his steps into Antioch, into Galatia, into Corinth, into Rome. No man was ever more severely tested than he was. Thirty-two years have passed and here is his dying confession: **'I know whom I have believed.'**

The Decisive Testimony.—Such testimony can not be gainsaid. The weight of thirty years' experience is in it. Time is the fiercest sifter of systems and of men. And hence it is that in all the controversies which have raged about the origin and the divine authority of Christianity, Paul has had to be taken into account. His conversion and apostolic ministry, crowned with martyrdom, are as great a miracle as the resurrection of Jesus Christ. Neither can be resolved into myth or legend. Within a year of the crucifixion, Saul of Tarsus casts in his lot with the despised and hated Nazarene. He glories in the Cross. He knows only Jesus Christ, and Him crucified. The earliest literature of the New Testament, and the greater part of it, issued from his hands. The cry has been raised: 'Back to Christ, and to the gospels!' But the gospels are of later date than the epistles. Three of the gospels are anonymous; the Pauline epistles are not. The earliest Christian documents in circulation were the letters of Paul. You can not get back to Christ except through Paul. You can not know the contents of the primitive gospel unless you consult Paul, and he proclaims it with so fierce an intensity of personal conviction that he pronounces an anathema upon an angel from heaven who should dare to preach any other message. The ardor which suffers no abatement through more than thirty years of challenge and of criticism, in the great cities of the Roman Empire, and which, in prospect of impending death, declares: 'I know whom I have believed,' can not be discredited. No wonder that every great Christian teacher, since that time, has been an ardent and admiring pupil in the school of Paul.

But while Paul is conspicuous in the weight which more than thirty years of Christian experience gives to his testimony, he does not stand alone. John, in his old age, writing the gospel which bears his name, declares that sixty years had not shaken his faith. Polycarp of Smyrna, when summoned to swear by the fortune of Caesar and to reproach Christ, replied: 'Eighty and six years have I served Him, and He never did me any injury. How, then, shall I blaspheme my King and my Saviour?' And they gave him up to the fire. So the story runs, repeated through sixty generations, down to our own day, and always with the same result—the weight of years is with the gospel of Jesus Christ.

A Personal Confession.—With this great army of witnesses I want this day to take my stand. Forty-three years have nearly passed since Jesus Christ laid His hand upon my heart and gave me His peace. Nearly thirty-five years have gone since I assumed the duties of the Christian ministry. Nearly half of that time has been spent in the service of this church, for this day completes seventeen years of my present pastorate. These years have been years of searching and of sifting. They have been years of mental stress and strain. But at the end of forty-three years of Christian discipleship, after thirty-five years of ministerial activity, after seventeen years of pastoral service among you, I can say with Paul, and I am glad that I can say it, 'I know whom I have believed.'

After all these years my faith in the Holy Scriptures as the divinely authenticated and authoritative record of God's redeeming action remains undisturbed. I have not been ignorant of, nor have I been indifferent to, the critical debates of these years. I have listened to all that friend and foe have had to say, and I have not been consciously or intentionally unfair. Cautious I have been, and for accurate knowledge caution is imperative. I am free to say that the assumptions and the methods of the critics have not appealed to my confidence. There is so much that is fanciful and artificial in their procedure, that I can not regard them as safe guides.

And in all the sharpness of the debate, one fact has remained fixed, namely, that **Jesus Christ and Paul used exactly the same Old Testament which I read.** For then it was already old and authoritative. Tradition is not infallible. But a uniform tradition carries more weight in it than a literary guess. I can not believe that Deuteronomy is a pious forgery of a late age; I can not believe that the Pentateuch is a collection of legends and of manufactured history to give sanction to late priestly legislation; I can not believe that the Psalter contains few, if any, of David's hymns. I can understand that the critical and literary judgment of Christ's day may not have been infallible in all details, but I can not believe that He and His contemporaries were the victims of wholesale fraud and deception. Certainly, so far as the New Testament is concerned, the trustworthiness and truthfulness of the record is beyond successful impeachment. Zahn's great work, just from the press, makes that clear. And that indirectly guarantees the trustworthiness and truthfulness of the older record. In both of them we may trace the story of what God has done for the salvation of fallen men.

Let me hasten to add, that the Scriptures impress me most profoundly when I withdraw from all critical questions, when I let them speak to my waiting heart in their own way. There is in them a moral earnestness which makes me tremble. There is in them an emphasis of righteousness which fills me with awe. There is in them a passion for holiness which makes me cry out in agony. There is in them a fear-

less honesty and completeness of confession of moral weakness and wickedness which compel my assent. I am what they picture me. I ought to be what they summon me to be. And there is in them so clear a revelation of the saving grace of God in Jesus Christ, that my heart responds to it with an unutterable eagerness. They shine in their own light. They speak in their own tongue. When I deal with them in this simple, straightforward way, I am sure that they are able to make me wise unto salvation, that holy men of God spake as they were moved by the Holy Ghost.

I may say, indeed, that, for myself, the most solid and satisfactory result of my critical studies has been to lay bare the independent and eternal foundation of my Christian faith. I am not waiting for the latest verdicts of the universities. The Scriptures master me by their contents. They hold me captive by their tone. Jesus Christ, in whom they culminate, is so full of grace and truth, so majestic in character, so authoritative in word and so mighty in deed, that He wins and holds my absolute confidence. I say with another:

"If Jesus Christ is a man,
And only a man, I say,
I will cleave to Him, and Him alone,
And cleave to Him away.

If Jesus Christ is a God,
And the only God, I swear,
I will follow Him through heaven and hell,
Through earth, and sea, and air!"

There I stand, and the Book which He bids me read and search I will surrender at no man's bidding.

The Essence of the Gospel Message.—I can say, with even greater emphasis, that these years have wrought in me an ever deepening conviction of what constitutes the essence of the gospel message. On many points, critical and theological, I am densely ignorant, where once I thought that I had some knowledge. On many other points I am not so sure of my ground as in earlier years. But I know what God has done to save man, and that God's way is the only way in which men can be saved. This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners. And what He did to save sinners is clearly stated when it is said that He died for our sins and rose again for our justification, that by His death sinners have been reconciled to God, that He gave His life a ransom for us, and that His blood was shed for the remission of our sins.

The incarnation and the atonement; these are the pillars of our Christian confidence and hope. These are the eternal piers upon which rests

the bridge of salvation. They have not given way and they can not be shaken. With an ever increasing boldness of certainty do I confess that Jesus Christ is very God and very man, and that His atoning death is the procuring cause or ground of our forgiveness. I can not make Paul say less than that. I can not understand Christ to claim less than that. And what John says in his gospel has no meaning for me unless these things be true. The New Testament collapses when these foundations are loosed. Dr. Henry B. Smith was right when he summed up the gospel in this: 'Incarnation in order to Atonement.' The gospel is interpreted by what Christ is and by what Christ has done.

I can not understand the dogmatism which tells me that man has been upon this planet two or three hundred thousand years, that there never was an Eden nor a fall; and then adds that neither the church fathers nor Paul nor Christ Himself believed that 'God came down and was incarnated and suffered and died' to work out 'an atonement for lost humanity.' That was the one thing which they all believed and taught with the utmost clearness.

We have a letter from Clement of Rome, written near the close of the first century, to the Church of Corinth, in which he writes: 'Let us look steadfastly to the blood of Christ and see how precious that blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world. On account of the love He bore us Jesus Christ our Lord gave His blood for us by the will of God, His flesh for our flesh and His soul for our soul.'

In the Epistle to Diognetus, written about the year 130, Christ is spoken of as the 'holy and incomprehensible Word, the very creator and fashioner of all things, by whom He made the heavens, by whom He inclosed the sea, whom the moon obeys and whom the stars also obey, who was given as a ransom for us, the holy one for transgressors, the blameless one for the wicked, the righteous one for the unrighteous, the incorruptible one for the corruptible, the immortal one for them that are mortal. O, sweet exchange! O, unsearchable operation! O, benefits surpassing all expectation; that the wickedness of many should be hid in a single righteous one, and that the righteousness of one should justify many transgressors!'

Polycarp suffered martyrdom about the year 150. He speaks of Christ as the 'Son of God, our everlasting High Priest, who for our sins suffered even unto death, to whom all things are subject, the Judge of the living and the dead.' When the old man was being bound to the stake and before the torch was applied, he prayed, closing the prayer with these words: 'I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy Beloved Son, with whom to Thee and the Holy Ghost, be glory, now and to all coming ages.'

Ignatius of Antioch suffered martyrdom, under Trajan, at Rome, about the year 107. From him we have seven genuine epistles. These letters con-

tain such sentences as these: 'There is one physician, who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God—even Jesus Christ our God. For our God, Jesus Christ, was conceived in the womb of Mary, of the seed of David, but by the Holy Ghost. He was with the Father before the beginning of time, and in the end was revealed; who died for us in order, that, by believing in His death, ye may escape from death.'

The so-called Epistle of Barnabas belongs to the first century. In it Christ is declared to be, 'not the Son of man, but the Son of God, who was manifested and came into the flesh, who endured to give up His flesh, to corruption that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling.'

Justin Martyr died in 165. He speaks of Christ as 'the Word, who took shape and became man; who is the only proper Son who has been begotten of God, born of a virgin; being crucified and dead, He rose again, and having ascended into heaven, reigned. He became man for our sakes, that becoming a partaker of our sufferings He might also bring us healing. Christ, the Son of God, who was before the morning star and the moon, submitted to become incarnate and be born of a virgin of the family of David, in order that, by his dispensation, the serpent and the angels like him may be destroyed. He existed as God before the ages, and submitted to be born, to be crucified and to die; after which He rose again and ascended into heaven. And as the blood of the Passover saved those who were in Egypt, so also the blood of Christ will deliver from death those who have believed.'

Irenaeus of Lyons died in 202. From his voluminous writings I select a few representative sentences: 'The only begotten Word who is always present with the human race, united to and mingled with His own creation, according to the Father's pleasure, and who became flesh, is Himself Jesus Christ our Lord, who did also suffer for us, and rose again on our behalf, and who will come again in the glory of His Father, to raise up all flesh, and for the manifestation of salvation, and to apply the rule of just judgment to all who were made by Him. He is the only begotten of the Father, the Word of God, who became incarnate when the fullness of time had come, at which the Son of God had to become the Son of man. For the creator of the world is truly the Word of God; and this is our Lord, who in the last time was made man, existing in this world, and who in an invisible manner contains all things created, and is inherent in the entire creation; and therefore He came to His own in a visible manner, and was made flesh, and hung upon the tree that He might sum up all things in Himself.' One fragment I venture to quote in full—

"With regard to Christ, the law and the prophets and the evangelists have proclaimed that He was born of a virgin, that He suffered upon a beam of wood, and that He appeared from the dead; that He also ascended

to the heavens, and was glorified by the Father, and is the Eternal King; that He is the perfect intelligence, the Word of God, who was begotten before the light; that He was the founder of the universe, along with it (the light), and maker of man; that He is all in all; patriarch among patriarchs, law in the laws, chief priest among priests, ruler among kings, the prophet among prophets, the angel among angels, the man among men, Son in the Father, God in God, king to all eternity; the shepherd of those who are saved and the bridegroom of the church; the chief also of the cherubim, the Prince of the angelic powers, God of God, Son of the Father, Jesus Christ."

What now, in the face of this testimony, becomes of the claim that the 'belief that God came down and was incarnated in man and suffered and died to save men' **first took shape in the Nicene Creed?** That creed dates from 325; a hundred and twenty-three years after the death of Irenaeus, the latest church father whom I have quoted. I might have summoned Origen and Tertullian, and Cyprian, the last of whom died in 258, nearly seventy years before the Council of Nice. But the voices to which I have asked you to listen proclaim, with one consent, that **in Christ God was incarnate, suffered, died and rose again, for our salvation.** That was the gospel seventeen hundred, and eighteen hundred years ago, in Syria, in Asia Minor, in Northern Africa, in Italy, in France.

What these men preached is still preached. What these men believed, is still believed. I will not spend time in proving that this is the ancient gospel, fully expounded by Paul and deeply rooted in the sayings of Christ. What Paul taught Christ to be, you may learn from the first eleven verses of the second chapter of the Epistle to the Philippians. What Paul believed concerning the death of Christ you may learn from the fifth chapter of the Epistle to the Romans.. What Jesus Christ believed Himself to be, you may learn from the seventeenth chapter of the Gospel of John. What Jesus Christ regarded as the meaning of His life on earth, you may learn from the first eighteen verses of the tenth chapter of the Gospel of John, from the last chapter of the Gospel of Luke, and from the account of what Christ said when He instituted the holy supper. There never has been any other gospel than this, that in Jesus Christ God was incarnate, for the eternal redemption of a lost humanity.

Faith Confirmed in the Scriptures and the Triune God.—These years have confirmed my faith in the Holy Scriptures as the Word of God, and in Jesus Christ as God Incarnate, dying for us sinners and for our salvation. And I believe in the Holy Ghost, the Lord and Giver of Life, Comforter and Guide of souls, revealing to men the glory of God in the face of Jesus Christ, the divine agent in conviction, regeneration and sanctification. The Holy Spirit is the executive of the Godhead. He makes known and applies the finished work of Jesus Christ, just as Christ made actual in history the eternal purpose of God. And this

simply means that God Himself is making effective the means of grace which He has provided. By their faithful use we draw near to God. But the more blessed fact is, that in them God draws near to us. Through them we influence our children and neighbors to come to God, and through our use of them for that purpose God Himself is drawing our children and neighbors to Himself.

The Word with the Holy Ghost.—There is this difference between the Scriptures and Christ on the one hand, and the Holy Spirit on the other: There is no continuous production of Holy Scriptures. The Bible is complete. Nor is there anything to be added to the redeeming work of Jesus Christ. Our redemption is complete in Him. But the work of the Holy Spirit in the minds and hearts of men is continuous. It can not for a moment be suspended. He must touch the lips of the speaker, else his words will be as sounding brass. Holy Ghost preaching, as our Methodist friends call it, is the only preaching that tells. And He must touch the ears and the heart of the hearer, if the message is to provoke penitence and faith. Paul plants, Apollos waters; God gives the increase. That conviction masters me more and more. I survey the history of 1900 years, and I see great men inaugurating new epochs of religious life, conspicuous for their zeal, devotion and success—Augustine, Bernard, Luther, Wesley, Edwards, Finney, Moody. One feature is common to them all. They are anointed of the Holy Ghost. They are His messengers and agents. God is conspicuously in them, and their human influence incarnates the divine energy. But, conspicuous as they are, they do not possess the monopoly of the Spirit's indwelling. He dwells in all believers. He inspires all prayer. He provokes all praise. He directs and makes effective all service.

Now and then a voice is needed to stir us all from our slumbers. But that voice is always intended to direct us to the ever-present and ever-active power of the Holy Ghost, in whom alone is our strength and hope. Such voices, too, are needed to call us away from the refinements of speculation, of which we are in as great danger as were the Nicene Christians, and the centuries of scholasticism, to the simplicity of the gospel, the truth as it is in Christ Jesus. An earnest soul like Moody makes short, sharp work with scholarly pretensions and perplexities. The tone is defiant, the manner brusque, the scorn is withering. It seems the coronation of ignorance. But it is not. It is the seizure of the deeper, vital truth, bursting away from artificial and suffocating bandages. The letter still killeth; whether it be the letter of scholastic theology or the letter of minute criticism. In both directions you can make dissection end in death. The Spirit maketh alive, and the quickening Spirit is what we want; the Spirit who makes the face of Christ so luminous that we see only Him, and all things in Him.

It was a true note which Moody struck when he said that all the theology and religion he wanted was in Christ's own words: 'Come unto me, and I will give you rest.' In that simple and sweet message, the Holy Ghost speaks and works; and the more closely we adhere to the simple majesty of the gospel, the better will it be for us, and for all. This doctrine of the Holy Ghost, leading us into all truth, and by it convicting the world, has come to mean for me, that Jesus Christ is the gospel of salvation and that whenever Christ is preached God is at work saving men. Our sole anxiety should be to make Christ known. That is our whole duty. We do not need to act as His advocates. The Holy Spirit will take care of that. And when we make Christ known we must rest in the assurance that the Holy Spirit is owning and enforcing our message. Men are not argued into religion. But Christ wins them. We are in danger of forgetting that. An iron logic leaves me hard and cold as steel. But when you tell me who Jesus is, and what He has done for you and for me, my heart dissolves in thankfulness and tears. In that message the Holy Spirit works. And that is always the message which monopolizes our speech, when the Holy Spirit has His way.

We pray for the baptism of the Spirit. It may be a selfish and ambitious prayer. Simon asked for that, and Peter denounced him. He wanted the gift for personal gain. And we may be as selfish as he. The gift is bestowed where mind and heart are captive to Jesus Christ. Let us continue to tell the story of His love, and never grow weary of it! For to be able to say, with Paul, 'I know whom I have believed,' though we be ignorant of all else, is better than to have all other knowledge and not be able to say this. For this is the faith that overcometh the world.

MODERN SCIENCE AND BIBLICAL CRITICISM

Rev. W. A. Lambert, Allentown, Pa.

The so-called Higher Criticism, better termed Negative Criticism, grew up in its modern form in connection with the evolution theory of Darwin. Its strength has largely been in its consistent application of the theory of a natural evolution to spiritual and religious life and thought. That at best there is only an imperfect analogy between external nature and the intellectual life of man, should, from the start, have urged caution. The self-contemplation of the student, whose thoughts can not always be accounted for by any theory of evolution, and the study of the history of thought, should have made scholars still more cautious. Even the very doctrine of evolution contains in itself an element which should have made Biblical students dubious as to its permanent or final value as a means to lead to the truth concerning the Bible or the development of the Christian Religion. For, granted that evolution is true as a

theory, then it is itself only an element in the chain of evolution, and has value only as preparing for and leading to something more true. Evolution knows of nothing final: it is the theory that **out of the lower the higher does develop, and must keep on developing.** If evolution has come to an end, then it is not a theory valid to explain the past: not being a theory of universal application, it can not be made the regulating principle for the reconstruction of the past.

Evolution was a theory of scientific origin. Biblical Criticism borrowed it, and applied it to its own field. The danger of borrowed principles is that the borrower has less chance of testing their truth than the originator. Evolution held sway in scientific investigation and in scientific philosophy a long while, and the element of truth in it has gained permanent ground. But at no time could scientists agree as to the manner of application of the 'law'. A philosopher like Spencer might have no difficulty in bringing all the facts of the universe into harmony with some form of it; but the scientists still puzzled over it and modified it, until it becomes the duty of the borrower to return to science and examine the theory in its altered form. For it is most unscientific to use in one field of investigation a theory, or principle or law which has been proven unscientific and inapplicable in another field, and that a field where it was originated and thought to be universal.

What is the teaching of modern science concerning Darwinian evolution? Driesch, a German biologist, writes: "Darwin belongs to history, like that other curio of our century, the philosophy of Hegel. Both are variations on the theme: How an entire generation can be humbugged." (Biolog. Zentralblatt, 1896, p. 16, quoted by Rudolf Otto, **Naturalistische und religiöse Weltausicht**, 1904—a book highly to be commended for its full exposition of modern scientific theories.) Not all scientists may be willing to go so far, but practically no one will support the original theory of Darwin, still less the theory of Darwin as applied by the negative critics.

The original theory of Darwin said nothing of the origin of life. It was simply a suggested explanation of the development of life after life had been given. The perfect analogical application to Biblical or religious studies would have been the tracing of development in the Biblical religion from its historic origin. But as the scientific philosophers following Darwin became materialists, and tried to show the possibility of deriving life from matter by some mystery of evolution, so the scientific critics of the Bible and of Christianity tried to make plausible the growth of Judaism and Christianity out of the nature of man—they became rationalists. But sober science to-day knows nothing of spontaneous generation, and can not from any known facts infer or even imagine it as a possibility. Sober criticism should apply the analogy and, in the absence of facts disproving the scientific restriction of evolu-

tion, at least grant the necessity of a supernatural beginning of spiritual life as science grants a supernatural beginning for natural life.

The original evolution theory considered the progress of the world as a regular, well ordered and definite advance governed by some one or more guiding principles, e. g., natural selection. But to modern science such a guiding principle does not exist, or is not sufficient to explain the facts. Meklinikoff, a perfect materialist, finds no evidence of purpose or ordered progress in nature. Man, its highest product is an accident—"a prodigy sprung from an ape, born with a larger brain and an intelligence more highly developed than occurred in his parents," "a kind of miscarriage of an ape." (*Nature of Man*, Eng. Transl., 1905, p. 56, 286.)

Remke, Professor of Botany in Kiel University, a scientific theist, i. e., a scientist who as a philosopher finds all natural powers insufficient to account for the world, and therefore believes in a supernatural Power without attempting to define it—a book belonging to the theologian—, agrees in seeing in nature no principle able to produce an orderly progress. Least of all is natural selection such a principle or power. "Artificial selection is a purely external influence, while natural selection without the presupposition of inner laws of development and impelling powers would be powerless." (*Philosophie de Botanik*, p. 181.)

But, to apply this theory to Bible study, the analogy must be retained. A lawless evolution helps us neither to prescribe for the past nor to foretell the future. Evolution has been reduced to a vague term, suggesting to us that the higher has grown out of the lower, but, as Remke puts it, "of the method and the means we know extremely little" (p. 182). Until we know something more of method and means, we must study facts: we can not reconstruct history, nor is an a priori theory of method and means scientifically justifiable.

Perhaps the severest blow to the theory of a gradual well-ordered evolution has come from the observations of the Dutch botanist de Voies, which have led him to formulate his **Mutations theorie**. Species appear suddenly without warning, as he observed in a bed of evening primroses. But if species can appear suddenly, not as the result of a long preparation, or as the result of a preparation so deeply concealed as to escape all observation, how can a line of development be braced either backward or forward with any degree of certainty? Again, facts must be observed and observed with special care, because there is no theory which can guide us to an absolute discovery or understanding of them.

In science there has been and still is much reliance upon some theory of evolution: each investigator is apt to formulate his own upon the basis of his own experience. From the wide range and great number of these theories, the careful scientists have learned to be extremely careful and to be bound to facts at all points. In criticism the range and number of

theories is still more formidable, in proportion to the greater subjectivity of the data. A fact of natural science remains a fact to all observers: a fact of Biblical criticism may appear in a dozen different forms to as many men, and each form is capable of a number of different interpretations. So much greater is the need of a study of facts first. When the character of the facts, and as far as possible the meaning of a large number of these facts, have been agreed upon, we may finally arrive at some construction or reconstruction of them scientifically warrantable.

In the meantime, as the negative critic is working with theories of a scientific origin, but scientifically untenable, it is folly for him to pretend to greater scientific accuracy than the conservative critic who studies facts as he finds them, and in so far is really more scientific.

THE NEW EVOLUTION

Rev. W. M. Lisle, West Newton, Mass.

Professor Romanes makes this candid confession:

"When I wrote 'The Candid Examination' I did not sufficiently appreciate the importance of **human** nature, as distinguished from physical nature, in an inquiry touching theism. But since then I have seriously studied anthropology (including the science of comparative religions), psychology and metaphysics, with the result of clearly seeing, that **human nature is the most important part of nature as a whole, whereby to investigate the theory of theism.** This I ought to have anticipated on merely **a priori** grounds, and no doubt should have perceived it had I not been too much immersed in merely physical research."

Since these words were spoken by Romanes they have been confirmed by a new point of view which the hypothesis of evolution has been obliged to take. Heretofore it has been **physical**. Beginning with Creation, Darwin asked the loan of a few first forms, with which to start the ascent of man,—a very bold request and a proof of the dire necessity of naturalism. When theism assumes an Adam as the life-seed of humanity, and also a miraculous Second-Adam as the spiritual genesis of a new race, naturalism has no hesitation in condemning it. But even granting Darwin his first forms, the goal of mankind is not easily reached; since man is differentiated from his nearest animal ancestor by **mind**, without which ape-like men remain forever fixed in animalism, while man goes on as a maker of human history, in all its achievements. Evolution must now interpret the lower through the higher, and not, as heretofore, the higher through the lower. The real problem is not in the possible origin and succession of living forms, but in the **intelligence** which is back of all forms, both producing and adapting them to their environments; and in the perfect physical and intellectual life of man, affording

nature a fitting culmination. It is not so much nature, that evolution must explain, as man, mind and history. Nature must be interpreted through man, and not man through nature.

Huxley affirmed that "Man was separated by no greater structural barrier from the brutes, than they are from one another; and the same causation would account for man which accounted for the lower animal order." Why then should man's animal predecessors, remain fixed in animalism and man become such a god-like being? At the very start **man's incipient mind** must have contained the possibilities of future science and art, and that fact puts an impassable chasm between him and any mere animal progenitors. Such differences between men and apes can not be explained by slight differences in physical structure. The difference is in mental endowment, and as necessary in originating man as Darwin's first forms were in starting animal life. Mind is necessary to co-ordinate man with an intelligent universe, as well as to account for his creation. Reason in man answers to reason in nature, and enables the astronomer to solve his problems of the stars by the same mathematics with which they were created. "The Creator has geometrized" said Plato. The line of intellectual arrest is plainly revealed in evolution, when it faces a chaotic "void and darkness," and assays to evolve from it a creation of perfection, material, animal and human, in comparison with the opening words of the Bible, "In the beginning God created."

We must choose between a personal intelligence, and nature as incorporated mind. It is mind rather than matter, that furnishes a key to evolution. We shall not be led through nature to God, but through God to interpret nature. Nature is solved through mind, but the mystery of mind can be solved only through Spirit, which is God. The Holy Spirit brings man into fellowship with God, and makes him a spiritual being, the highest attainment of creation. Christ as the perfect Man is the life-seed of this new spiritual race, which is constantly improving its type, the same as nature.

Evolution, therefore, to become scientific must change its point of view from the beginning to the end of creation, by looking backward rather than forward. The lower must be interpreted by the higher, not the higher by the lower. This makes the Bible the line of intellectual arrest, since it furnishes the only data of both the end and beginning of creation. Nature is explained by man, and man by the Perfect Man, who is spirit. Beginning with the spirit and descending through the intellectual and animal, we come to a Spiritual Creator who first involved into nature what He has since evolved into the present order of vastness and beauty, and who made man, not a little higher than monkeys, but a little lower than the angels.

The two pillars of evolution are transmission and inheritance. Man is the sum of past experiences, and thereby his character takes the form

of permanency, as does also the society of which he forms a part. Animal instinct appears in man as an intuition, which is the outgrowth of a long ancestry. Darwin's scheme is artificial and arbitrary. The blind forces of nature are taxed with producing a satisfactory order of nature through natural selection and struggle for life.

Spencer, dealing with Darwin's data, as a metaphysician sought a principle which he thought would place evolution on a more reliable basis than the accidental one of Darwin:

"This principle is **pleasure**, and is laid down as necessary to moral intuition as space is necessary to mental intuition. Pleasure and good are made synonymous in relation to society, and the effort to express this produces the moral sense. And when produced, it is transmitted into a moral constitution."

To produce conscience in this manner by evolution requires some important conditions.

For one thing, a century clock is necessary, that shall mark time by great reaches. But then we must remember that the past is a dead past and hears not the clock that strikes only centuries. The voice of the past is but an echo of what the living mind reads into it,—the outcome of modern imagination and speculation.

Heredity has been an indispensable condition of evolution; but it has to be discounted now, for the reason that the past embodies so much more of evil than good that society can progress only by ignoring the past; except, perhaps, some of its faint suggestions of altruism, as in Drummond's "Struggle for the Life of Others."

Besides, it is now demonstrated, that experience, and not heredity, is the chief factor of progress in both animals and man. Brutal instincts of the past do not explain the origin of conscience, which exhibits essential differences from them which must have come to man from above and not from beneath and behind. And when man has received this endowment he interprets the past, instead of being interpreted by it.

Another fallacy of evolutionary philosophy is the dictum that organism must always be conformed to environment. As a matter of fact, the opposite is true in regard to man's moral nature, which always insists on an internal standard of right. There could be no sense of responsibility without this, nor human government. Man's innate sense of what ought to be shapes order and law.

Responsibility also rests on man's sense of freedom. His will therefore is incompatible with evolutionary philosophy, which makes that will a part of his physical organism and moved by mechanical, cosmic forces. True, his freedom is qualified by his environment, but not destroyed by it. The will controls nature, so far as nature is necessary to man, just as the mind acquires knowledge and interprets phenomena, though sep-

arate from both. The will has to do with time and the determination of events, just as thought pervades space.

John Stuart Mill finds the moral standard in **happiness**:

"Actions are right in proportion as they tend to promote happiness; wrong as they tend to promote the opposite of happiness. Happiness is defined as pleasure and the absence of pain, unhappiness as pain and the privation of pleasure."

The difficulty with this is that every person has a different standard of happiness, according to temperament, cultivation and social or religious standing. The evolutionary philosophy makes the happiness of society the ideal; but this is self-contradictory. Society is not an organism that can know happiness as an individual; and its happiness is the sum of the happiness of its individual parts; therefore each individual must strive for his own happiness, which would be pure selfishness. Such selfishness would destroy society, instead of advancing it.

The truth is, man is so constituted that his happiness consists in obeying an inward sense of right, irrespective of society and even in fatal opposition to it. Conscience is to him as the voice of God, and his happiness is found in obeying that instead of the voice of man. This happiness can not furnish a standard of action; it is merely an incidental result of conformity to a law that emanates from a source higher than man, and on which the progress of society depends. This accords with the analogy of nature, which is created with a direct response to the intelligence of man, and satisfies his sense of order and consistency.

In like manner, the universality of conscience indicates a universal moral government of the universe, conformity to which constitutes human happiness. And this makes man a moral cause instead of a physical effect,—placing him above nature, and also over his own power of intellect, since character makes the man more than his knowledge. Physical creation is a system of destructions and recastings. One substance is destroyed to produce another. But the human will, though subject to many changes, nevertheless maintains its identity as a continuous creative force.

Man's moral force is stronger than the forces of nature, and opposes their cruelties in the struggle for existence; and so overcomes this law of a physical evolution by a moral law of spiritual progress that makes the strong stronger by serving the weak instead of crushing them. The law of righteousness and love is the mightiest force in the universe, and is the only sufficient law of human progress and happiness. This gives man a moral impulsion that overcomes and improves nature; and this superior nature gives him a divine birth-mark, and an aspiration to reach the ideal of the Perfect Man, an ideal which man by the aid of reason, conscience and nature alone could never reach. When the Perfect

Man did arrive, he shewed his credentials over nature by his authority over her. Without this personality, says Renan, "History would be impossible."

The new evolution will therefore begin at Calvary, and not in Darwin's first forms of animal life. In the Cross is enthroned the imperative and universal moral authority for all human conduct and life.

THE SWING OF THE PENDULUM*

Prof. H. E. Dosker, D. D., Theological Seminary, Louisville, Ky.

Are we to have a repetition of what happened a century ago? Then the rationalism of the day had finally focussed itself until it stood forth in all its glaring wretchedness, in French Atheism. It spread quickly and widely. For a while it made men drunk with its gaudy promises, it captivated the youthful intellect of all lands, it swept strong men aside; apparently the end of faith had come.

Claus Harms, of Kiel, in Germany, in 1817, published his ninety-five theses against the prevailing tendencies, other strong voices were raised, a mighty re-action set in, and suddenly the great Revival began, which, with an irresistible sweep, moved over the entire Christian world. In America it had originated before Europe felt its power. But wherever its healing breath was felt, the wounds of unbelief rapidly closed. Men found themselves and their God again, religion once more began to assert its vital power and the terrible realities of the unseen world appealed once again to the consciences of men.

But history is an endless chain and the old things ever become new again. This is especially so in the realm of belief. The pendulum-action of history, in its resistless swing, always passes between the two extremes of its arc.

We find therefore that rationalism reasserted itself after the wave of revival, which had repressed it for a time, had spent its force. And during the closing decades of the 19th century its growth and boldness increased year by year, until all the traditional views of the truth seemed doomed to extinction, as the century closed.

Then signs of a quiet reaction appeared. The spirit of revival once more stalked forth to victory. Great spiritual upheavals occurred in all parts of the world. In our own country a systematic evangelistic effort was organized, which in many of the large centres of population bore signal fruit. From Australia, from Wales, from Sweden, from Holland, the same stirring news came. Faith is in the air, rationalism is on the decline, as its own leaders freely confess.

*Reprinted by permission from the Christian Observer (Louisville, Ky.), 1905

The so-called "advanced theology" has evidently reached its high-tide mark and the ebb-tide has set in. Dr. Rade, the brilliant defender of its cause, declares in its organ "*Christliche Welt*," that "modern theology is becoming very tired of its researches." Says he: "We are beginning to see before us certain limitations and checks to our further progress." Steinman, another advocate of the new theology, expresses the fear that the work of the party "will fall to pieces like a house built of cards." The Dutch "Moderns," as they call themselves, plainly state that the road, which they are traveling led to a *cul de sac*.

Prof. Harnack, of Berlin, "*facile princeps*" among the rationalistic clan, at fifty-four, has accepted the position of librarian at Berlin and thus silently expresses the negative results of all his efforts. Prof. Koenig, of Bonn, says, in a discussion of the matter: "This, at least, can no longer be denied, that modern theology has produced little real fruit for religious and spiritual life and that among its most devoted followers the conviction is gaining ground that they must see to this, **that it is decently buried**" (my own emphasis).

Meanwhile the Conservatives are gaining ground as well as courage. Dr. Fischer, in Germany, was openly attacked and censured for his radical views, expressed from the pulpit. A series of able pamphlets appeared in Germany, in defense of the old faith, under the title "*Biblische Zeit und Streitfragen*." The Free University of Amsterdam, under the able leadership of men like Dr. H. H. Kuyper, son of the celebrated Dr. A. Kuyper; Dr. H. Bavinck, perhaps the greatest living orthodox theologian; Dr. Rutgers, the celebrated historian and apologetic, and others, is making itself felt, as a scientific exponent of the old theology, both in Holland and on the continent.

In a word, a strong current has set in, in the right direction.

The ultra-radicals lately met in congress at Paris. This meeting is calculated completely to estrange the defenders of the advanced school of theology, and to make them afraid of its possible outcome. A Dutch preacher, Domela Nieuwenhuis, there went beyond all others in dragging the cross of Christ through the mire of bitterest vituperation. He publicly declared that he wanted to go to the so-called hell where all the greatest spirits went, rather than to the so-called heaven where the lesser and mediocre talent was found. Certainly his wish will be fulfilled if he waits but a little, without repentance. He urged Frenchmen to eradicate from their coins the inscription, "*Dieu protege la France*"—"May God protect France." Complete atheism therefore!

Rationalism and radicalism are but a step apart, and the one must necessarily lead to the other. When God loses, man gains. When Christ is crucified anew, Barabbas is liberated. When the great realities of the world to come lose their grip, man flounders in the mire of his own devices, and a morality without God is inconceivable.

When we know and we see all this, will we not cease our efforts in the wrong direction and turn our faces resolutely again to the higher and deeper things, which for a while had become dimmed in our view, by the glare of so-called **scientific studies of the truth?**

The cry among us, in America, is for leadership. Confident, strong, able leadership, to turn aside the negative current, which has carried many of us down stream for a distance. Certainly it is not worth while for American students and theologians to follow a path, which on the Continent has led to an acknowledged spiritual bankruptcy.

The Master's word comes to the American Churches: "Hold fast that which thou hast, that no one take thy crown."

CONCERNING THE HIGHER CRITICISM*—EXTRAVAGANT CLAIMS

Rev. Randolph H. McKinn, D. D., Washington, D. C.

In the discussion of the Higher Criticism it is frequently assumed by writers in both the secular and the religious press, that there is no middle ground between the traditional view of the Holy Scriptures and the critical view which is now so largely accepted by scholars, and which is in fact the view of the Graf-Wellhausen school. Thus a representative writer in **The Churchman**, some while ago, said, "The real conflict is between modern scholarship and the traditional view, between reason and authority."

In the interest of clear thinking and of truth itself, I would like to point out that this is not a clear scientific classification. It smacks of literary intolerance. There is a great company of divines and scholars who are found neither in the one nor the other of these camps. They vigorously reject the views which are at present most popular among the critics, though they themselves apply to the study of the Bible the principles of the Higher Criticism. They have no fear of the ultimate result of letting in all the light that history and philology and archaeology and critical investigation can throw upon the Bible; but they object to the methods and the principles of many of the most influential critics. Above all, they object to accepting conclusions on such a vital subject as the character of the Holy Scriptures, based upon insufficient and insecure foundations. They stoutly contend that the alleged "results" which Wellhausen and his followers ask the world to accept as a finality of scholarship, are, many of them, by no means firmly established. On the contrary, they think that in time they will be, to a large extent, as completely discredited as the Wolfian hypothesis of the Homeric poems, **or the Tübingen theory of the New Testament.**

*Reprinted by permission from "The Churchman" of October, 11, 1906, being a letter to the Editor of that religious journal.

I would like next to advert to the allegation of the leaders of the critical school just referred to, that there is a **consensus** of scholarship in support of the Graf-Wellhausen view of the origin and structure of the Bible.

Thus Professor Kautsch, of Halle, describes Wellhausen's theory as "one of the verdicts which no exegetical skill can now hope to reverse," and Cornill writes of his "uninterrupted triumph."

Yet in point of fact those conclusions are challenged by a very considerable number of accomplished scholars and critics, among whom are found Dr. Fritz Hommel, Professor of Semitic Languages, University of Munich; Dr. Chas. H. Wright, Bampton lecturer, University of Oxford; Dr. Jas. Robertson, Oriental languages, University of Glasgow; Dr. Klostermann, of Keil; Dr. Henry Wace, dean of Canterbury; Dr. Margoliouth, Professor of Arabic in the University of Oxford; Dr. Hoffman, of Berlin; Professor Sayce, the eminent archæologist, and many others.

Dr. Wright does not hesitate (writing in 1900) to predict that the hypothesis of Wellhausen and his school "will not long be regarded by any number of scholars as a satisfactory solution of the question of the composition of the Pentateuch."

Writers of this school call upon us to accept the "assured results" of their criticism, but Professor Bruce in his apologetics says criticism is far enough from having arrived at the stage of finality, and directs attention to the "broad contrasts between different schools with reference to the leading critical problems."

Even the Wellhausen school differ sharply among themselves. The "results" are curiously lacking in harmony. Thus as to the Mosaic origin of the Decalogue—Kuenen affirms it, Wellhausen denies it. Ask Wellhausen if the Exodus was an historical event, he answers in the affirmative. Ask Stade, and he will say, "Impossible! The Israelites never were in Egypt." As to the Documents, or "Sources," which the critics discover in the Pentateuch—one critic will tell you "D" is earlier than "P," another that "P" is earlier than "D." As to the order of the four chief "Sources," "J," "E," "D," and "P," almost every possible order has been maintained by reputable critics within a comparatively short period.

Even as to the Prophets—whether they are pre-exilic or no—there is no **consensus**. Some of the critics maintain that the whole Biblical literature is later than the Exile. But what have the critics of the Wellhausen school to say of the character of the Biblical books? Are they historical? Are they inspired? Have they any divine authority behind them? Do they record any divine revelation, strictly so-called? To all these questions we get diverse, often contradictory, answers. Speaking generally, the historicity of the Pentateuch is rejected by the Graf-Wellhausen school, but there is no agreement about it. Dr. Briggs

accepts it. George Adam Smith finds an "historical substratum" in it. Dr. Driver appears to occupy a middle ground, advancing (in his "Genesis") some probable arguments for considering the patriarchs historical characters, though he finds no "history" in the first eleven chapters of Genesis. Dr. J. P. Peters holds that the patriarchs are not historical characters—Moses is the first man of flesh and blood in the narrative; but Dr. Cheyne thinks scholars will ere long see that Moses, too, is a fictitious character. As to Revelation, Driver and George Adam Smith find some record of it in the Pentateuch, at least in a certain sense: Not so Kuenen and Wellhausen. Wellhausen holds that the Israelitish religion, so far from having its origin in a divine revelation, as the Bible asserts, worked itself up by degrees out of heathenism; and Kuenen affirms that the Jewish and Christian religions are no more entitled to be considered of supernatural origin than Buddhism or Islamism. If we enquire whether the critics of this school do not agree, at least about the four principal sources, say of the Pentateuch, we find the master of the school affirming that "P," the Priestly Code, was a post-exilic fabrication—made, so to speak, out of the whole cloth by the priestly school, while Dr. Briggs holds that though it did indeed assume its present shape in the age subsequent to Ezekiel, yet it rests ultimately upon an ancient traditional basis. In face of facts such as these, the argument from unanimity for the "assured results" of criticism does not impress one as very convincing.

Permit me to say that the issues involved in the acceptance of the views of this dominant school of criticism are far more serious than they are sometimes represented. We are told that questions of date and authorship are not at all vital to the value and authority of the books of the Old Testament. Within certain limits this may be quite true, but when we are told that the Israelitish history was not written for 500 or 1,000 years after the events it records, it is plain that the value of history is most vitally effected. It ceases to be history at all—as many of this school broadly affirm. The antiquity and the authority of the ancient Hebrew records, as Dean Milman long ago pointed out, stand or fall together.

If God did not reveal Himself to Abraham or to Moses; if there was no Sinaitic covenant, no Tabernacle, no Ritual Law given in the wilderness, no sacrificial system (although the Bible affirms all these things); if the earlier story of the Bible is but a patchwork of myths and legends and folk-lore; if its "history" is the work of men who, having no definite information, supplied the lack of it by inventing occurrences and experiences that never took place, by setting down speeches that were never spoken even in substance, and by recording laws that were not promulgated by the legislators to whom they are assigned—then indeed the reality of the revelation which the Old Testament has been supposed to

contain can hardly be maintained, and the conclusion can scarcely be resisted that, if these critical theories shall finally prevail, both the historical truth of the Old Testament and the supernatural character of the religion it contains must be abandoned. Nor can it be truly said that the critics are becoming more conservative. The contrary is true. An eminent scholar, writing in 1900, discerned a great advance within a decade in the direction of destructiveness, not conservatism: "The pendulum has unduly swung from the standpoint of narrow traditionalism toward that of an excessive toleration. The most destructive critics are now welcomed as fellow workers in the path of progress."

No, the point of hope on the horizon is in a different direction: there is rising a school of critics who boldly challenge the conclusions of Graf-Wellhausenism, instead of patching up a compromise with it as Dr. Driver has done, and are using the weapons of criticism to show, as Dr. Hommel declares, that "the theory is contradicted in various particulars by evidence of the most direct kind which defies contradiction."

The danger to faith growing out of these critical theories is to my mind a very real one, but it is to be met, not by putting barriers in the way of free enquiry—even the historical basis of Christianity, as Bishop Gore has recently said, "should not be withdrawn from the freest and frankest criticism"—but by training up scholars in Biblical Science who shall be able to meet the destructive critics on their own ground and overcome them with their own weapons.

Only, as Dean Wace has lately cautioned us, our openmindedness toward the results of critical enquiry must be "subject to one important qualification: that the burden of proof always lies upon those who are questioning a long-established and settled tradition—still more, a long-established and settled faith."

I need hardly say that what I have written I do not claim to speak at all, in the least degree, as an expert in critical questions, but only to draw attention to the arguments of such men as Robertson, Wright, Margoliouth, Hommel, Hoffman, Klostermann, Möller, Dillmann, Sayce, Franz Delitzsch and Baxter, which I believe successfully controvert the views of Wellhausen and his school.

NOTE.—The following works are easily accessible to the English reader: "Dr. James Robertson, "The Early Religion of Israel"; Dr. James Robertson, "On the Psalms"; Dr. Chas. H. Wright, "Introduction to Old Testament"; Wilhelm Moller, "Are the Critics Right?" Dr. Baxter, "Sanctuary and Sacrifice"; Professor Sayce's works; Professor D. S. Margoliouth, "Lines of Defense"; Dr. Fritz Hommel, "Ancient Hebrew Tradition"; Professor Nosgen, "The New Testament and the Pentateuch"; "Lex Mosalca," a Collection of Essays by English Divines; Dr. Thos. Whitelaw, "Old Testament Critics."

"THE RECOVERY OF THE APOSTOLIC AUTHORITY"

[A few impressions made by a rapid reading of Dr. Chas. Cuthbert Hall's recent book entitled: "The Universal Elements of the Christian Religion." Published by Fleming H. Revell Co.

First: An ambitious theme handled in a masterful manner.

Second: The dissipation of false hopes concerning Christian union, or rather the destruction of impossible bases on which to found such union.

Third: The winsome and irenic spirit manifest in the treatment of contending forces within the visible church of our day.

Fourth: A deep insight into a true conception of the real Christ of history, as the Christ of the Fourth Gospel and of the Epistles, the Christ of the Apostolic consciousness.

On the other hand among less favorable impressions produced by a hasty perusal of the book, are:

Fifth: The undue measure of credit ascribed to the Higher Criticism for removing the barriers that have prevented men from standing "unfettered and unembarrassed in the presence of the oracles of God" [the very opposite of this seems to us to be largely true], and to "the modern historical reaction for the recovery of the verisimilitude of Jesus."

Sixth: In his splendid recall of Christian faith to the true historic Christ of the Fourth Gospel and the Apostolic Epistles, one can not but wish that the deeper and more satisfying view of the Christ thus presented, might have approached even closer to the full-orbed Christ,—**the Christ of the whole Bible**,—very one of whose Scriptures, according to His own testimony, makes its contribution to the interpretation of His life and mission.

The following admirable presentation of the real essence of Christianity is taken from Lecture Third of President Hall's volume—M.]

To the prevailing tone of recent attempts to define the essence of Christianity I wish to draw attention. The trend of contemporary opinion is very largely in one direction: namely, to define the essence of Christianity as consisting merely of the teachings and example of Jesus, as recorded in the first three Gospels in distinction from that view of the Person of Christ as the Eternal Word, manifesting the Father, and the Work of Christ as the suffering and triumphing Saviour of the world, as set forth in the Fourth Gospel and in the Apostolic Epistles.

This trend of contemporary opinion appears to have been determined largely by the following considerations:

First, The resistance of scholastic theology awakened by modern advances and reconstructions in philosophy.

Secondly, The resistance of apostolic theology through identifying it with the ponderous scholastic systems built upon it. This has involved very largely the rejection of the teachings of St. Paul regarding the Person and Work of Christ, as teachings which were produced by Greek and Jewish influences tending to obscure the pristine simplicity of Jesus of Nazareth and His ethics.

Thirdly, The growth of the historical method of Biblical study; whereby the accent becomes more and more concentrated on the narrative of the first three Gospels, including the teachings and the idealistic example of Jesus as constituting the essence of the Christian religion.

Concerning each of these elements of contemporary opinion there is a serious, thoughtful word to be said.

The modern resistance of scholastic theology can cause no surprise to an unprejudiced mind. The scholastic theology in certain particulars is disqualified for present use by the fact that its philosophical point of view is measurably out of the relation with the canons of modern thinking. Some of its fundamental conceptions have been so largely abandoned by later reconstructionists that to the younger generation they are almost unintelligible. This implies no religious change, but rather an intellectual change. The human mind, if it be normally active, is ever advancing and reconstructing its philosophical positions. The new wine can not adapt itself to the old wine skins. If the terms and formulæ of scholastic theology be enforced without discrimination on disciples of newer schools of philosophy the risks involved are serious, there may occur the rejection of truth, or, if the temper be passive, a not less grave calamity, the profession of belief without reality of conviction. But, while resistance of certain aspects of theological scholasticism is, in principle, reasonable and, in practice, inevitable, it by no means follows that the present tendency to indiscriminate rejection of the older theologies is a judicious method of dealing with the situation, or one that promises any advantage not balanced by corresponding loss. Alert thinkers of our time are advising complete separation of Christian theology from the problems of ontology, and are undertaking to reduce it to a practical discipline regulated by the religious and social ideals of Jesus of Nazareth. Before committing ourselves to the attractive simplicity of this theory of reconstruction it is well to reflect upon two things: The scholastic theology although it may be unsatisfactory to us, by reason of our intellectual environment, undoubtedly enshrined truth which evolved the vital and characteristic experiences of the Christian religion, and developed a type of intense piety, and an attitude of moral obedience not produced in equal measure by the reduced modern interpretation of the essence of Christianity. It is perilously easy for the modern indiscriminate resistance of scholastic theology to swing to the extreme of an anti-theological scholasticism, which, priding itself on historical

accuracy, may yet fail more conspicuously than the theologians of the seventeenth century to represent the essence of the Christian religion and to furnish material for a genuine Christian experience. If, in the attempt to shake off the influence of Neoplatonism, the fundamental doctrines of Biblical Christianity are to be discarded, the last state of religion shall be worse than the first.

The modern search for the essence of Christianity—a search most necessary in itself—has developed a secondary, and momentous resultant of the indiscriminate resistance of scholastic theology. It is the resistance of the apostolic theology, especially the theology of St. Paul. The effects of this are already appearing in the impoverished religious values of the sermons produced by the younger generation of preachers; and the deplorable decline of spiritual life and knowledge in many churches. Results open to observation show that the movement to simplify the Christian essence by discarding the theology of St. Paul easily carries the teaching of the Christian pulpit to a position where, for those who submit to that teaching, the characteristic experiences of the Christian life become practically impossible. The Christian sense of sin; Christian penitence at the foot of the Cross; Christian faith in an Atoning Saviour; Christian peace with God through the Mediation of Jesus Christ—these and other experiences, which were the very life of apostles and of apostolic souls, fade from the view of the ministry, have no meaning for the younger generation. After twenty centuries of power they are minimized in the life of the Church; which, governed for the time being by the radicalism of its teachers, substitutes for the real essence of the Christian religion, essentially spiritual and metaphysical, a practical obedience to the ethical teachings of Jesus. This, however necessary in itself, by no means represents the fullness and distinctiveness of the Revelation of God in Christ.

A remark must also be made concerning the present tendency to set the whole accent of Biblical study upon the historical, as contrasted with the metaphysical, view of Christ. The admirable zeal manifested in the study of the life of Christ is in a measure offset by the tendency to separate the example and teachings of Jesus of Nazareth from the Christ crucified and risen, the Christ of the apostolic consciousness and of the consecutive Christian experience of the world. With such significant discrimination are we now being pointed to the historical Christ as distinguished from the metaphysical and theological Christ, that, for the time being, the historical method is in danger of becoming unhistorical, and the teacher who seeks to represent the Jesus of history may easily misrepresent and conceal the Redeemer of the world.

It is not at all extraordinary that these temporary faults of proportion should occur at the present stage in the evolution of religious thinking. A very great reaction towards the historical and the actual was called for in the premises, to offset the deadening unreality of theo-

logical systems that were excessively metaphysical and speculative. In every great reaction there is the probability of over-accentuation. Our obligations to the reactionary elements in modern religious thinking are very large. Through the vigorous agency of these reactionary elements a demonstration has been made of those particulars wherein the scholastic theology was unsatisfactory, deficient, unreal. Through the same reactionary elements the Apostolic Age has been illuminated with reality; the philosophical influences bearing upon it have been plainly shown (not always, it must be added, in a manner wholly free from prejudice). Especially are we indebted to the modern historical reaction for the recovery of the human verisimilitude of Jesus. He, who had become but a theological name in the scholastic systems, who had been buried and hidden in the sepulchre of orthodoxy, has had a glorious resurrection into the world of reality. Once again He walks among His brethren in the lovely and desirable incidents of daily life; His voice is heard; the touch of His hand is felt; the perfection of His conduct is realized. It is impossible to overestimate the advantages accruing from this extrication of the historic Jesus from the mist-veils of theological impersonality. But, at this moment, we are experiencing the incidental disadvantage of beneficent reaction. As, formerly, the metaphysical forced aside the historical and developed the excesses of speculative orthodoxy, so, now, the historical, focussing its light upon the narrative, throws into shadow the Christ of the apostolic consciousness, the mysteries of His Person, the majesty of His Work, the metaphysic of Christian experience, and leaves us only Jesus of Nazareth, His life-purpose, example, and words. This, we are told, is the essence of Christianity; this, and this only, must be the organizing principle of that new reinterpretation of the idea of the Church for which many, dissatisfied with the Protestant *status quo*, are anxiously looking. But, so far from the general consciousness of the devout Church accepting this reactionary dictum, the unsatisfactoriness of the present teaching, which leaves us only Jesus of Nazareth, is becoming more apparent from day to day. It is not a large enough teaching to take the place of the majestic conceptions of the scholastic theology, much less to be substituted for the theological outlook of St. Paul. We may dissent from many things urged by the divines of the seventeenth and eighteenth centuries; nevertheless they saw things on a grand scale. The Christianity they taught was one that could fill the horizon of an intellectual age and could inspire the awe-stricken devotion of souls like Milton, and Zinzendorf, and Doddridge and Toplady and the Wesleys. The historical reaction from metaphysical conceptions of Christ leaves us indeed an admirable practical discipline, but it cuts the wings of the soul and reduces the scale and measure of its thinking. It can not meet the craving of the human spirit, which knows but too well those hours when the metaphysical is the only outlet to the pent-up sense of infinity. It can not produce the type of character which

has been the glory of every Christian age, character steeped in metaphysical conceptions of God in Christ, of Christ in the soul of man, of man absolved by the sacrificial love, transfigured by the regenerating grace of the Incarnate God. It can not grapple with the problems of the Christianization of the world, in lands where the historical counts for little, and where he only has power who bears the message of life in the terms of its philosophical equivalents.

The over-accentuation of the historical is but a step towards a larger readjustment. Everywhere are signs of a richer, more comprehensive thought-movement. We may call it a movement for the recovery of the apostolic theology. There are two points of view from which to regard this movement towards a recovery of the essence of the Christian religion. It may be regarded as an escape from the burdensome and complex elements of scholastic theology, to the evangelical simplicity and tenderness that are in Christ. Or it may be looked upon as an advance from the present limited view of Jesus as a mere teacher and a mere personal and social ideal, to that apostolic view, which, in every age, has conditioned Christian experience: the view of Christ as the Image of the invisible God and the Author of an external salvation.

Upon this ground it is possible for the next great reinterpretation of the idea of the Church to be made. It is not the invention of a new standard of orthodoxy. It is the recovery of the earliest ground of faith. It is not the new cry "Back to Christ," in the sense of casting aside the apostolic Christology. It is a return to Christ in the spirit of that beloved disciple, who, beholding the glory of the Crucified and Risen One, fell at His feet in the adoration of faith, and heard the voice that pronounced the eternal charter of Christian faith and Christian experience: "I am the Living One: and I was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death."

The Christology of the apostles has within it, like Him of whom it testifies, "the power of an endless life." In our weakness and love of controversy, we may for a time confuse that Christology, may overlay it with our own scholasticisms and may turn from it in a weariness for which we ourselves are responsible. But we turn from it only to turn back to it. We lose the meaning of the apostolic Christology for a season, only to find it again, glorified an hundredfold in honour and vitality. The apostles, like their Master, may be despised and rejected of men for a time; but, like Him, they rise again, leading captivity captive, giving gifts unto men. The effort to set the apostolic theology aside only results in an inevitable and impressive demonstration of its necessary relation to Christianity. In his splendid essay "On Some of the Difficulties in the Writings of the Apostle Paul," Richard Whately embodies a thought with which I may fitly close this lecture on **The Recovery of the Apostolic Theology**: "Next, after an able and full and interesting vindication and explanation of Paul's writings, the sort of work whose

appearance ought most to be hailed, is a plausible attack on them. Paul's labours can never be effectually frustrated except by being kept out of sight. Whatever brings him into notice will, ultimately, bring him into triumph. All the malignity and the sophistries of his adversaries will not only assail him in vain, but will lead in the end to the perfecting of his glory and the extension of his gospel. They may scourge him uncondemned, like the Roman magistrate at Philippi; they may inflict on him the lashes of calumnious censure;—but they can not silence him; they may thrust him, as it were, into a dungeon, and fetter him with their strained interpretations; but his voice will be raised even at the midnight of unchristian darkness, and will be heard effectually; his prison doors will burst open as with an earthquake, and the fetters will fall from his hands; and even strangers to gospel truth will fall down at the feet of him, even Paul, to make that momentous inquiry, 'What must I do to be saved?'"

SOME EDITORIAL NOTES

Professor William M. McPheeters, D. D., Columbia, S. C.

It is time, one would think, that the author of Genesis i. was getting a fair hearing. This, however, he is not at all likely to get until men's minds are disabused of certain obstinate preconceptions. One of

Preconceptions
Often Fatal
to Fair
Exegesis

these is the notion that to admit that "day" in Genesis i. stands, not for a definite period of exactly twenty-four hours, but for a period the limits of which the writer was either unable or unconcerned precisely to define, is to credit him with having anticipated the discoveries of modern science. Even minds so acute and well trained as those of Drs. Dods and Dillmann have not been able to come out from under the beclouding, perverting influence of this misconception.

This it is that has led Dr. Dods into the extreme statement, "If, for example, the word 'day' in these chapters does not

This Dr. Dods'
Trouble

mean a period of twenty-four hours, the interpretation of Scripture is hopeless."* This

it was that led him to preface that statement with the words,

*Expositor's Bible, Genesis, p. 4.

"It is therefore, unreasonable to allow our reverence for this writing to be lessened because it does not anticipate the discoveries of physical science,"† clearly implying, it will be seen, that to maintain that "day" in Genesis i. means a period the limits of which have been left undefined is to credit the author of this chapter with having "anticipated the discoveries of physical science".

And so in the case of Dr. Dillmann also, the malign influence of this same misconception dominates his whole exegesis. It leads him not only needlessly to belittle the intelligence of the author of Genesis, crediting him with the most absurd ideas of probation, not only gratuitously to smirch his moral integrity, by imputing to him a pious fraud, but,—what a modern is much more apt to take seriously to heart,—it leads Dr. Dillmann palpably to contradict himself.‡

Surely, however, it ought to be ob-

†Ibid, p. 2.

‡See *The Bible Student and Teacher*, Oct. 1901, pp. 635 ff.

vious that, to credit the writer of Genesis with a modest admission of agnosticism, an indirect confession of nescience, is a very different thing from crediting him with having "anticipated the discoveries of physical science". But, if the word "day" in Genesis i. means a period the duration of which is not defined, then the most that is implied in its use is that the writer either knew its limits, but did not feel concerned to define them, or that he did not himself know them and so found himself unable to define them. But to make either supposition the basis for affirming that he has in his text "anticipated the discoveries of physical science" is certainly a most unwarrantable procedure. For, among other things, it is of the very essence of "science" that it should be precise and definite. Those, therefore, who desire to give the Genesis record a fair hearing upon its merits, may well be upon their guard against this pernicious delusion. It is loose speech and looser thinking to transform a lack of collision between Genesis and the findings of modern physical science into an anticipation by Genesis of "the discoveries of physical science".

But there is another equally mistaken notion that is doing much to prevent the author of Genesis from getting the hearing to which he is justly entitled. It is not easy to state it briefly. Perhaps it might be fairly put thus: The language of a writing like Genesis i. must of necessity reflect the crude notions of world-becoming and of physical phenomena generally which we know to have prevailed at the time when it was written, and among the people for whom and by one of whom it was written. Almost every page of Dr. Dillmann's, despite this defect, very valuable commentary on Genesis reveals the blinding, warping influence of this postulate upon his exegesis.

The lengths to which this preconception can carry one may be seen in Dr. Dillmann's comments upon the word "firmament".* Under the domination of this postulate he feels bound to convince his readers that by the word *raqia* the writer of Genesis intends us to understand a solid vault supporting "an inexhaustible sea of waters", whence "the rain-showers pour down, through opened sluices or channels". To fasten this meaning upon the word in Genesis, Dr. Dillmann not only cites the books of the Old Testament without regard to whether they are prose or poetry; without regard to whether they are early or late; without any effort to show that they have exerted any influence upon the thought and language of the writer of Genesis, but he even goes to the pains of citing Greek poets, without regard to the fact that they are poets and Greek philosophers without regard to the fact that they lived in another age, and moved in a totally different atmosphere from that of the author of Genesis.

And yet Dr. Dillmann on occasion has no difficulty in not only admitting but maintaining that different Old Testament writers took not only different, but even contrasted and contradictory views of the same subject. Further still, in the course of his demonstration, after citing Job xxxvii. 18 to show that the "firmament" "was in ancient times conceived as made of solid matter, hard as a molten mirror;" and Job xxvi. 10, 11, to show that it was conceived as "rising in circular form over the earth, supported by the loftiest mountains as pillars;" and Job xxxviii. 25 to prove that with this ancient conception there "is connected the very old representation of upper heavenly waters above the firmament,—from whence "the rain showers pour down, through opened sluices or channels as heavenly water"

*Comm. on Gen. i. 6, vol. i. pp. 66, 67.

—I say, having made these citations on one page, for the purpose of showing that **raqia** means a solid vault, **on the very next** page Dr. Dillmann does not hesitate to cite **Job xxxvi. 27** to show that "Subsequently there grew up, among the Hebrews also, a view of the formation of clouds and rain from the vapours that rise from the earth, more in accordance with the facts of physical science". In view of such psychologico-historical exegesis as this, one is ready to ask—Is Elihu divided (for it is he who speaks in three out of the four passages cited by Dr. Dillmann)? or is this the scientific exegesis that looks down with scorn upon those whom it represents as regarding the Scriptures as a scrap-heap of proof-texts, from which any one may select what comes to his hand, or meets his present exigencies?

Such, then, are the methods which one is liable to find himself forced to adopt who starts with the postulate that the language of Genesis must necessarily reflect the crude notions of world-becoming and physical phenomena generally that are known to have prevailed when it was written. Such also are the dilemmas into which one working upon this postulate may find himself stumbling—Job xxxvi. 27 disproves the prevalence of the view, the prevalence of which had been established by Job xxxvii. 18 in connection with Job xxvi. 10-11 and Job xxxviii. 25.

Surely one may well pause before adopting a postulate which even in the hands of Dr. Dillmann leads to the use of such methods, and lands the user of them in such dilemmas.

Let it be frankly admitted, then, that there is a presumption, indeed a strong presumption, that the narrative in Genesis will reflect the crude notions of the age from which it proceeded in reference to world-becoming. But let it

also be understood that to transform this presumption into a postulate is to render exegesis either unnecessary, or practically impossible. Every particular text coming down from a given period of antiquity is a part of the intellectual **res gestae** of that period. Every such text must in the first instance be allowed to deliver its own independent testimony. It is only where its testimony is ambiguous, that it is at all allowable to construe it in consonance with the testimony of other witnesses. Indeed, even here a truly scientific exegesis will not fail to take due account of the competing possibilities involved in such ambiguity, and hold itself as hospitably open to the unexpected as to the anticipated. (Or has our modern scientific exegesis its preferences?) All that is asked, then, in this case is, that the author of Genesis be allowed in the first instance to speak for himself. All that is maintained is, that, he himself being available as a witness, it is neither fair nor wise to permit others to tell us what he must have thought upon any subject. He is before us. Let him speak for himself. He did his own thinking. Let him also declare his own thought. Historical interpretation is simply travestied when represented as a purveyor of ancient thinking in "job lots".

A further consideration deserves attention. Tennyson is credibly reported to have said that the range of his own thought was often revealed to him only upon reflection subsequent to the recording of his thought in writing. That means, of course, that his thinking was not infrequently shaped and the expression of it determined by sub-conscious influence. Is there any reason to suppose that such sub-conscious influences are limited to Tennyson, or to modern times? Again, we find so self-contained and well-balanced a writer and thinker as Professor James Drummond, of Oxford, England, saying in the preface to his commentary on cer-

**Such Procedure
May Well
Give Pause**

**A Possibility
Worth
Considering**

**Presumptions
Not
Postulates**

tain of Paul's epistles: "But that a mind so transcendent meant many things that have not yet been discovered,—— I can readily believe".*

And now let us bear in mind that Drs. Dillmann, Dods, Driver, and others who are "reputed to be pillars", find in this Genesis narrative evidences of the influence of what Dr. Dillmann calls "the spirit of revelation". Let us also remember the "transcendent" mind that is implied in what Dr. W. R. Harper and others, almost without number, tell us of the manner in which the author of Genesis "purified", "elevated", and "transformed" the material which passed under his hand until it was "transfigured" almost, if not quite, beyond recognition. Why should it be deemed a thing incredible with such a mind to simply refrain from committing itself to "an explicit and exact" statement upon this particular point, especially when it shows such a remarkable reticence upon other matters?

Now with all of these admitted facts before us, let us ask ourselves: Ought we to believe, upon any **A Fair Presumption** except the clearest evidence, that such a writer made "an explicit and exact" statement in reference to a matter regarding which he was confessedly consciously ignorant? For be it observed that it is those who make "day" in Genesis i. mean a period of twenty-four hours who insist upon thrusting into the mouth of its author "an explicit and exact" statement of the time occupied in each several "creative work", as well as of the time consumed in them all. They make him assert roundly, repeatedly, emphatically that each several work occupied just twenty-four hours no more no less. And Dr. Dillmann tells us that he did this because he was "concerned in proving the institution of the Sabbath", though the same high authority also tells us that the writer of Genesis i. did not conceive of the Sabbath as a period of

twenty-four hours at all, but as a purely imaginary "moment of time" "between the days of creative activity and the time of sustaining activity".† In other words, it looks as if he would have us believe any figment that his ingenuity could frame, rather than believe that a writer with the "transcendent" mind of the author of Genesis i., and that mind under the influence of "the spirit of revelation", could refrain from needlessly and fatuously falsifying what he knew to be the facts. This is not the language of exaggeration. For Dr. Dillmann himself assures us that had not the writer of Genesis i. been "concerned in proving the institution of the Sabbath" "he would have been able to allow still shorter spaces of time than days to elapse between the several works, but not longer periods."‡ Such a view violates all probability.

But the narrative itself furnishes the conclusive evidence that its author did not assign to the term "day" the specific and precise sense which those assign to it who regard it as denoting a period of twenty-four hours.

In substantiation of this position we may note—

First: At the time at which this narrative was written, and among the people for whom it was

**View Then
Current**

written men were accustomed to think of long periods of time as having elapsed in connection with the process of world-becoming.§ And there is no reason to suppose that the author of Genesis intended to antagonize or set aside this view.

Second: At the time at which Genesis i. was written, it was customary for men to use the word "day"

**Use of Term
'Day' in
That 'Day'**

as we use it now, namely, for a period the duration of which is left undefined. Dr. Dillmann admits this usage in the Old Tes-

†Comm. on Gen. vol. i. p. 9f.

‡Comm. on Gen. vol. i. pp. 64, 65.

§See Babylonian and other cosmogonies cited in Dillmann on Genesis, vol. i. pp. 33-42; also art. in *The Bible Student*, vol. III., pp. 50ff. by Dr. John D. Davis.

**International Handbooks to the N. T.* vol. II. p. viii.

tament, but holds that such can not be the usage in this chapter, because, as he alleges, when "day" is used in the sense of an undefined period it is never, as here, "divided into two halves by evening and morning, nor is there any word of a number of such days in succession".* This statement is doubtless true enough in the abstract. The sufficient reply to it is that Dr. Dillmann has, as we shall see, misconceived the import of the formula "and there became an evening, and there became a morning". When this is correctly apprehended, this formula will be seen to be as appropriate here as it would be inappropriate in other contexts where "day" is used in the sense of an undefined period. That there should be a succession of such "days" here, also lies in the very nature of the account.

Third: Coming now to the text itself, it will be found that the author has in three instances clearly, **Text Speaks for Itself** tho' incidentally and indirectly, indicated the idea attached to the word "day" in his own thinking. Thus, in ii. 4, we read: "These are the generations of the heaven and the earth when they were created, in the day that Jehovah God made earth and heaven." It is perfectly clear and generally admitted that here the word "day" does not, and can not, mean a period of twenty-four hours. Again, "the seventh day" of this narrative was certainly not conceived by the author of Genesis as a period of twenty-four hours. This Dr. Dillmann himself admits, when he explains it to be the "moment of time" "between the days of creative activity and the time of sustaining activity." The more common view is that "the seventh day" of our narrative is the unbroken period of time that has succeeded the putting forth of God's creative activity. In judging between these views, the reader will do well to bear in mind the fact that, if the creative "days" be periods, they will, according to the common view, stand in very just proportion to the length assumed for

"the seventh day" by the same view. We have no surmises to offer as to how far this "seventh day" may yet extend into the future. But, if astronomy and geology may be trusted, the time that has elapsed since man's appearance upon the earth is a very brief period indeed as compared with the time that must have elapsed in fitting up the earth to be his abode. On the other hand, Dr. Dillmann's suggestion that "the seventh day" of our narrative is the purely imaginary "moment of time" "between the days of creative activity and the time of sustaining activity" will, no doubt, appear to many to be a counsel of desperation. But however this may be let us not lose sight of the essential fact,—viz., the fact that it is beyond dispute that "the seventh day" of this narrative was not intended to be understood as a period of twenty-four hours. True, Dr. Dillmann says, "from the analogy of the seventh day, again, no conclusion can be drawn, for of it, for good reasons, the formula 'and there was an evening and there was a morning' is not used".† This statement will come up for consideration, when we come to deal with that formula. In the meanwhile it only emphasizes what must have already become apparent to the thoughtful reader, namely, that Dr. Dillmann's sole reliance for showing that a period of twenty-four hours is intended by the word "day" is found in the formula to which he so recurrently refers.

The third instance in which the word "day" occurs in a context which tests against its being conceived as a twenty-four hour period is i. 2-13. Here we have mention of three "days", when, as yet, the heavenly luminaries had not been appointed "to rule over the day and over the night, and to divide the light from the darkness". Dr. Dillmann's reply to this is naive in the extreme. He says, "Nor is it allowable, in favour of such a view, to argue that at least the first three days (before ver. 14ff.) can not be periods bounded by two sunsets, for of these three precisely

*Comm. on Gen., vol. i., page 61.

†Gen. ut sup. p. 64.

the same formula is used as of the last three. The author, therefore, thought of them as being just as long as the others".* Just so: but the question is: How long did he think of the others as being? The fact that the first three "days" were certainly not solar days, will to many seem a much more significant fact for a sound exegesis than the bare abstract possibility that taken apart from their context the last three (though it ought to be the first four and the last two) may have been intended to be regarded as such.

Fourth: We come now to the much referred to formula, "and there became an evening and there became a morning".

**Dr. Dillmann
Fails to Ex-
plain Formula**

The repetition of these words can hardly be regarded as without special significance. Can it signify anything else than that the author esteemed the ideas conveyed by the formula to be of such importance as to merit special attention, and to demand special emphasis? Now, the ideas which this formula from its very wording and structure emphasizes, are (1) the idea of "an evening" and of "a morning"; (2) the idea of "becoming": and (3) the idea of "an evening" preceding "a morning" in their respective becomings. But, when he affirms that "the result that follows from the roundabout description of day as two halves marked off by *erebh* and *bokee*, is that by *yom* the author means an ordinary day of twenty-four hours", Dr. Dillmann simply ignores everything about our formula that is most distinctive. He has no suggestion as to why this emphasis upon each of the two halves of the day; nor has he any as to the emphasis, the recurring emphasis, upon the "becoming" of each half; nor has he thought it worth while to attempt an explanation of what there was about the fact that the several works occupied a period of twenty-four hours to merit special attention, or to demand special emphasis. Or are we left to

suppose that the author of Genesis by this six times repeated formula was seeking to break down the stalwart opposition of some who in his own day contended for a longer, or, it may be, for a shorter period—some, for instance, who used the word "day" in the sense of "a moment of time"?

To us the formula suggests strongly the ideas of periodicity and progression, or a work advancing by orderly stages from a condition of relative incompleteness to one of relative completeness, until at last the point is reached at which the Creator looking upon it can pronounce it all very good; a point when there is no becoming of an evening, but simply the continuance of the perfect unbroken morning that was introduced with the disappearance of the last trace of even relative incompleteness, because the work as a whole had attained its appointed final goal. Such an explanation of our formula harmonizes with the recognized symbolism attaching to light and darkness in the Scriptures, and, indeed, so far as darkness is concerned, in the second verse of Genesis i. It suggests a reason why the word night is not used, night being the period of total darkness, as we say, But chaos was no longer absolute after the first creative fiat had gone forth. After this there was only relative incompleteness, the transition from absolute chaos to incipient kosmos having now been effected. This interpretation of our formula also explains why at each advancing stage of the progress the author of Genesis should say "and there became——and there became——". It was just in and through the transition from one stage to the next that the incompleteness of the former would reveal itself as such, and the contrast between it and the relative completeness of the succeeding stage would become, so to speak, acute, and palpable. Further, this explanation of our formula accounts for the fact of its being itself

* *U't sup.* p. 64.

dropped with the sixth "day". With the "work" of that "day" the transition from chaos to kosmos was absolutely complete; the last trace of the original darkness (i. e., chaos) had vanished. This explanation, at any rate saves our form-

ula from being hopelessly meaningless, and ridiculously cumbrous.

But, if this be a just interpretation of this formula, the last refuge of those who would make "day" in this chapter a period of just twenty-four hours is gone.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The International Lessons for 1906 have as their general subject, "**Words and Works of Jesus as Recorded in the Gospels According to St. Matthew, St. Mark and St. Luke**". They are thus confined to the Synoptic Gospels, excluding the Gospel According to John. Speaking loosely they may be said to outline a Life of Christ, although necessarily selected for homiletic ends. The Gospel of John is omitted for the obvious reason that the Lessons for the first half of 1905 were taken from that Gospel.

Outline of Gospel History.—While it is scarcely possible, even were it desirable, to arrange all the materials of the Gospels in a harmonious and complete Life of Jesus Christ, the history may be roughly outlined for purposes of reference, and to aid in grasping the general relations of the various leading events. There are in brief,

1. The History of the Origin of Jesus and of His Preparation for His Ministry. Thirty years.
2. The History of the Judean Ministry. About one year.
3. The History of the Long Ministry in Galilee. (After He was driven from Judea.) Almost two years.
4. The History of the Ministry in Perea. (After He was driven from Galilee.) About half a year.
5. The History of the Closing Scenes of His Life on Earth. Less than two months.

As the **Judean Ministry** is recorded in John only, it is not taken up in the

year devoted to the Synoptic Gospels.

The message of Malachi, with which the final period of Old Testament history closed four centuries before the Advent, was a prediction of Christ's coming and its herald, John the Baptist. During these four centuries the Jews, through their synagogue system which bound all the great centers to Jerusalem the center of the true and Divine religion, had leavened the world with the hope of a Coming Deliverer. Suetonius, the historian, in his **Life of Vespasian**, affirms that "an ancient and definite expectation had spread throughout the East, that a ruler of the world would, at about that time, arise in Judea" Tacitus makes a similar statement. He was to restore the "Golden Age." It is probable that both derived this notion from Josephus, who in his work on the Jewish War set forth the Jewish Messianic idea and attempted to connect the Coming One with Vespasian who was summoned from Judea to become Emperor.

As the Old Testament closes with the **promise of the Advent**, the New opens with an **account of it**.

It will be observed that each of the Evangelists treats this theme in a different way, Luke devoting more space to the origin and birth than the other three. In order to appreciate the differences it is necessary to understand the origins and aims of the Gospels. The key is to be found in the fact—abundantly attested by the early writers and Fathers—that the **Synoptists prepared their Gospels for the repre-**

sentative and typical world-races of that age, Jew, Roman and Greek, and that John prepared a Gospel for the spiritual man, the Christian, from whatever race he may originally have come. It is not possible here to enter into detail on this subject. Those who desire to ascertain what the true key to the Gospels is, in order to make intelligent use of it in the Lessons of the year, are referred to the brief statements that have been made from time to time, during the last two years, in "The Bible Student and Teacher," or to the more detailed statements contained in the writer's book entitled "Key to the Gospels".

The Topics for the Lessons for January, 1906, are: "The Shepherds Find Jesus"; "The Wise Men Find Jesus"; "The Boy Jesus"; "The Baptism of Jesus". The first is taken from Luke, the second from Matthew, the third from Luke, the fourth from Mark. One who has in any good degree the literary sense, and who appreciates in some measure the characteristic differences of aim, drift and style of the Gospels, will find some difficulty in connecting these Topics organically. It will be the object in these papers, not so much to unfold what is contained in each fragment assigned for a Lesson, as to bring out its true relations to the Gospel in which it is found and to the Gospels as a whole, by giving some notion of its setting in the literature and the history.

I. Lesson for January 7.—The Topic for the First Lesson for January is "The Shepherds Find Jesus." The Scripture is Luke ii. 1-20. There is no parallel Scripture.

1st. Helps to the Understanding of the Lesson.—It is found in the Introduction to Luke. What is the object of this Introduction, and what is the place of the Lesson in it?

1. Luke's Purpose and Plan.—Luke's is the Gospel for the Greek—so the Fathers testify and so its contents witness. The Greek was the man of in-

tellect and culture, the representative of universal humanity. He had tested the possibilities of the greatest intellectual power ever given a people to solve the problems of humanity and to develop the perfect manhood; but he had failed, and at the time of the Advent his greatest thinking, his supreme intellectual achievements had been left centuries behind him in the past. Neither as philosopher, nor as ruler, nor as orator, nor as poet, nor as artist, nor as athlete, had he become or found the ideal man. Hellenism had failed to solve by the powers of human reason the problems that had proved too complex and difficult for Orientalism and Judaism and Imperialism—and the world was still waiting for a Savior with power adequate to the task.

To this man, who was not only a racial but also a typical man for the ages, Luke's Gospel—which was substantially Paul's Gospel to the Greek Gentile world, and endorsed by Paul—was sent out, through Theophilus a representative Greek. It was of necessity a very different Gospel from the other Synoptics. Matthew—for the Hebrew, the man of the Law and the Prophets—had to demonstrate that Jesus was the heir to the promise to Abraham and the Royal Son of David, and therefore the promised Messiah, who had come and lived and died and risen again in fulfilment of the Prophecies; so that there was no rational way of getting rid of His credentials as the Savior for the Jew. Mark—for the Roman, the man of action, of law and order, of conflict and conquest and universal empire—had to set forth Jesus as "the Son of God", the Almighty and Divine Worker and Conqueror, vindicating His right to reign, and establishing a Universal Empire. Luke—for the Greek, with the qualities and experience just suggested—had to portray Jesus as the Divine Man, coming down from God out of heaven, lifting man up into communication with God and heaven, and revealing to the Greek the Perfect Man who as Savior would deliver him from his despair and enable him to attain the

ideal manhood. Luke's Gospel therefore met the needs of the Greek, as those of Matthew and Mark could not.

Taking this key to the Gospel itself it will be found to open the way at once to the pertinent and admirable **Plan** of the Evangelist, with its Introduction, three Main Parts and Conclusion. We give the merest suggestion of an **Outline of the Plan** of the Gospel of the Divine Man for the Greek.

Introduction.—The Advent of the Divine Man, exhibiting Jesus in His origin, development, and preparation as the Perfect Man for His work of Savior of Mankind.—Chs. i. 1—iv. 13.

Part First.—The Work of Jesus, as the fully developed Divine Man, for Israel, in laying the foundations of the Kingdom of God,—given in brief summary.—Chs. iv. 14—ix. 50.

Part Second.—The Gracious Work of Jesus, as the Divine and Universal Man, for the Gentile World, chiefly in heathen Perea and on His last journey to Jerusalem,—given in extended form and in Luke's Gospel only, and exclusively containing all the greatest teachings and parables of the Divine compassion for universal, sinful humanity.—Chs. ix. 51—xviii. 30.

Part Third.—The Voluntary Sacrifice of the Rejected Divine Man for the salvation of Mankind,—giving in summary from the final and complete proof of His Divine love for man.—Chs. xviii. 31—xxiii. 49.

Conclusion.—The Risen Divine Man taking His place as Savior, in the eternal Plan of God, and sending His followers "to preach repentance and remission of sins among all nations."—Chs. xxiii. 50—xxiv. 53.

2. The Key Applied.—In Luke's purpose and aim for the Greek is to be found the key to his Introduction as a whole and in all its parts.

The Greek was the world's literary man *par excellence*, foremost of the type. Luke opens his Introduction with a prologue (Ch. i. 1-4) containing an exact

statement of his literary aim. That is as perfectly adapted to rouse the attention of the man of reason and taste, as are the opening words of Matthew—"The Book of the Genealogy of Jesus Messiah, the Son of David, the Son of Abraham"—are to lay hold of the man of prophecy. And all the poems, the Songs, of the New Testament are in this Introduction—"The Magnificat," "The Benedictus," "The Gloria in Excelsis," "The Nunc Dimittis"—for captivating the Greek soul.

The religion of the Greek had left him literally Godless and hopeless. **In deifying man he had blotted out God.** He had deified all of man, the base as well as the noble, indeed, the base rather than the noble. To him the passions—even to the basest—were as godlike as the virtues; Venus and Bacchus and Vulcan as much gods as Jupiter and Apollo and Minerva. He made his gods just like himself; there was nothing heavenly and spiritual about them; they were "of the earth, earthy". His "sweetness and light" became the bitterness and shadow of sin, bearing in them the seeds of moral decay and death. This world thus became man's world, made over in his image, and from which he had excluded the Heavenly Father by peopling it with human and demonic deities and half deities, with muses and nymphs, with satyrs and fauns. And this world was all to the Greek; to him death was hell, so that a great horror of death shadows his highest literature.

God and the heavenly world had to be revealed to the utterly godless and worldly Greek soul. Luke begins this task in these opening chapters on the Advent of the Divine Man. One who would understand this Scripture—so utterly unlike anything else in the Gospels—must study every verse of it with this thought in mind. See how the gates of heaven swing open and the angels come sweeping down, singly and in troops, with their messages of the Coming One and His Advent as the Divine Man, the Son of Mary and the Son of God; and how the glory of God Himself in its highest degree breaks

forth to scatter the darkness of this world.

These most extraordinary unveilings, through the coming of the Divine Man, of that world unknown to the Greek, run through all the three sections of the Introduction to Luke.

In Section First, Jesus, the Divine Man, is presented in His origin, birth and manifestation to men (Chs. i. 5—ii. 20). There is the preannouncement of His Advent from heaven by the angels, to Zacharias and to Mary and Mary's inspired song of triumph; there is the birth of His forerunner, and the poetic prophecy of Zacharias inspired from heaven; and there is the culmination of all in His own birth and His manifestation to the common people (through the heavenly host), to the shepherds of Bethlehem.

In Section Second, Jesus, the Perfect Man, is set forth in the orderly and divinely guided development of His human nature under law, divine and human (Ch. ii. 21-52).

In Section Third, Jesus is portrayed as the God-Man in His special preparation for His work as the Savior of the world (Chs. iii. 1—iv. 13). It is in this part that He is acknowledged from heaven at the baptism to be **the Son of God** (Ch. iii. 22), and that His genealogy is traced back for the Greek (who believed that man sprung from the earth and was of the earth)—not as in Matthew i. (for the Jew) to David and to Abraham—but to **God Himself**: "which was the son of Seth, which was the son of Adam, which was **the son of God**." And here, too, closing the Section and the Introduction, is set forth the victory of the Son of God incarnate over Satan and the forces of evil that had led captive the Greek soul and made death hell to it.

It requires a little study only to make it appear that these opening chapters of the Third Gospel are among the most wonderful revelations of God's Word.

2nd. The Lesson should be studied as the conclusion of Section Second, and in the light of what goes before it.

Certain Points for Study may be suggested:

1. The History of the Nativity, or of the Birth of Jesus Christ.—Ch. ii. 1-7.

Luke alone of the Evangelists sets forth the facts connected with the birth of the Savior,—the time, outer conditions and immediate circumstances (vv. 1-3). For the man of reason and universal humanity it must be a **genuine human birth**.

The time of the birth is fixed by the first enrollment of the Roman world by Caesar Augustus, for subsequent taxation or for recruiting the army (vv. 1-4). This taxation probably took place under Quirinus (or Cyrenius) eleven years later. Josephus confirms the fact of the census or enrollment. The chronological difficulties supposed to arise from the connection of Quirinus with the enrollment and taxing are best solved by "the assumption that Quirinus was **twice** governor of Syria, once three or four years before the Christian era to the beginning of A. D. 1 (A. U. C. 750-753), and again 6-11 years after the birth of Christ (A. U. C. 760-765)."

Recent antiquarian researches may be regarded as having established the **fact of this double legation of Quirinus in Syria** by two independent testimonies: (1) A passage in the *Annals of Tacitus* (brought out and interpreted by Zumpt, and approved by Mommsen); (2) An old monumental inscription discovered in 1765, and published by Mommsen in 1851, which plainly teaches a second governorship.

"The remark of Luke, that this taxing was the **first** that was made in Judea, is no doubt designed to make prominent the fact that the birth of Jesus occurred just at the time when the deepest humiliation of the Jewish nation by the Romans had begun. Perhaps also in the fact that our Lord should so soon after His birth, have been enrolled as a Roman subject [a subject of the World-Empire], he may have discovered a trace of that **universality** which characterizes his Gospel" (Lange).

Joseph and Mary went up from Nazareth, according to custom to register

in Bethlehem, their ancestral city. That Mary too was enrolled does not indicate, as has been suggested, that she was an heiress having possessions there; for the family was evidently poor in this world's goods as shown by the sojourn in the stable and by the offering of the poor made eight days later at the circumcision. It was as a descendant from David through Nathan, and so belonging to the natural line of descent in which the Greek was interested. In the hands of Providence the arbitrary decree of Caesar Augustus was the instrument in fulfilling the prophecy of Micah (v. 1) regarding the birth-place of Messiah (vv. 4-5).

The humble circumstances of the birth indicates the obscurity of the family. They had probably sought a better place, but had been excluded. In the eyes of the people, and especially of the rulers, they were not worthy of notice (v. 7).

"God manifests all His attributes in sending His Son.....Man also manifests himself at the birth of the Lord: his nothingness in the midst of earthly greatness is shown in Caesar Augustus; his high rank and destiny in the midst of earthly meanness, in Mary and Joseph."

2. The Heavenly World joyfully welcomes the New Comer as the Savior, Christ the Lord, the Angelic Choir joining in the Acclaim.—vv. 8-12.

That the shepherds were abiding in the field by night (v. 8) has been taken to indicate that the time of Christ's birth was not in the winter season; but it fails of being proof, for the reason that it is sometimes warm in Palestine at that season. That Christ was born in "the fulness of time" is clear, but the season of the year seems to be unknown. "The celebration of Christmas was not introduced in the church till after the middle of the fourth century" (Schaff), and different writers have placed the date of the birth in almost every month of the year. May not God have concealed the time as He did the place of the burial of Moses?

The terror from the sudden appearance of the Angel, and from the glory of the Lord that shone round him (v. 9), was quickly dispelled by the first Gospel on earth preached by the angel. It was a universal message of joy (v. 10). The Jehovah, who had revealed Himself as the Shepherd of Israel (Ps. xxiii.), is proclaimed as born in the City of David, a Savior, the Christ; and a sign is given the shepherds to guide them to His birth-place (vv. 11, 12).

3. Heaven and Earth join in Celebrating the Birth.—vv. 13-20.

To complete the revelation of the supernatural World to the shepherds, the angelic choir bursts suddenly upon their vision praising God with the "Gloria in Excelsis", proclaiming redemption through the good will of God toward man (vv. 13, 14).

The search for the heavenly Child, thus prepared for, is hastened, and He is found, as the angel had declared, in Bethlehem in a manger (vv. 15, 16).

Luke records the effect of the glad tidings upon the different persons interested in the scene. The shepherds told the story abroad (v. 17). Those who heard this first Gospel story wondered at it (v. 18). "But Mary kept all these things, and pondered them in her heart" (v. 19), waiting for future developments, and for this revelation of them to Luke to help him in his appeal to the Greek nature. The shepherds returned to their flocks glorifying and praising God for the wonderful Gospel revelation that had been made to them (v. 20). They had caught up the strains of the "Gloria", and then (as always, with men) they could not help sounding them forth.

This breaking through of the inhabitants of the celestial world, and of the glory of Jehovah Himself, is made increasingly impressive by the contrast of angels and shepherds, of the heavenly splendor and the earthly obscurity of the manger. The story is too simple and sublime to be the production of mere human genius; too strange to be fiction. So even the foremost infidels have felt.

"Rousseau, in the famous Confession of the Savoyard Vicar, in his *Emile*, says against the theory of poetic fiction, that the poet [of the gospel history] would be greater than the hero; and Theodore Parker, though himself addicted to this false system, inconsistently, yet truly and forcibly remarks, that 'it takes a Jesus to forge a Jesus'. This is a strong argument against the mythical hypothesis of Strauss, and the legendary hypothesis of Renan. By denying the miracle of the historical Jesus of the gospel, they leave us the greater miracle of fiction."—Philip Schaff.

II. Lesson for January 14.—The Topic of this Lesson is "**The Wise Men Find Jesus.**" Its Scripture—which has no parallel in the other Gospels—is Matthew ii. 1-12.

1st. **Helps to the Study of Matthew's Gospel.**—As the understanding of the First Lesson of the month depends upon the knowledge of the origin and aim of Luke's Gospel, so that of the present Lesson calls for an acquaintance with the **genesis and purpose of Matthew's Gospel.** As the Church Fathers and the early Christian writers testify, Matthew's Gospel was his preaching to the Jews, written out at their request, when he went to preach elsewhere, for their use in his absence. In a special sense his Gospel is—what the other Gospels could not be—the **record of the fulfilment of the Old Testament**, the completion and spiritual fruit of its religious movement and growth.

Matthew undertook to demonstrate for the Jew—the Chosen and Covenant People of God, possessors of the Divine oracles and the only true worship of God; waiting for and looking towards the Advent of Messiah—that **Jesus was the Messiah**, the son of David, the son of Abraham (Matt. i. 1), the **promised Deliverer and King.** He draws his proofs from the Old Testament Scriptures and from the mighty words and works of Jesus Himself, and he drives his arguments home with the skill of the keen logician and the practiced organizer. It is the **Gospel of the Mes-**

sianic King and Kingdom, and the Gospel of Righteousness.

This shapes the **Plan of the Book**, of which the following suggests the bare Outline:

Introduction.—The Advent of Messiah the King, and His Preparation for His Mission in Establishing His Kingdom.—Chs. i. 1—iv. 11.

Part First.—The Public Proclamation of the Coming Kingdom by Jesus as Messiah, first alone and later in co-operation with the Twelve,—resulting in unbelief.—Chs. iv. 12—xvi. 12.

Part Second.—The Distinct and Public Claim of Jesus to be Messiah the King,—resulting in His acceptance by His Disciples and His rejection by the People.—Chs. xvi. 13—xxiii. 39.

Part Third.—The Voluntary Sacrifice of Jesus as Messiah the Priest, to lay the Foundation for the Gospel Kingdom.—Chs. xxiv. 1—xxvii. 66.

Conclusion.—The Triumph of Jesus, as Messiah the King and Priest, over Death, and the Sending forth of the Apostles to proclaim and establish His Universal Kingdom.—Ch. xxviii.

The Scripture of the Lesson is found in the **Introduction**, which is as different as possible from that of Luke. The Jew had stood face to face with God and the celestial world through all his history, and so needed no special manifestations of the Divine glory. Everything here centers in Jesus, the Messianic King, and in His preparation for His mission.

Matthew hastens to show:

Section 1, That Jesus had the origin of Messiah,—in His royal and Covenant descent from David and Abraham; in His Divine conception and human birth; and in the place of His birth (Chs. i.—ii.).

Section 2, That He received the preparation and Inauguration of the Messiah,—in the work of the Forerunner in rousing the Jews for His coming; in his external and public consecration for His work, in the Baptism by John and the Anointing from heaven by the Holy Ghost; and in the internal and private testing for the Messiah's work in the

Temptation, with its beginning of His victory as the Second Adam over sin and Satan for man (Chs. iii.—iv. 11).

The Lesson selection is a fragment of chapter ii. under the first of these Sections. **The Topic drawn from it**, "The Wise Men Find Jesus", **fixes upon a fact that is a mere incident in the argument of the chapter**, the making prominent of which serves to obscure the main purpose of the Evangelist. Matthew in this Introduction, is not dealing with mere show instances or theatrical exhibitions, but with solid and unanswerable arguments.

Just what is the Evangelist trying to do in chapter ii.?

The first thing to be done was to prove that **Jesus had the ancestry and origin of Messiah**. This is the purpose of chapter i.

Matthew does not give the Jew even a minute to get away from his point, but plumps at him an all-comprehensive and unanswerable argument for the **Messianic ancestry of Jesus**, condensed into a line: "**The genealogy of Jesus Messiah, son of David, son of Abraham.**" That connects all the great covenant and Messianic ideas and hopes of the Jew with Jesus. It was a sharp challenge followed by an instant appeal to the **national records** as substantiating his claim for Jesus: "Go to your records—they are accessible to you—and see the evidence of His covenant, royal and Messianic ancestry for yourself." And he gives them a **perfect key** to those records in his outlined genealogy, to make the search easy. The records leave no escaping from Matthew's conclusion, that **Jesus had the human ancestry of the promised Messiah**.

But it was necessary to prove that He had the **Divine origin of Messiah**. (The word in the approved Greek text, in verse 18, is not **birth** but **origin**, a term much wider and including **birth**, and much more appropriate here.) He sets forth the Divine conception and the Virgin birth, as fulfilling prophecy, especially Isaiah vii. 14; and records the Divine manifestations by which these events were made possible and accom-

panied. The Prophet had long before portrayed this great event, and **Emmanuel** (God with us) here appears in **Jesus** (Jah-Hoshea). Matthew sets the history over against the prophecy as **matching it**. That is his method all through his Gospel. When he used and wrote out this argument, **Mary** was doubtless still living to bear witness to the Jew of the intimate and inner facts involved in the narrative.

But that name **Jesus**, occurring five times in the chapter, suggested to the Jew who was casting about for objections **an argument with which to parry Matthew's argument from the ancestry of Jesus**: "But, notwithstanding his ancestry, he can not be the Messiah. He was **Jesus of Nazareth**. He had not the birth-place of the Messiah, and therefore could not be the Messiah." **Jesus**, the very last word in Matthew's proof in chapter i., thus suggested what the Jew regarded as a fatal flaw in the argument. That made it necessary for Matthew to show conclusively that Jesus was born in Bethlehem, and not in Nazareth.

That is what the Evangelist attempts in chapter ii.,—to show that the birth-place of Jesus was that of the Messiah, **Bethlehem, and not Nazareth**; and incidentally to account, from history and prophecy, for His having been identified with Nazareth.

Of course, until that was accomplished there was no possibility of inducing the Jews to accept Jesus as their Messiah and Savior.

2nd. The Scripture of the Lesson and the chapter takes on a higher and larger meaning in the light of what has been said.

Matthew starts out with the assumption—equivalent in the form presented to an affirmation—that **Jesus was born in Bethlehem**: "Now when Jesus was born in Bethlehem of Judea" (ii. 1); and then proceeds to connect the event with historical characters and events, well-known or of record, in such a way as to give a luminous and conclusive answer to the objection plied by the Jews.

Certain Points for Study may be suggested for guidance in tracing the main thing in this chapter.

As already said, Matthew starts out by assuming the fact that Jesus was born in Bethlehem (ii. 1). In the course of his argument he brings to light **certain important historical incidents** that were matters of official record as well as popular tradition, so that his Jewish objector could investigate them for himself; and he shows that the fact is confirmed by being so connected with the movements of Providence and so involved with web of history as to furnish their most natural explanation.

I. Study the Visit of the Magi to Jerusalem, and the excitement there.—Ch. ii. 1-8.

This furnishes the basis for Matthew's historical argument. There is no adequate rational explanation of the fact of this visit and its results, except in the birth of Jesus at Bethlehem.

(1) **The Coming of the Magi (vv. 1, 2).**—This was no private matter or unknown incident, but an event of sufficient importance to arouse all Jerusalem.

Note that it was **in the days of Herod the King** (v. 1). The usual date assigned for the birth of Jesus is the year 754 after the founding of Rome. But we know that Herod died early in 750 A. U. C.; and that that birth must therefore have been **at least four years before A. D. 1.**

The Wise Men, or rather Magi, came from the East. They were not mere astrologers and sorcerers, but "belonged to the earlier class of Eastern sages, whose researches were sincere and earnest", and who (as we have had occasion to show) in the days when Daniel was Chief of the Magi, represented the foremost learning and science of the world.

We have absolutely no information concerning **their number or social position.** The narrative would seem to indicate that "they must have been persons of wealth and rank, who, in all probability, would travel with a considerable retinue, so that their arrival at Jerusalem must have produced a sensation".

There must have been witnesses of it still surviving to furnish Matthew the story of it.

They were in search of **the new-born King of the Jews** (v. 2). Possibly their scientific calculations from Daniel's prophecy—which was issued from Babylon and was well-known among the Jews and learned men in the East—**which had fixed just this date for the Advent,** started them out on this quest. The immediate occasion, however, was **the appearance of a star** that represented the Coming King, and somehow pointed the way to Him. [While they saw his star **when they were in the East,** we are not to understand that the star appeared as rising to the Eastward of them. That would have led them away from Jerusalem. It should be, "we saw his star **in its rising to view, or its first appearance**". The word should be translated in the same way in v. 9. In the singular it means only **appearing, rising to view**; in the plural it becomes **risings**, and then the place of risings, i. e., **the East**,—as in the expression "Wise men from **the East**, in v. 1.]

Notwithstanding all the astronomical and other interesting speculations, it seems better to regard the star as a **special manifestation of God in the heavens** for the supernatural guidance of these men who were groping for the light and seeking to worship the King. There is no indication that the star was visible to any but themselves. It seems to have led them first to Jerusalem where God was laying the foundation for this argument of Matthew; and then to have disappeared. It reappeared, when they left Jerusalem for Bethlehem, and "went before them till it came and stood over where the young child was" (v. 9).

(2) **The events while they were in Jerusalem.—vv. 3-8.**

These may readily be traced in the narrative as Herod lays and executes his plot to destroy the Rival King.

Herod's Alarm.—The usurper and wicked despot, was terrified and enraged at the arrival of some new claimant to the throne; and **all Jerusalem** was in

terror at the prospect of new judgments (v. 3).

Herod lays his plans to destroy the New-Born King (vv. 4-8).

He first calls together the Jewish leaders—probably the great Sanhedrim—and learns just where the Christ should be born. Their decree, doubtless recorded and accessible, rested on Micah v. 1, and pointed to Bethlehem (vv. 4-6). Micah's prophecy of a Governor to come out of Bethlehem must have added to the alarm of Herod.

He then sends secretly for the Magi, learns from them of the time of the appearance of the star and—as the master-stroke in his plot—sent them as his agents to find the young child and bring him word, that he might go and worship him (vv. 7, 8).

2. Study the Visit of the Magi to Bethlehem, and its results.—vv. 9-12.

The star, which they had seen in its first appearing, reappeared and led the way till it stood over the object of their search; and when they saw it they were overjoyed (vv. 9, 10).

Entering the house, they saw and worshiped the Child, with Mary, the mother, and opening their treasures offered them to Him with their worship (v. 11).

One of the Fathers suggested the significance of the gifts: The gold as tribute to the King; the frankincense as incense to the God; the myrrh to alleviate the sufferings of the great High Priest who was to taste death.

Herod's plot fails: the Young Child on whom hang the hopes of the world is in God's hands; God warns the Magi, and, eluding Herod, they return to the East by another route (v. 12).

The first manifestation of Christ to the Jewish world was in the heavenly revelation to the Shepherds; His first manifestation to the Gentiles was to the Magi, which latter event the Christian Church has commemorated in the festival of the Epiphany.

3. Study Herod's Rage and Vengeance, and the Escape of Jesus.—vv. 13-18.

(1) The Warning and Escape (vv. 13-15).

Before the news of the secret departure of the Magi could reach Herod, a warning from God, through the angel of the Lord to Joseph, sent the family in haste by night into Egypt beyond the reach of that king's wrath. This event occurred to make way for the fulfilment of Hosea xi. 1.

(2) The Fruitless Murder of the Innocents followed (vv. 16-18).

Herod's unbounded rage at being foiled in his plot to reach and slay Jesus as an individual, led to the speedy massacre of all the boys in Bethlehem and the surrounding region, taking in all that were under two years of age, lest Jesus should in any way escape. The prophecy of Jeremiah xxxi. 15 was thus fulfilled.

To this Fact of the Massacre in Bethlehem, which—like the visit of the Magi to Jerusalem—was probably a matter of record, and certainly of vivid memory and trustworthy tradition, Matthew could appeal in confirmation of the birth of Jesus in Bethlehem. In what other way can all this history be accounted for?

4. Study Matthew's explanation of how Jesus came to be known as a Nazarene.—ii. 19-23.

Driven from his other refuges, the Jew would fall back upon this last refuge of blind and obstinate unbelief: "Everybody calls him Jesus of Nazareth; that is sufficient proof that he was born there!" Matthew proceeds, in the most natural way, to render this an impossible resort.

Upon Herod's death—which probably occurred within a very few months—the angel of the Lord directed Joseph to return from Egypt, and he went up with Mary and the young child to the land of Israel (vv. 19-21).

Why not to Bethlehem? Joseph justly feared Archelaus the son of Herod, who now ruled—a worse monster than Herod. While he hesitated on the borders of Judea, another gracious warning from God sent the sacred family into Galilee,

to find a home in Nazareth where in obscurity the Child might grow up unmolested, as He could not have done in Bethlehem even under the best of rulers. Thereby the words spoken by the Prophets (see Psalm xxii. 6; Isaiah xlix. 7; liii. 2, 3) were fulfilled, "He shall be called a Nazarene" (vv. 22, 23).

It should be observed that Matthew does not enter at all upon the **development of Jesus in Nazareth**; that belongs to Luke's presentation of the Gospel for the Greek, and will be found in the next Lesson as drawn from the Third Gospel.

For the Jew who was open to conviction Matthew's argument and explanation ought to have been sufficient and convincing; to the multitudes who were determined not to believe it was of course unavailing. By their absolute rejection of Jesus as Messiah, in spite of all the evidence furnished by His life and work on earth, the Jews would seem to have so fixed their will in unbelief as to enable them with ease to reject all the later proofs for the Divine origin and Deity of Jesus furnished by the history of Christendom. The only hope for the race is in the promise of God's gracious and powerful interposition in their behalf, bringing them to faith in Him whom they have rejected and crucified.

Some of the rationalistic Critics have not been able to see **any reason for the first two chapters** in Matthew's Gospel, and so have been inclined to reject them as additions made by some later writer. In the light of Matthew's mission—to demonstrate to the Jew that Jesus is the Promised Messiah, his Savior sent from God—these chapters are seen to be among the most important in the entire Gospel. This result may likewise serve to emphasize the necessity for the introduction of a better, natural, truly literary, and genuinely scientific method of Gospel Study,—one that takes in all the facts.

III. Lesson for January 21.—The Topic for this Lesson is "The Boy Jesus." Its Scripture is **Luke ii. 40-52**. It is not paralleled by the other Gospels. It

falls especially into line with Luke's purpose in his Gospel for the Greek-Gentile world.

1st. Helps to Study found in the Place and Relations of the Lesson.

This Scripture is found in the midst of the central Section of the **Introduction** (Chs. i. 1—iv. 13) to Luke's Gospel. The aim and contents of the **three sections** were set forth in the opening Lesson for January, and need not be repeated here.

The central section presents **Jesus, the Perfect, Divine Man, in the development of His human nature under law, Divine and human, until His public recognition as the Son of God** (Ch. ii. 21-52). This covers all that is known of the 30 years of the life of Jesus concerning which the other Evangelists are silent.

Only three points in the 30 years are touched upon—one at the beginning, one 12 years later, a third at the end; leaving two intervals of silence of 12 and 18 years respectively—but they open up, in suggestion at least, the **perfect development of Jesus the Messiah as the Universal Man under the law for man**.

All His life long He was **under the Law**, as laid down in the Old Testament, "a minister of the circumcision" (Rom. xv. 8), that by His obedience He might work out a righteousness for man who had broken that Law.

At the first point of time when the babe was presented in the Temple, the True Israel, in the persons of Simeon and Anna, by the Holy Ghost publicly recognized His mission as the Messiah; while His obligation to keep the Mosaic Law was acknowledged both by the circumcision and by the offering for the redemption of the first-born (Ch. ii. 21-38).

Simeon, who was "waiting for the Consolation of Israel", i. e., the Messiah, gave expression in the "Nunc Dimittis" to that universal aspect of His mission that specially commended Him to the Greek soul, when he sang of Him as the Salvation Jehovah had prepared for "all the peoples," and who should there-

fore be, not only "the glory of Israel," but also a "light to lighten the Gentiles", who had hitherto been groping in darkness.

At the second point of time, on His visit to Jerusalem at 12 years of age, the record presents a crisis in the human nature of the Child, in the **dawning consciousness in His own soul of His mission as Messiah** (ii. 39-52).

Here again His subjection as a man to the Law was emphasized by His becoming a "son of the Law," by His receiving instruction in the Law from the teaching authorities in the Temple, and by His returning to Nazareth with His parents and remaining in obedient subjection to the Law in the home till He reached full manhood at the end of the 30 years (Ch. ii. 39-52). These 18 years He was under the Law of human growth (v. 52).

At the third point of time, He submitted to the Law in His Baptism by John, and received the acknowledgment from heaven of His mission as the God-Man, the Messiah, preparatory to taking up the Messianic work under the Law (see Ch. iii. 21, 22).

2nd. The Lesson is thus seen to cover the events at the central point of time (Ch. ii. 40-52).

It seems as though Dr. Morgan might have added another "Crisis" to those treated in the most suggestive of his his books, "The Crises of the Christ,"—the Crisis that came at 12 years of age with the dawning consciousness of His Divine Mission as Messiah.

We shall never forget the electrical effect of these words of Rudolph Stier when we first read them almost fifty years ago, in "the first words of Jesus to His parents concerning His Father":

"Solitary floweret out of the wonderful enclosed garden of the thirty years, plucked precisely there, where the swollen bud, at a **distinctive crisis**, bursts into flower. To mark that, is assuredly the design and meaning of this record. The child Jesus sought to know Himself, and His whole life of childhood was this seeking: here He begins

to find out His own mystery, and it is not merely a **first word** to His parents and to us, but also a **first word of the Eternal Spirit in the human spirit of the person of the God-Man**. This is attested in verse 50, which signifies that this was the first "My Father" which had fallen from the lips of the child."

Nothing could be more simple and objective than this narrative of Luke. It suggests the **Points for Study**.

1. Study the Events that led up to the Crisis.—Ch. ii. 40-45.

There is the growth that brought Him from infancy up to this point in His career, summed up in a single verse (v. 40). In His human nature Jesus experienced the normal, though extraordinary, development of all His powers, in the degrees proper to every age—here in that proper to childhood—and thus sanctified them all, as an example to us. "His manhood was necessarily finite and progressive in conception and knowledge.....How the finite and the infinite can be united in one person, Scripture does not explain; but it proposes the fact to our **faith**, as the mystery of the incarnation."

There is the journey of the parents up to the Passover, when Jesus was 12 years old, to initiate Him in the observance of the Law, when in accordance with Hebrew custom he reached the age of accountability and became a "son of the Law" (vv. 41, 42). Consider the meaning of it all to His **perfectly receptive nature**, and its influence over Him.

There follows, when the days were fulfilled—including probably the preparation, the Passover, and the seven days of unleavened bread—the departure of the parents homeward without Jesus and their return to seek Him (vv. 43-45).

2. Study the Crisis itself, in the Temple.—Ch. ii. 46-50.

There is the scene as they found Him in the Temple (vv. 46, 47). In His Father's House, in the devout study of the Law, there was just that to which His soul naturally responded; and absorbed in this the consciousness of His earthly relations was blotted out for a

season by the dawning vision of His heavenly relations.

The amazement of the seekers led to what was probably the first word of reproof that had ever seemed to be needed; and to the reply of Jesus uttered from the high point of view to which He had been exalted by the scenes in His Father's House (vv. 48, 49). For a moment the profound sense of His higher mission had overwhelmed and carried Him away, and there was nothing left within the horizon of His vision but His Father's House and business.

The bewilderment of Joseph and Mary is recorded (v. 50). As one has said: "It seems necessary that even Mary should not fully understand these things, in order that the maternal instincts on the one hand, and the filial submission on the other, might remain natural."

3. Study the Struggle and Victory that followed, and the long years of filial duty.—Ch. ii. 51, 52.

There was a parting of the ways in His return to a life of humble subjection in the home in Nazareth (v. 51). The Divine Vision had been merely the foregleam of a glory too great for the child-soul to endure for a lengthened period. It indicated that His childhood was passing away, and it was doubtless necessary to gird Him for the 18 years of humble and yet strenuous life that must complete His human development and precede His entrance upon His mission.

As the Redeemer of man—living and obeying for man—Jesus never shirked nor was released from any duty however humble that belongs to man. He returned to Nazareth "to a life lived within strictly human limitations, a life in which there was constant relation to the Divine, but the relation of dependence, submission, fellowship." His voluntary subjection probably showed itself, as Alford suggests, "in working at His reputed father's trade" (see Mark vi. 3). Indeed, as Joseph does not again appear in the sacred history after this scene in the Temple, and as tradition points to his comparatively early death,

Jesus, as the first-born, was probably called upon to support the humble home in Nazareth by His daily toil; so that "The Shadow of the Cross" is more than an ideal picture.

The Lesson closes with the simple statement of the perfect development of His manhood, under these hard conditions (v. 52). From "that eighteen years of retirement which His Father saw to be the best preparation for His brief official life," "submissively working in obscurity at His mechanical craft," "His physical, mental and spiritual development was so natural and symmetrical, that God and man regarded His advancing and maturing powers with increasing complacency."

At the end He was ready for the Divine Mission of the Messiah of which in the Lesson He was given a foreview.

IV. Lesson for January 28.—The Topic for the Lesson is "The Baptism of Jesus." Its Scripture is Mark i. 1-11. The parallel accounts are found in Matthew iii. 1-17 and Luke iii. 1-22.

1st. Some Preliminary Suggestions.

The Lesson is taken from the brief Introduction to Mark's Gospel (Ch. i. 1-14). Its point of view is quite different from that of the previous Lessons taken from Luke and Matthew. The Second Gospel was the Gospel preached by Peter, the eye and ear witness of the scenes he describes—so say the Fathers—for the Roman, the man of action, of power, of conflict and victory, of law and universal Empire. It sweeps aside the preliminaries of the other Evangelists as not suited to the Roman soul and needs. "The beginning of the Gospel of Jesus Christ, the Son of God,"—these are its opening words. This is its key-note. The word for God in the Greek is substantially the equivalent of the Old Testament Elohim, the Almighty Maker, Governor and Judge. The Son of God appears in this Gospel exercising these attributes. He is the Almighty Worker and Conqueror, overmatching all other power and establishing a universal empire.

The Roman molding of the material of this Gospel—in the manifestation of Divine and Almighty Power—is everywhere to be seen. It is true that Mark nowhere represents Jesus as being addressed as **Lord**—as the other Evangelists so often do—but **the authority of Lord and God** is exhibited in all His career as it is not by any other Evangelist. The **Son of God** is here speaking out most clearly through the man in all the relations of life.

Da Costa, in "The Four Witnesses", has called this Gospel: "The brief and terse narrative of that **three years' campaign**, so to speak, of the supreme Captain of our salvation—whose name from of old was **Warrior** as well as **Prince of Peace**,—carried on and completed, for the deliverance of our souls, the bruising of Satan, the glorifying of the Father, in his labors, his sufferings, his resurrection and final triumph."

"**Jesus Christ, the Son of God,**" the King and Conqueror, shapes the **Plan of the Gospel**.

Introduction.—The Advent of the **Almighty One**, heralded by the mighty voice and personality of John the Baptist, and followed by a victory over Satan.—Ch. i. 1-14.

Part First.—Jesus the Almighty King mightily proclaims the Kingdom of Power, and begins the work of conflict and conquest.—Chs. i. 15—viii. 26.

Part Second.—Jesus, the Conqueror, distinctly claims the right to the Kingdom of Power, to be won through rejection and suffering.—Chs. viii. 27—xiii. 37.

Part Third.—The Almighty King lays the foundation for His Kingdom, through His sacrificial Sufferings and Death.—Chs. xiv. 1—xv. 47.

Conclusion.—Jesus, the Almighty King, Conquers Death and establishes His Universal Empire.—Ch. xvi. 1-20.

2nd. Some Points for Consideration in the Lesson.

1. Study John, the Herald of the Conqueror, and his preaching and personality.—Ch. i. 2-6.

Note the messenger (v. 2), the message of repentance (v. 3), and the results in confession of sin (v. 4), and the singular garb and life attracting attention (v. 6).

Bring out the differences between Mark's account of the Baptism and those by the other Evangelists.

2. Study John's Proclamation of the Coming of the Mightier One who is to Baptize with the Holy Ghost.—Ch. i. 7, 8.

3. Study the Baptism of Jesus and its Significance.—Ch. i. 9-11.

We take the liberty of drawing upon Dr. Morgan for the main points of interest involved in this scene.

"Between these periods"—of the thirty years of private life and the three of public ministry—"there came the solemn and significant ceremony of the Baptism."

"As Jesus left that in His life which was preparatory, and entered upon the actual work of the ministry, He devoted Himself to the ultimate issue of His work, that, namely, of an identification with men even to death. His being baptized was an act by which He consented to take His place among sinners. John's baptism was that of repentance. There was no room for repentance in Jesus, and yet because of His devotion to their redemption, He took His place with them."

"As in the act of baptism He yielded Himself, a sacrifice and an offering; the opened heavens, the descending dove, the living voice, each having its own significance, unite in the attestation of the perfection of the One so yielding Himself, to the mightiest phase in the purpose of God, that of redemption by the way of sacrifice."

"The significance of this threefold fact may be considered briefly:

(1) "The opened heavens suggest the perfections of the thirty years, and declare in sacred sign and symbol that no act of His has excluded Him from the fellowship of the perfect. Heaven which must forever exclude whatsoever is imperfect, could have enfolded Him without the violation of any principle of Eternal Holiness."

(2) "The descending Spirit in the form of a dove was a recognition of the character, the Spirit, the disposition, of this Man, which lay behind the outward expression in conduct. Never anywhere else, is it recorded that the Spirit descended in the form of a dove. It rested upon Christ as the symbol of purity and of meekness. And yet it was also His anointing for the work of the three years. Seeing that the Spirit of anointing, which was preparation for the future, came in the form of a dove, which sealed the past; the fact was signified that the ministry in public would be exercised in the strength of, and carried forward in the spirit of, the purity and the meekness which had characterized the past.

(3) Superadded to these signs there was the sound of the living voice.

a. "First, in identification of this Person as the One Who was referred

to in the prophetic writings, and in the words of the Psalmist, 'Thou art my Son'—. The great word coming out of the old ceremony is 'the Son'. Now at the baptism God says, 'Thou art My beloved Son'. Thus the description has reference to His office, and appointment and anointing for service.

b. "The second part of the Divine pronouncement declares that God is well pleased in Him. This sets the seal of the Divine approbation upon the thirty years, and declares therefore the perfect fitness of the approved One for the carrying out of the work of the three. Thus the thirty years of privacy merge into the three years of publicity, by way of solemn and significant ceremony."

The inner girding by the Temptation follows upon the inauguration by the Baptism.

THE PRESENT CONFLICT IN AN EARLIER STAGE

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More than sixty years ago, a work translated from the German, "Reinhardt on Preaching", was published in this country, and for a long time, had its circulation. As is apt to be the case, even with the best of books, it has passed largely out of notice. Its material, it may be said, is of permanent value; and many of our day might be profited by its study and appropriation. It is made up of two parts. The first is of pulpit themes, with plans of sermons, and their order of treatment. The second is an autobiographical sketch, not only of his actual work as a preacher, but of his course of life preparation, consciously and unconsciously, for that work, as well as for the manner in which it went on. The author, Francis Volkmmer Reinhardt, first preaching as a Professor at Wittenberg, and afterwards as Court Preacher in Dresden, was singularly successful in his course and work. Within the two first years of his preaching the publication and sale of his ser-

mons began, this going on until before the end of his career they amounted to thirty volumes. As one of the most successful preachers of his day, his story has its interest; and there are certain features, in which that interest is of a very peculiar character.

The process of preparation for his work is specially worthy of notice, one of high estimate and loving study of the Scriptures. Of particular interest is the record of his conflict with the spirit and forces of unbelief, which might almost be accepted without change as a history of the experience of many a preacher of the present day. But we will allow him, as far as may be, to tell his own story. Let us hear him as he explains how he came to take the traditional attitude toward the Bible:

"It is impossible for any one to be accustomed at an early age more to look upon the Bible, as the book of all books, than I was. I commenced

learning to read with the Proverbs of Solomon, which were printed with distinct syllables for the sake of children; and scarcely had I attained to any degree of skill in reading, when my father, to whom the Scriptures were everything in matters of religion, presented me with a Bible. Hence, when a child of five years of age, I began to read the Bible. I read it in course as I found it, from the beginning to the end, and did it more than once—never suffering a single day to pass, without having completed my task in this respect. This was, indeed, a childish notion. I felt so, and therefore never told my father of it, but read my Bible in silence, and altogether for myself. In the meantime, however, I derived increasing delight from reading it; embraced every opportunity which presented to ask my father questions respecting it; and, as I advanced, made many useful reflections of my own, until I gradually acquired the habit of using it for purposes of personal edification, without calling anything farther to my aid than a spiritual song. This habit I carried with me to Regensburg. As I was always able, while there, to read the New Testament in the original, reading the Bible presented me with new attractions. I ran to my Bible, therefore, whenever I wished for instruction, animation or comfort; and as I found everything in it that I wanted, in great abundance, I never once thought of seeking after other means of edification."

As more fully preparing for this work of a preacher there came his course as a Professor of Theology and Philosophy. This went on for six years, and only a few sermons were preached during that time. It was really a fuller preparation to this great work to which he was looking forward; affording opportunity for the accumulation of material and for the settlement of practical questions that he worked in continually, when his life as a preacher was fully entered upon. Reading from three to four lectures daily, until the course was finished, his time was fully employed.

It was during this period that he was called to a testing and re-examination of many of his previous views and convictions, philosophical and theological, and we are told of the deeply interesting experience in that struggle, and the manner in which it terminated.

"I was astonished," says he, "and overwhelmed with embarrassment, when in this course of study I discovered a multitude of weak parts in my own system, of which I had before had no suspicion. In proportion as my philosophical views were extended, I learned that many things could be said in favor of those positions, which to the partial Crusians, had either appeared absurd, or highly dangerous; the more strongly I began to feel that every system contains something true and good, and that in every one human reason exhibits itself in some peculiar way, and hence that every one is deserving of investigation and respect;—the more did doubts arise in my mind, and the more uncertain the ground became upon which I before believed myself standing with such firmness, until finally it came to pass—for why should I not confess to you the truth?—it came to such a pass, that I had nothing firm under my feet, that I was involved in the mazes of discordant speculations, and fluttering as it were in the air, without knowing any longer where to find the ground.

"About this time, disputes became more and more general in the theological world, and not only threatened to shake doctrinal theology in particular, but actually to overturn it. These greatly added to the perplexity of my internal fermentation, and sometimes increased it to the most painful disquietude.

"Neither my conscience nor my heart, however, would suffer me to remain ignorant of these disputes and discussions. The question, What connection has philosophy with revelation, and how can the two be reconciled, had always been an interesting and important one to me.

and it became increasingly so, from the moment I was called to deliver lectures upon theology. It is in vain for me to attempt to give you a description of the sad struggle in which I saw myself involved every morning—a struggle which was renewed with every preparation I made for lecturing, and as often accompanied with the greatest helplessness and embarrassment. The idea of saying anything which should infect the youth with pernicious error filled me with trembling; and yet I had to speak of a thousand things respecting which I was obliged to explain myself with such doubtfulness as to render a conviction of the truth impossible. Accordingly, the striking of the clock, which called me to the lecture-room, often found me walking up and down my chamber, with tears in my eyes, engaged in earnest prayer to God, that he would guide me at least in such a manner as not to suffer me to do anything detrimental to religion and morality; and not unfrequently was it difficult for me to conceal my internal commotion from my hearers."

His manner of extrication from these difficulties, is worthy of attention. Concerning this he says:

"Notwithstanding the uncertainty in which all my knowledge, even that which I had considered as resting upon a solid basis, was, about this time, involved, two principles remained by me unshaken:

"First, never to permit myself to indulge in any explanation in philosophy which did violence to my moral feelings;

"Second, never to assert anything in theology which was at variance with the obvious declarations of the Bible."

An immoral philosophy and an unbiblical theology clearly and distinctly repudiated, gradually removed his greatest difficulties. His work went on, to his own greater interest as to the benefit of his pupils. While not regarding this period as specially devoted to preparation for his preaching work, it manifestly aided as to such prepara-

tion. As putting aside certain difficulties, and bringing out the two great principles, philosophical and theological already mentioned, it could scarcely be over-estimated as to its importance.

It was in connection more especially with his work of preparing the material of his sermons doctrinally, that he fully encountered the Rationalistic, or as Mr. Balfour has more properly termed it, the "Naturalistic" movement. Says he:

"I commenced preaching at a time in which our illuminating theologians had succeeded in rendering the doctrines of Christianity so clear and intelligible, that nothing was left but pure Rationalism. Then, for any one who wished to get applause and obtain journalistic approbation, it was an almost indispensable condition, that he should have declared some book of the Bible spurious, or have attacked some established doctrine. He who ventured to make his appearance in public without doing homage to the spirit of the age, might calculate upon being received with ridicule and contempt. That I did not escape this fate, that on the other hand, my adherence to the ancient doctrines was pronounced incomprehensible by the reviewers, treated with injustice and severity, and spoken of with bitterness and sarcasm, this is a matter with which you must have been acquainted. One of these zealots thought it advisable to give a connected representation of the most powerful things which had been said in this respect, and publish them in a little book."

In this book he says: "Permit me then to explain to you, in a few words, how I arrived at those views so offensive to our reforming theologians. Of the labor it cost me to obtain harmonious and firm results in philosophy and religion, I have already given you an account. In my struggles after the truth, I could not fail to perceive that strict and systematic connection, unity of principle, and consistency of thought and religion, could be acquired only by

adhering entirely to reason, or entirely to the Scriptures; and hence, in reality, only by the Rationalist or Supernaturalist. With the former, reason alone decides. What she does not comprehend and approve of, he utterly rejects from his creed. His knowledge, therefore, is connected and homogeneous. With him, the Scriptures have no more authority than any other human production. He listens to what they say only when it agrees with his own opinions; and then, not because he supposes it affords any decisive proof of what he believes, for in this respect he trusts alone to reason, but merely for the purpose of illustration, and showing that others have thought and believed as he does.

"In like manner, consistent with himself, and in every respect faithful to his own principles, is the Supernaturalist. To him, in matters of religion, the Scriptures are what reason is to the rationalist. He makes use of the latter, indeed, for the purpose of examining the claims of the Scriptures, and the arguments in favor of their high origin; but as soon as this is done, as soon as he is convinced that the instructions they contain originated with God, he receives their authority as decisive in everything pertaining to religion. Thenceforward reason has nothing to do but to explain the Scriptures, and

endeavor to ascertain their meaning; and the doctrines to which this process leads her, however, strange they may seem, or far they may lie beyond the reach of her discovery or ability to prove, she is by no means at liberty to reject, unless they contain some things contradictory in themselves. On the other hand, she is bound to recognize them as from God, and yield obedience to them as of divine authority."

"I do solemnly pledge myself." said Rudolf Stier, one of like views on his installation, defining his position as to the relation between pastor and flock, "I do solemnly pledge myself to preach to you nothing else than what stands in the Bible; to make the Bible clear to you; to instruct you so into it, that you may yourself be able to see the only true and best preaching in the book itself."

It will thus be recognized that the conflict of our day has, in some of its forms, been that of earlier periods. Whether with the materialism of open and blaspheming unbelief of earlier rationalism, or the later irreverent criticism, it has been essentially the same question:

Is the Bible the Word of God, or is it that of man?

Did holy men speak of their own impulse, or were they moved by the Holy Ghost?

PROFITS OF THE EVOLUTION THEORY: A BRIEF REVIEW*

William Cowper Conant, New York City

Professor Johnson takes the unassuming position of an impartial inquirer into the theological and spiritual influences of the Evolution Theory, and pursues the inquisition with a natural ease and gentleness that might for the moment beguile the personal subjects into an expectation of leniency or complaisance towards their error. In proceeding, however, it tends rather to excite envy of a style that cuts their theory to the ground so smoothly as it goes along, that they scarcely know

what has happened, until afterwards; while it leaves a suspicion that our more exhilarating touches of rhetorical wit and brilliancy may be no better than cheap tricks. The style of "beauty unadorned" and power undisplayed is one that found its master in Him who spake as never man spake.

Introductory chapters first describe the several phases of the theory as set forth by the several classes of its ex-

***The Christian's Relation to Evolution.** By Professor Franklin Johnson, D. D., LL.D., University of Chicago.

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pounders: (1) the un-theistic, and the agnostic, who agree in an uninterrupted and unassisted self-evolution of the universe from lower to higher stages physical, mental and moral; (2) theistic, divided between those who hold generally to a Creator, but differ as to a strict operation of the natural laws that are supposed to emanate from Him, or it; or, on the other hand, as to some rare and cardinal exceptions allowed, for vital moral purposes. This class also includes those theists who deny the supernatural in revelation and Christianity, as distinguished from those who believe in a supernatural element in religions generally, but especially residing in Christianity as the superior and final (?) religion.

After this analysis—here imperfectly epitomized, but revealing an intimate acquaintance with the complexities of the subject—the author proceeds to examine the bearings of the theory as most usually held by Christian Evolutionists, on such points as Divine Immanence, Creation, Sin and Salvation, the Godhead, The Supernatural, Miracles, Providence, Religions, The Future, etc. Giving Dr. Lyman Abbott the prominence he has assumed among popular teachers of the cult, but re-inforcing him with others such as Fiske and Bascom: their common mistake of thinking that they have discovered an immanent and resident God in place of an "absentee God" in supposed theology, is corrected by citations in abundance from the Christian theologians of all ages.

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Our author quotes, in order to expose it, one of D. Abbott's most destructive developments of evolution, to the effect that "all nature and all life"—organic and inorganic, animal and human, alike—"is one great theophany"! Logic and consistency, to be sure: but see to what they have run away with him: there is no possibility of human individuality, personality, responsibility, personal holiness or personal sin; although Dr. Abbott himself can not get away from these things, and lugs them along with him, in defiance of his own doc-

trine. In attending to the confusion of inorganic with organic processes by introducing vital force from without to make passage of the former into the latter, the statement of Professor Fiske that the universe must be conceived as analogous to an opening rose, is quoted as only showing that he is a poet.

Professor Johnson probably has read Edwards on the Will; but at any rate he makes a good second in his treatment of the logic of Evolution, at the starting point which these theorists appear to have overlooked as quite unnecessary. "Evolution from what?" They must think either that the elements and vital forces of the universe are eternal and uncreated, or else that the act of creation by which they came to exist was a stupendous instance of the supernatural, and no evolution at all. And if no evolution here, why anywhere? The chain is broken already, at its first link. Again: if we take the present favorite theory of matter and its capacities as entirely a complex of modes of energy; unless we are bald pantheists we must still refer all the energies, or the single energy, to an Almighty Originator, and so again there is no self-evolution, in a philosophical sense, as a mode of creation. So, again, with the procession of changes, kosmical biological, and spiritual: the Christian Evolutionist must throw away his evolutionism into untraceable supernaturalism; if he is not ready to plunge plumply into the crowd whom Professor Johnson politely describes as un-theistical. But the author inclines to think that the real underlying notion of the Christian evolutionist often is, that God has wrought so softly as to simulate the ordinary operations of cause and effect even when modifying them most profoundly. Dr. Abbott "does not define in this manner; but when I find him on one page ascribing an event to the ordinary processes of cause and effect, and on another to the direct agency of God, I have a right to infer his definition. . . . How can I put such discrepant statements together without supposing that those who make them,

while they find the supernatural in the universe, find it disguised, so that it may be described now in the terms of natural causation, and now in the terms of Divine intervention?... Does the meaning [of evolution] as we seem to find it after our exhaustive search, possess any value? It makes no great difference in my knowledge of the Creator or of the creation, whether I fix my attention on a hundred millions or ten millions of years as the period of the creative process, and whether I reckon the special interventions at a hundred thousand or at ten thousand."

In the definition of sin and salvation, Dr. Abbott is quoted as a representative of his class of evolutionists, and a logical disciple of the doctrine. He follows closely in the footsteps of his distinguished and fit predecessor as pastor, the late Henry Ward Beecher, in reducing sin to animalism, and salvation to culture of distinctly human attributes. Few words are needed to point out that the spiritual doctrine of regeneration, and the Divine life-force and evangelistic instructions given in the Bible, are entirely superseded, and the Church becomes merely a society for ethical culture. The conditions of the future life are also entirely changed from the Biblical aspect, with the motives set before us for ourselves and in behalf of our fellow men. Death must in any case, if only a little later, remove the element of sin (the animal nature), and a slight anticipation of that result by immediate ethical culture will ap-

peal to only a few finer spirits in whom the animal is already subdued; and of these not all care anything for God or for His laws as such.

Another incident inseparable from the theory of evolution is the comparative view of religions as a class of mental phenomena including Christianity. Distinguishing keenly between pagan philosophies and religions—a distinction which our comparative students overlook—Dr. Johnson analyses the contents and portrays the issues of both, to the overwhelming condemnation of both, but more particularly of the religions. The chapter is summary, but an appalling one, of the characteristic product of abominations which the so-called religious thought of mankind has brought forth of itself; while the highest reaches of heathen philosophy failed to defend the best of its teachers from being permeated with the debased and debasing moral atmosphere of natural religion as it has developed itself without the Bible. If experience the most terrific can induce caution against the tendency of anything, the experience of natural religious evolution in its fruits, as epitomized in this chapter, ought to make every one flee from it as from the most loathsome and deadly pestilence.

Far as this review is from affording the reader a substitute for Dr. Johnson's book, we may hope it will not fail of inciting to the better justice of reading it; much less fail of enhancing the satisfaction of perusal.

HOW ONE SHOULD READ THE BIBLE*

The Bible is the book of the Christian. A celebrated writer, Littré, who died about twenty years ago, has somewhere said that every great religion and every great philosophy has its book, which is like the incarnation of that philosophy or that religion and represents it in the world of thought. The Bible incarnates the Christian religion; and under our present conditions of life it is impossible to conceive of Chris-

tianity existing without this book. I have not now the duty of presenting reasons for the difference of attitude toward the Bible between Protestant Churches and the Roman Catholic and the Eastern Churches. All that is necessary for me is to remind you that, if the Bible is the charter of the whole

*The Rev. Jean de Visme, a member of the Executive Committee of the Bible Society of France, delivered the address, from which extracts are here given at the Annual Meeting of that Society held in Paris, May 28, 1905. Translated from the French by Rev. H. O. Dwight.

Christian world, the privilege of the Protestant Christian is to know this charter and to be able to refer to it at any moment. This makes him, in the eyes of the church to which he belongs, a free man, an adult Christian or at least destined to become so by an increasing knowledge of the Holy Scriptures. A Protestant who does not read and thoroughly know his Bible ought not to be found anywhere, for such Protestant can hardly be imagined.

But just here some will make objection that the Bible is not to us what it was to our fathers. It is no longer the same Bible that our fathers read, when the scientific critics have done with it. We simple unskilled believers cannot read the Bible with certainty that God Himself is speaking to us in it. Such a Bible our fathers had, but we no longer have it.

Unless I am very greatly mistaken this is the language of a great many. It is also, without doubt, the principal reason why the Bible is less read by us than it was by our fathers. Shall I tell you to go on, just exactly as if nothing had taken place, and to ignore the results of the critical investigations of these seventy or eighty years? No, this is not possible. The only course for Protestant Christians to take, in order to retain the liberty in which they were placed by the Reformation of the 16th century, is to accept the results attained—**really attained**—by critical study, and to see if truly and in what sense the Bible remains afterwards as before, the Word of God; that is to say, the means by which it has pleased God to place himself in direct and personal relation with each one of us.

I can not dream of explaining to you here, even summarily the conclusions to which study of the Bible has led our theologians in these last years; but what I can say to you is that these conclusions all bear upon what I shall call the **human history** of the Bible, and leave entirely untouched its **Divine History**. Criticism makes us present at the formation of the body of that admirable organism, the Bible, but as to the soul which makes it live and which even explains the form of it, criticism can not do more than certify its existence. It

can not explain it. This soul of the Bible is Revelation, commonly called the Word of God. The existence of Revelation is the only true explanation of the Bible in its inner and imperishable essence. Science can ignore this, if it is unbelieving, but in that case its progress ends at a problem which defies its efforts. If it admits, on the other hand, the Divine fact of the Bible, the Word of God in the Prophets and in his Son, then it is believing science; and believing science, even when it calls itself Biblical criticism, far from diminishing the power of the Bible makes our faith in it larger, richer, more truly divine than ever our fathers were able to conceive.

The true explanation of the Bible is that **God has spoken**. People say that the Bible is the Word of God. Others say that the Word of God is in the Bible. Either formula declares the Bible to be the product of Revelation, positive and historical. Neither one nor the other formula can have any truth or signification whatever except for those who have discovered the meaning of the Bible. For the Bible has a meaning, a theme. It is not a collection of disconnected writings nor of writings without other connection than their external relations of language, of place of origin, or of historical circumstances. The collection has been made by men who saw in all these writings, underneath the diversity of subject and form, a single thought always the same: **God saving sinful humanity by Jesus Christ**. To have recognized this theme of the entire book and to have it always before the mind while reading it is the means by which one learns that he can never find one book or one page in the Bible which does not relate more or less closely and directly to the great fact of salvation, and which does not speak therefore in its own fashion of Jesus Christ.

But this supposes that one has done more than to discover intellectually the theme of the Bible. It takes for granted that this theme has entered into the heart by the entire allegiance of the soul. It supposes that one has found in Jesus Christ, who is the centre of the Bible, a Savior; that by

faith in Him, one has been born into the new life which is called somewhere by St. Paul (Eph. iv. 18) the "Life of God." Then this book, which from its first page to its last is the product of this "Life of God" entering progressively into the world and bringing with it everywhere the light which enlightens those who receive it, while it emphasizes the blackness of the darkness into which are plunged those who do not receive it—this book, is it still a book to him who lives, himself, the life of God which he has found in Jesus Christ? No! It is a sanctuary entirely filled with the presence of God, like those beautiful Cathedrals, the work of an era of faith, ardent but childish, in which all things, even to the smallest details—even to the figures of devils which grin from the capitals of columns—testify to the profound religious sentiment which has expressed itself in these stones. And when the Christian enters into this sanctuary, that is to say, when he reads his Bible, having gone there to seek his Savior and his God, he does not ask, I can assure you, whether the word of God is in the Bible or whether the Bible is the word of God. He knows one thing only, and that is that there is not a single other book upon the face of the earth which gives to him, like this one, the impression that God has spoken to him face to face.

I. The Spirit in Which One Should Read the Bible.

And now you see it is no longer necessary for me to introduce the practical side of our subject, for we are already in the midst of it. **How should one read the Bible?** Without doubt the question is, **In what spirit should one read it?** Of course, in the spirit with which the Bible itself is filled; and this spirit can be described as containing **three essential dispositions of the heart**; faith in God; aspiration to the life of God; and docility toward the teachings of God.

In the first place, he must approach the Bible with **faith in God**.

By faith in God I understand with the author of the Epistle to the Hebrews (Heb. xi. 6), the simple belief that God is and that He is the rewarder of

those who diligently seek Him. It is because God is, and allows Himself to be found by those who seek Him, that the Bible is. It is a monument to the fact that God has responded to the despairing cry of lost humanity; that He has even anticipated it, by awakening in mankind from the very day of its fall, hope through promise of an uplifting; and that He has fully carried out this promise by the coming of Jesus Christ into the world and by the outpouring of the Holy Spirit upon those who have believed in Him. Now enter this monument with this elementary faith, that God lets Himself be found by those who seek Him, and you will find God. The more you find Him there in finding Jesus Christ, the more this book will become to you the Book of God, the one book by which God speaks to you directly. Auguste Sabatier, who knew very well the full results of the higher criticism, said of the Bible, "The word which leads us so irresistibly to God and attaches us so unshakably to Him, can not come except from Him." The thing important to you in this connection is **not the "how" of the fact but the fact itself**; and this fact you can test experimentally provided you open this book with this conviction: **"God is, and He has in this book which is His something to say to me!"**

In the second place, one should read the Bible with **aspiration toward the life of God**.

This aspiration lies at the bottom of every human soul. It is this which distinguishes from all other created beings the moral and religious creature that we call man. It is because of this aspiration that we find it impossible ever to satisfy ourselves with earthly goods. We must have a life which does not depend upon perishable things. The life which we all seek is one in which can be expended freely all of our powers, without exhaustion. But that life is the life of holy love—the very life of God. We may see in the Old Testament the long painful education by which God prepared Israel to receive that life as a gift of grace. In the New Testament that holy love has put aside the veil; Jesus Christ has appeared as He is, the Life, or the Word of

God made flesh; He has manifested in human life all the love and all the holiness of God, and those who have seen in Him this glory of the only Son, have found in His death upon the Cross the secret of dying themselves to sin, and in His resurrection their own means of rising through faith to the eternal love of God. All such have been filled by the Holy Spirit with the Life of God.

You will understand then that we have to desire the Life of God if we wish the Holy Scriptures to say anything to us. "As new born babes", says St. Peter, "long for the spiritual milk which is without guile, that ye may grow thereby unto salvation, if ye have tasted that the Lord is gracious." Without hunger and thirst for pardon, for righteousness, for holiness, and for love, we would be, when we open the Bible, like those who sit down to the table without appetite; a condition which is a symptom of illness. But when we have once come to ourselves, when we have been born of the Spirit, or, if you prefer, when we have entered spiritual convalescence, then the Scriptures become to us the very nourishment of which we can not deprive ourselves, and which benefits us the more, the more strongly we aspire to reach the Life of God.

There is, **finally**, I have already said, a **third disposition** included in the spirit in which we should read the Bible: **docility toward the teachings of God.**

God has not spoken to us in order to teach us nothing. The whole Bible is instruction bearing upon the one thing, at the same time necessary to be known and unattainable by our natural means of knowing, that is, **our relation to God.** What God is and what He has been for us, what we are in the eyes of God, what we ought to become in order to respond to His purposes,—this is the object of the revelation or Word of God enclosed in the Bible like the soul in the body which it has shaped and which it makes alive. It is this that he who wishes to be taught of God must seek with all his soul. Truly will he seek **with all his soul**: his intellect will be there, attentive and struggling to understand what he

reads; his heart will be there, hungry for the nourishment which abides to eternal life; his will especially will be there, determined in advance to turn to practical effect the instructions and the emotions which his reading will bring him. For, in accord with the precepts of Jeremy Taylor, "He will not read the Bible except with the single object to become better in his everyday life, to be made fit for every good work, and to make progress in the love and the service of God."

How then is it possible that there shall not be contact between the soul of the Book and the soul of the reader? How is it possible for the reader not to hear the Word of God in the Bible? It is everywhere present, though its presence is not everywhere quickly perceptible. In the body the soul is more perceptible in the hands or the eyes than in the hair or the nails. The Bible, in presenting us the teachings of God under the form of history, offers us many things which we can not do or think in these days. Yet it does not lay upon us any obligation to do them; it leaves us free, and moreover, places us in a condition to judge them. But it is only the docile student of the Holy Scriptures who can discern surely what in them is the very Word of God; and the more such a one acquires this discernment, the more he will see that the teachings of God fill the Bible everywhere and spring forth from all its parts. But to attain this power, I repeat, it is not as a critic that one must read; it is a disciple always distrustful of himself and always ready to allow himself to be instructed.

For instance, if it comes to pass that such and such a page to-day tells him nothing, he will pass on, but not with the idea of never returning; for how does he know that this page, to-day mute, some other day may not have something to tell him from God? And when (for this also may come to pass) some record or even some teaching shall seem to him to calumniate God, the God of Holiness and love who is revealed to his soul in Jesus Christ, then shall he for this reason reject that teaching or that story? No, he will set

it temporarily aside, just as one leaves a subject concerning which there is a misunderstanding between oneself and a beloved friend. What is necessary is to know how to read the details in the light of the whole, and if sometimes this light is slow to come it is nevertheless the certain recompense of fidelity.

Faith in God, aspiration to the life of God, docility toward the teachings of God; I have no need to add, I think, that to one who reads the Bible these three characteristics will find their natural expression in **prayer**. It has been said that he who tries to read the Bible without prayer either will not read long, or will not long fail to fall upon his knees to beseech Him who speaks in this book to become his Savior and his God.

II. The Plan on Which One Should Read the Bible.

After thus having characterized the spirit in which the Bible should be read, it remains to indicate the plan on which this reading should be pursued in order to produce in life all its fruits. But such a plan of reading it seems to me belongs to **a manual or Bible handbook**.

I prefer to use the remainder of the time available, in urging you **to give a good place to the Old Testament in your Bible reading**.

We are inclined to overlook this important part of the Holy Scriptures on the pretext that, revelation having been progressive, we have its complete and finished form in the New Testament, and that in our busy lives we can attend to the most pressing duties only. We search the New Testament, and perhaps the Gospels only, for our spiritual food, occasionally making an exception in favor of the Psalms, which we often find bound up in the same volume with the New Testament. This practice may lead some of the people to think there is nothing else in the Old Testament good to read, or even to think that the Psalms actually form a part of the New Testament.

Let us guard ourselves against believing that the books of the Old Testament

were preserved to us for nothing. Let me open to you rapidly **the triple profit** which it seems to me that we can receive from an attentive, persevering, and thoughtful reading of the Old Testament.

First, is the confirmation of our faith, or, if you prefer, of the beliefs which we profess as inseparable from our faith in the gospel.

The ancients made great use, in order to prove the Divine rights of Christianity, of what they called the argument from miracles and the argument from prophecy. These two arguments doubtless have been changed, but they retain all their force, and it is the Old Testament which supplies them. Why should we not say of the Old Testament, that it is the history of the great miracle by which God prepared the ground and the environment where, in its proper time, that greater miracle was to be produced which is called the Gospel of His Grace, and of which the New Testament is the authentic monument? And prophecy, in the popular sense of the word as the announcement of things to come, do we find it also in the old Testament? It is there, whatever may be said about it, in the form of prediction of special events.

Let us leave this question, however, if you wish, and ask whether this word of Jeremiah is a prediction: "Behold the day cometh, saith Jehovah, when I will make a new covenant with the House of Israel, and I will put my law in their innermost parts and in their hearts, will I write it?" Has not this prediction, amazing enough in itself, when one remembers that it was the religion of Jehovah which was declared old and destined to vanish away,—tell me, I say, has not this prediction been marvelously accomplished in the Gospel? I tell you that the more you read and examine the pages of the Old Testament the more you will discover at every step miracles and prophecies, the two irresistible tokens of a positive and supernatural revelation. By this discovery will not your faith in the Gospel be singularly confirmed?

I will only suggest **the second reason**, on account of which the Old

Testament retains for us a vital and permanent interest: The education of a great people to prepare it to receive the Savior, is our own personal history written so to speak in large characters. And if you say, "But the coming of the Savior is for us an accomplished fact; are we to learn from the experiences of men who still await him?" I will ask you whether to know Christ in his historical coming suffices to make us Christians; whether in order to be Christians we do not need to reproduce in ourselves the whole Gospel history from the Savior's birth to his resurrection; nay, I will ask you if every true Christian does not aspire to become one more and more? Consequently, however advanced we may be in the Christian life, are we not all engaged in a work of preparation which has for its aim Jesus Christ fully come in each one of us? In this case how can we fail to recognize ourselves in this people of the stiff neck, who tried the patience of God without ever exhausting it, and in the midst of whom finally a remnant, a feeble remnant, was saved when the Savior appeared?

There is still a *third thought* which may perhaps appeal to you. John Ruskin, who knew his Bible from end to end, once said that *all the Old Testament is summed up in the idea of justice and all the New Testament in that of love, and that love can not be solidly grounded except upon justice*. This thought is profoundly true. Does it not sometimes seem to you that we have all been ignoring or neglecting that side of the Law that has reference to God and obedience to Him, and that brings us into the presence of His justice, while we have been laying undue stress upon that other side that has reference to man, and have been giving too exclusive attention to that love with which we ought to love men, our brothers, in preference to that with which we should love God, our Father? These human principles are almost the only ones with which our theological system and our theory of political economy are inspired.

For this reason, in our whole system there is something soft, flabby and impotent. One might say that we have to do with an organic body lacking backbone and unable to stand up. The same lack, moreover, may be seen in our personal character and our good works, where charity too often is something superficial and feeble, despised by those who are its witnesses and deprived of a good part of its influence over those even who are its objects. Is not all this explained by the fact that the Old Testament and its teachings have not had in our education the part which belongs to them in the edification of the true Christian?

There are buildings in which it becomes apparent when they are nearly finished that their foundations are too feeble to support their weight. They are not demolished, but with infinite precaution and skill they are taken in hand in order to strengthen the foundations so as to give them the solid ground-work, lacking which they threaten to fall. There are certain young men and young women, children of good families, who discover at some time in their lives that they have been spoiled by their parents. Then since, nevertheless, the parents' example has taught them to love the good, they sometimes undertake, if you will pardon the expression, to *unspoil* themselves, and by strength of will they sometimes succeed. Is not our Christianity that building with the feeble foundation? Is not this Christian generation the spoiled child, I do not say of the Evangel but of and evangelization that recognizes the law too little? For my part I have the conviction that if we wish to give our Christianity solidity and vigor, to reconstruct within ourselves a piety more virile and more healthy; if we wish, especially, to prepare the generation which is to reorganize our theology, it is necessary to saturate ourselves and to saturate our children with us in the tonic, though slightly bitter, waters of the Old Testament. Love has for foundation justice. And after all it is *of the Old Testament* that a writer of the New Testament said,

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in

righteousness, that the man of God may be complete, furnished completely unto every good work."

HIGHER CRITICISM AND ITS FRUITS

Rev. W. B. Riley, D. D., Minneapolis, Minn.

I. Higher Criticism—What Is It?

Professedly, a scientific search after the truth. The phrase "higher criticism" was not employed originally to suggest superior thought, or ability, but rather to describe an intellectual process differentiated from that known as "lower criticism." Lower criticism contents itself with searching for the original text, by comparing translation with translation and manuscript with manuscript. Its function is fulfilled when the true text is found. Higher criticism, on the contrary, proposes to determine the age of the documents, the conditions that gave rise to them, the authorship of them, the purposes by which the authors were animated, the sources from which they drew their information, the assistance they received, the historicity of what they said, etc., etc. To all of this the most conservative man makes no serious objection. If there is anybody in the world who ought to favor lower criticism it is the man who holds to the Verbal Inspiration theory. Its every accomplishment the better establishes his standing. And, if it be, as he believes, that the Holy Ghost originated the various volumes of the Bible, why fear to have Biblical processes investigated at every point? Scientific research will not disclose flaws in His manner of Bible-making. What if Theodore Parker did say, "I hold to judging all things by human capabilities?" Can human capabilities, by searching, discover intellectual slips or unwarranted processes on the part of the Holy Ghost? Nay! The Bible has nothing to fear from higher criticism! If true to its profession, and spiritual in its processes, criticism—low and high—would be the friend of the Holy Word.

But profession is one thing; practice is quite another. What then is Higher Criticism practically?

Practically, Higher Criticism is a series of unproven speculations.

It is one thing to enter upon a scientific investigation for truth; it is quite another thing to suppose that the human intellect can speak "ex-cathedra" concerning the authorship of a book written two or three thousand years ago, judge whether its statements are historical, or mythical; its character individual or composite, and its persons ideal or real. And yet it is to these very questions that the higher critics have given themselves unstintedly; and, while no two of them agree, each one insists that his method of study is accurate.

Semler, really the father of higher criticism, reached conclusions on all these matters, and disquieted two continents by his declarations. Wellhausen, the nineteenth century's ablest advocate of 'higher critical' methods, dissented from Semler's conclusions at almost every point. Harnack, one of the greatest of its present-day patrons, fiercely assails Wellhausen's conclusions and sets up another set equally as unstable.

Some sciences are marked by a series of steps, the last one of which always carries its student to a higher and better established standing; but to this hour the whole realm of higher criticism has been characterized by the sound of clashing swords, and the scene of friend slaying friend. Occasionally under the hand of a conservative Jonathan, a Tyn-dal is taken away and a Boingbroke brought low; but the greater majority of these theological Philistines have "melted away" like the enemies of Israel

beyond Bozez and Seneh, by "beating down one another."

In fact, so difficult is it to harmonize speculations, that higher critics have, in their fancy fencing, often turned the sword upon themselves. Witness Dr. Harper's conflicting statements, to which the Texas "Baptist Standard" once called attention, saying,

"It is easier to believe in two Harper's than in two Isaiah's. The style of Isaiah xl. may be quite different from the style of Isaiah xxxix.; but the assertions of President Harper in one part of his writings are contradicted by assertions in another. In one part of his essay he says that 'The early chapters of Genesis constitute the beginning of history': and in another, 'These chapters contain neither history nor geography.' In one place he says, 'The writer of these chapters takes the stories common to all ancient nations': and, in another place, 'The book is a compilation from written sources not one of which goes back to the days of Solomon.'"

No wonder the editor remarked, "Our critics do not agree with each other; but that is no reason why one of them should get into a shindy with himself." The truth is, however, that in the realm of speculation, neither boy nor man can keep out of a "shindy with himself."

But again, and from another point of view, What is higher criticism?

Productively, an unprecedented scholastic conceit.

I do not profess to understand the psychology of it, but the commonest observer is compelled to admit that a majority of those who lean to this so-called liberal thought are not weakened by under-estimating themselves. This is not true alone of Americans, to whom conceit is easy; but evidently characterizes the over-sea critics as well. No less an authority than Prof. Sayce says, concerning the arrogance of higher critics, "I had hoped to propitiate them by calling them 'the higher critics' and modestly allowing that archaeologists, like myself, stood on a lower platform. But I find that they will have none of

it; they are 'critics' and critics only; and those who differ from them are not critics at all." John Urquhart says, this air of splendid superiority "reminds one of nothing so much as the sect at Corinth whose representative cried out, 'I am of Christ'; the inference being that no others were of Christ."

How this conceit can be maintained from year to year in the face of the demonstrated scholarship on the other side is a secret the depths of which some of us will never be able to sound. True, there are some lofty intellects in Germany who have favored higher criticism; but a majority of the professors in Berlin, Bonn, Breslau, Halle, and Leipsic, are still rather conservative; and if, as A. J. F. Behrends said, "We have had a Harper, a Briggs, a Toy, Mitchell, Smith and Haupt, in this country, we also have had a Beecher, an Osgood, a Green, a Mead, a Curtiss and a Bissell." If some of our Eastern Baptist schools have surrendered to this current cult, Louisville gathers and graduates more men than half a dozen of them combined; and the faith of Boyce and Broadus and Manly is not despised in that institution. In all denominations the strictly conservative seminary is still the most popular one. If there are in some of our pulpits men who speak of Jesus Christ and other masters, of the Bible and other books, I can write against each one of their names another who holds a higher station and commands, on every Lord's day, a greater audience by believing and preaching that the Bible is "the very Word of God."

A man may imagine that by pronouncing in-tel-lect-u-al-i-ty as if it were seven words instead of one, he puts himself in possession of the thing. But mental attainment is not so easy. One of my deacons has a motto hanging in his office, which reads after this manner, "The elevator to success is stuck; take the stair." I have stood on the lower steps, and looked around me to see higher critics standing, many of them unemployed, apparently waiting for the elevator to start. But as I have looked upward I

have counted more conservative men whose feet had struck, already, the top-most floor than I have seen of critics standing there. The loudest crowing barn-yard fowl is not necessarily "the cock of the walk." A fact may not seem so important as a theory, but it is far more scientific. The man who stands firmly upon the earth may look very small to the one who is up in the balloon; but after all the former is in the place of utility and power. I have no sort of objection to education; I reckon it one of the greatest blessings possible to a man; but I have no right to suppose that a college diploma, a cap and a gown, and a tail of a title, convert me instantly into a teacher into whose presence my equals should come to receive instruction. When the first Eddystone Light House was built, Winstanley, the builder, inscribed it after this manner, "Blow, O winds; rise, O ocean; break forth ye elements and try my work!" The challenge was accepted, and one fearful night the sea swallowed up the tower and its builder. But Smeaton, the Christian, erected another on the same spot. Digging down for a foundation, he rested the stones upon the rock ribs of the earth; and, on the keystone above the lantern, he inscribed, "Praise God." Storms have swept about that structure full many a year, but it stands a never-failing light to the drenched and endangered mariners. Let us learn the lesson. The proudest production of the human intellect has found form only to fall again, and its vain boasts have only hastened its destruction. But the structure of the Sacred Scriptures, founded as it is upon the eternal Rock, and existing as it does to the praise of God, serenely dashes into harmless foam every wave of criticism, and resists every wind of speculation that beats against it.

II. But to our second question: What has Higher Criticism Wrought?

There is more than a hundred years back of this movement, a period sufficient to give proof of its value. When has it carried a single point of its contention? When Martin Luther made his attack upon the Apocryphal books he

beat them down. But what changes has higher criticism wrought in our Bible? What pastor has dared urge the adoption of the Polychrome attempt? What expurgated edition has this whole company been able to popularize? What single text have they taken from the Old Volume? Interpolations have surrendered to the science of lower criticism; but higher criticism waits to win its first conquest. It has hurled its battalions against the abbreviated book of Jonah but not a chapter or verse has it moved out of its place; and Jonah has crawled out of the fish's belly and laughed to scorn their efforts to unman him. There is a tradition that Isaiah was sawn asunder by the critics of his day; but the old Prophet had an easy time with those first opponents as compared to his experience with nineteenth and twentieth century critics. Some of them cut him in twain, others into a dozen pieces, and not a few slice him into a score; yet Isaiah's speech is a thousand times more potent than the combined scalpels of his opponents. A hundred years since Semler, Ernesti, Griesbach, and higher criticism has called an army to its service, but not one citadel in all the stronghold of Scripture has fallen before them.

It has crippled the faith of its own friends. When A. J. F. Behrends swung out from the Baptist denomination he was under its dominance. Let him rehearse his own feelings:

"The Old Testament was slipping away from me. I dreaded to open it, and I dared not shut it. The darkness seemed growing denser. On I pressed and stumbled; sometimes nearly losing my footing. The eddy became a maelstrom whose hissing and swirling waters threatened to suck me into their cavernous depths. None knew my agony, for I bore it in silence. Sunday after Sunday I went into my pulpit to preach the Gospel, while my heart was ready to break. I had lost my childhood faith and there was nothing to take its place."

In that, Behrends was not alone. Think, will you, of a man still naming

the name of Jesus Christ, and still professing to be a preacher of the Gospel, yet saying, as did R. A. White, of the People's Church, Chicago:

"I propose to study the Bible with the children from the standpoint of modern knowledge and criticism. As I said to the parents from the pulpit last Sunday morning, 'I will tell your children the truth about the Bible; or as nearly the truth as modern knowledge and research make it possible for me to do. If you are afraid to have the truth about the Bible told your children do not send them.' Of the story of the Creation I explained that it was not literally true, but was valuable as showing how a most interesting and ancient people tried to account for things. I shall do the same with the Flood. All these things are legends, but legends of a high interest, as are those of Greece or Rome. The Bible is a great book of antiquity, and worth our knowing something about, just as we want to know about other great books."

The Ingersoll Memorial Beacon, an atheistic publication, quoted from Dr. White and extended its congratulations. If an Ingersoll Beacon Memorial holds the same faith with those that follow higher criticism to its logical end, what shall we say concerning its effect upon its own friends?"

A phrase which higher critics coined is this, "The Bible **contains** the Word of God. A speaker at a recent Universalist Convention, who was once pastor of an evangelical body, now a Universalist preacher, compared the Universalism of the past and to-day. He said:

"Our fathers in the confession of 1803, departed so far from orthodoxy as to declare that the 'Holy Scriptures of the Old and New Testaments **contain** a revelation of the character of God, the duty, interest, and final destination of mankind. . . . That word 'contain' however was a seed that has germinated and marvelously grown under the influence of modern critical study. . . . We no longer assume infallibility. . . . Reason, from the drudgery of interpretation, has been lifted to the

seat of authority. But the change that has been wrought was all originally wrapped up in that word 'contain.'"

Then he proceeds to tell us that the Universalist church of to-day does not believe in the doctrine of the Trinity; denies the vicarious sacrifice, and says concerning the person of Christ "There is still diversity of views. Not all think alike concerning the miraculous birth, the pre-existence of Jesus, the exact place of his classification in the scheme of being, and the entire subject of the supernatural." Only a few years since a daily paper published a statement from this same preacher that Christ was not risen from the dead in any literal sense. There is nothing more pathetic in present-day history than the destruction higher criticism has wrought to the faith of its own friends.

It has wrought destruction in a thousand assemblies. The editor of a Western paper is alarmed lest the doctrines of the deepening of the spiritual life, the government of the church by the Holy Ghost, the insistence that God hears and answers prayer for the sick, create divisions in the church. The sainted A. J. Gordon believed all of these, and even had that more hated doctrine of the imminent return of the Lord. He also witnessed a company quit his church on account of his preaching and heard their prophecies of dissolution for Clarendon street. But when they were gone this pastor continued for twenty five years in ever-increasing power. Let this editor rehearse the history of Boston in its relation to so-called newer thought; let him tell what disturbance, and even destruction, it has wrought in scores of churches there, and elsewhere all about the country.

One of the most cultured women in Providence, R. I., remarked to one of the writer's deacons, a physician in attendance upon the Baptist Young People's Convention, "Doctor, what are we to do? The most of us believe the Old Book; the pastors we have had in recent years have, without exception, picked it to pieces. We are a peace-loving people, but should we endure this

in silence, or stand for "the faith once delivered to the saints?" Only a few days since, in the city where I pen these words, mothers in a so-called evangelical church, remarked, "We have taken our children out of our own Sunday School; we can not endure to have them taught by a man who has publicly denied the Deity of Jesus Christ." It is a real question whether men ought to fight with those who do not view every doctrine from the same standpoint; but when a man proposes to write "Ichabod" over the Bible itself we must contend for "the faith" or see our children who wait upon such a ministry sent to sea with the chart which guided their fathers torn to shreds, and the compass which pointed their mothers to Immanuel's land ground under the heel. Much as we might love peace, better a religious war than a truce with infidelity. As one sagely remarked, "When Sumpter was fired upon the nation responded to the call of Father Abraham; and when once the musket was shouldered we did not stop until the Confederacy had collapsed. And when the historical credibility of the Old Testament is assailed we do not propose to turn the other cheek; but to strip for the fight and answer thrust for thrust, sabre stroke for sabre stroke."

Beloved, the shock of this battle is all about us now. Say what you will, Charles Spurgeon was right when he said:

"Inspiration and speculation can not abide in peace. Of compromise there can be none; we can not hold the inspiration of the Word and yet reject it; we can not believe in the atonement and deny it; we can not hold the doctrine of the fall and yet talk of the doctrine of the evolution of spiritual life from nature. Decision is the virtue of the hour."

III. What Are the Prospects?

In answer, higher critics bid us wait. They say, "We have been on the skirmish line and while fighting for our newly found faith could not sow and

cultivate; but now that the battle is practically over, on you will see the beauty of our theory and taste the fruit thereof." Let it be remembered, however, that Martin Luther fought the battle of salvation by faith and saw splendid fruit right on the firing line. Wait? How long! This theory is more than a hundred years old; as old as the notion of world-evangelization; yet the latter has girdled the world, while this theory has been trying to get into its big boots. A hundred years is truly too short a time for falsehood to produce the truth!

We will wait, but while we wait a few questions:

First, Will scholarly men continue to enter the ministry? Will the men who in academy, college and university have listened to the tenets of higher criticism take earnest hold of this sacred office and count it above thrones and crowns? What are they doing now? Let the deans of the very schools where the shibboleth of higher criticism is spoken, answer. They confess to a decrease in the decision for the ministry upon the part of the very men trained at their hands. One of the most famed of these recently said,

"I have sought such men in all the schools of this country. They are not there." They purposed to enter the ministry when they came into these schools but they changed their minds before the graduation day."

No wonder! Even the strongest of faith finds it difficult to live for three, or seven, or ten years in an atmosphere of infidelity.

Will the men who have entered the ministry remain in it when once these new views take hold upon them? Where does Daniel S. Toy preach now? He was departing the Southern Baptist Seminary when the writer was entering it. He had discovered that Moses was not the author of the Pentateuch; that there were two Isaiah's, and more; that Jonah was a myth, and what not? What church even does he now attend? How many people are crowding to hear Briggs now on the Lord's Day when he appears in

the pulpit? What swath is Smith cutting in the active ministry? This theory is keeping men out of the pulpits; this theory is crippling men in pulpits; this theory is taking men out of pulpits.

Will the message of higher criticism move men Godward? Have the times so changed that an interrogation point is more eloquent than a period? A theory more effective than a fact? Speculation more influential than faith? Clarke's theology more believed in than Christ's theology? What is the message of the man who says, "If scholarship goes against John's Gospel I will give it up." If God did not "so love the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life" what shall we preach? What is the message of the man who says, "If it be scientifically shown that Jesus Christ was not begotten by the Holy Ghost, and was therefore only a man, what of it? I know God and He knows me, and our fellowship will remain unbroken." Is this man a better preacher than He who said, "No man cometh unto the Father but by me"; or does your destiny and mine rest, as Paul believed, upon His death for our sin "according to the Scripture; and His resurrection on the third day "according to the Scripture"? No man has ever yet forfeited these messages and then moved Godward. This is why higher criticism has never produced an evangelist; and there is not a Bible Conference in the country that would call one of them to preach in its sessions. They have nothing to preach!

Will the critical church be a conquering church? What is the testimony of history? This church has been in Germany for a half century. What of its accomplishments? A statistical writer says, "Germany is now reaping the harvest of advanced thought. The prisons are full." Dr. Baur, one of the imperial chaplains, in a sermon preached before the Emperor, said, "Affection, faith and obedience to the Word of God are

unknown in this country, which formerly was justly called the home of faith. Marriages are concluded without the blessings of the church; we have a Sunday only in name; the afternoon and evening of it is spent by plain people in the public houses and music halls; while the upper classes rush to the races preferring to hear the panting of the tortured horses to the sentences of the Word of God."

A London paper remarks, "Berlin, with a population of a million has only one hundred and ten ministers of religion, Protestant and Catholic; and the average of attendance at each place is below one hundred." And it assigns as the chief reason for the degeneration of this once noble people: Substitution of Skepticism for faith in the Scriptures.

Conquer! The church of higher criticism will have no instrument with which to go forth to war. No! As Dr. E. Fitch Burr once said in the columns of this magazine, "What ministers of higher criticism wield, so far from being 'the sword of the Spirit' is at best only a few splinters of that sword tied together with cobwebs and hid in a mass of rags, and clouts of myth and fable. Does such a sword inspire confidence? Not even Michael the Prince could wield such effectively."

But, beloved, the conclusions of higher criticism are not the sentences of the Christ. He urged men to search the Old Testament Scriptures, believing as they did that in them they should find life; and He declared that they testified of Him. His matchless life, His inexplicable death, His mysterious resurrection, His glorious ascension, these make the New Testament possible; and they point the way! Oh, men and women, lift up your eyes and look to see Him, the Risen One, the sinner's friend; to hear Him saying, "Come unto me"; and, catching the vision of tenderness in His face, cast yourself full into His outstretched arms. This is not speculation—This is salvation!

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Still Only a Handful Marching on with God

Two pre-eminent facts to-day impress themselves on the reader of Missionary Intelligence:

On the one hand the miraculous marching on of the Almighty Christ with a handful of attendants selected from millions of professed followers:

On the other hand, how the self-satisfied masses at their ease in Zion look on (or mostly look away) complacent, or careless, but in either case feeling that it is no job of theirs:—theirs only to make themselves and their heirs comfortable, and to keep up with the procession of the ever advancing, "pride of life" as closely as possible.

For one example, look at Korea and the infant new sort of Christendom springing up in the Far East, that lately impenetrable jungle! Not forgetting the upturning of those lands to greet the Gospel, by the deep-driven ploughshare of Divine Providence; look how the King had sent his messengers before his face to prepare for the greeting! While the late so-called hermit-heathen empire is announced in this very morning's news to be virtually a part of that great new born Power of Japan, most freely opened to the kingdom of Christ; we are reminded that barely twenty previous years of Protestant missions had planted in Korea 820 Churches, of 16,233 communicants, to whom were added last year one-seventh as many more (2,400 adults); while there are 1,103 believing catechumens, 18,000 Sunday-scholars, and an adherent population of 40,000.

But these statistics include the slow infant stage, and are beggared by those of the later years. One of the Fusan Churches (Presbyterian) reports communicants eight times multiplied in five years. Yet the numbers are the least of it. The members are not the hangers-on that we are so accustomed to. They are "saved to serve." They

organize in groups to sustain a delegate each in outside mission work. The two Fusan American Presbyterian Churches have seven such delegates, none of them ordained or candidates therefor, who preach in thirty country churches and circulate the Scriptures and books among 750,000 people.

One of those churches has enlarged into a new building, which is already again too small. It is in the interesting "Golden Sea" city, where Kim I. ruled more than a thousand years ago. Again, in Kuchang, 130 miles away, some people got hold of the Truth, and before long a message came in, "Here we are forty men believing in Jesus: come and help us." They had endured demoniacal forms of persecution, but though taught little save by the Holy Spirit, they knew Whom they had believed, and thirteen families stood the test.

"What a busy, rushing place Fusan has become! With trains puffing away to Seoul three times a day; the harbor full of ships, where three years ago a lone tug from Japan struck our eyes with wonder; multitudes of jinrickishas and horse-drawn busses running on the new road where two year ago we were climbing over a narrow path on foot; Japanese pouring in every day; truly we are in new and stirring scenes! Fusan itself is becoming more and more Japanese, and they now number 15,000; but the Korean still stays, though he is moving on to back streets. Perhaps there are 20,000 of this white-robed race who live in what we may call the port. For them are four churches, two under Australian Presbyterian care, and two under our Station. And we have a fine hospital, too, working for the Christ."

So much for one page of the "Assembly Herald."

From another page we gather that the new church in Pyeng Yang (North-

ern Korea) holds every Sunday a congregation of twelve hundred, and had at the Wednesday evening prayer meeting six or seven hundred, on one occasion at least.

For a number of years the work in Northern Korea, centering around Pyeng Yang, and spreading out from there, had been the joy of all missionaries. It has grown and is still growing in a way that is wonderful. But it is only in the last three or four years that the movement in Southern Korea, of which the preceding items tell, has arisen, and surpassed the almost pentecostal marvels of the former; which also still continue—as thus, for example:

The **Syen Chun Church**, also in Northern Korea, has sixty of the mission groups, with 6,597 believing adherents; a number nearly quadrupling that of last year; of whom 711 were baptized, and 948 more of believers were enrolled as catechumens.

A Great Wave of Evangelism.—"The most marked characteristic of the last year was the great wave of evangelistic fervor which swept over the whole church. Not content with witnessing daily to heathen neighbors and supporting liberally the home missionary society for preaching in the more distant unevangelized regions, earnest desire to do more work found expression in the form of a definite number of days dedicated to personal work for the individual. It began at a Bible class in November when 350 days were subscribed. It was agreed that each one

subscribing should leave his home and go to a heathen village and there, at his own expense, do the work of a special evangelist for a specific number of days. The volunteer preachers were not open to the reproach of working for a salary. Women as well as men joined in the work. Probably 3,000 days of volunteer preaching were thus given in all parts of the province in a space of about three months.

"Another important part of this work was the training of the whole church in Bible-study classes. Classes for women have been very effective. The total number of women taught in classes during the year was 1,199. In addition to this, thirty boys' schools and six girls' schools, with an enrollment of 480 boys and 131 girls, have been maintained during the year; all self supporting except two.

"At Kangkai, two years ago, there were 147 enrolled Christians. Last year there were 325. This year there are 521.

The new group at Tung Kang is as far beyond Kang Kai as Syen Chun is beyond Pyeng Yang.

"Can we afford to permit a missionary to spend twelve days walking to a place where he may only begin his itineration and then spend another twelve days to walk back when his task is over? Kang Kai should be opened as a separate station. Who will go? Who will give?"

China: Christ pushing in His Pioneers

Following the Railways.—The railway bridge across the Yellow River has killed the River god. When the contractors began work, the natives watched it in expectation how soon the god of the river would destroy it. They now see it stretching its 120 steel spans, for a mile or more, over his head, and through trains are running over it from Hankow to Peking. Cheng Chow is on this line, and here a new city is grow-

ing up, which is expected to be the first "dry land port" in the interior of China. Nearly all the land outside the city has been bought up, and many new residences and shops besides the railway-station group, yard and car shop have been erected. Another railroad is to be built from Kaifeng.

As an instance of the evangelical advance, which everywhere taxes the best efforts of the limited force of

Christian teachers, we quote from the Southern Baptist Journal, that at Pingtu 138 were baptized in the first six months of 1905, as compared with 102 in the whole previous year. Two aged men, with three of their grandsons, were baptized together.

The Christian Chinese in America (including Hawaii) number 5,000. They

are active missionaries to their own people; and the Hawaiian Evangelical Association in particular extends its arms among the Chinese and other inhabitants of the Pacific Islands and coasts, with renewed vigor by the aid of a grant-in-aid of \$9,000 from the American Missionary Association. For home work, they support four Chinese preachers and one Bible woman.

Welsh-Revival Scenes in India and Elsewhere

It is not unnatural that religious awakenings under the power of the Gospel and the Holy Spirit should result in similar phenomena among the excitable and demonstrative people of the East as well as of the West. Reports of this sort from India are amazing.

As one example among many, the awakening in the refuges of Pandita Ramabai is typical. Four hundred women or girls there seemed to be baptized with the Holy Spirit together—many of them describing their experience as a baptism of **fire**—and a baptism of **prayer** it evidently is. Ramabai writes that “these Spirit-filled women have offered their lives for the service of God, they want to be interceding for others.” So she is circulating a letter which reminds one of the ways business advertisers employ to get correspondents to offer their goods to—calling for names and addresses of missionaries, native Christians, evangelists, catechists, Bible women, and others, including Jewish families and Rabbis, in every town or village; simply to be **prayed for** by the daily assemblies and closet pleadings of those hundreds of women and girls at Muktil!

This movement began without visible cause or occasion, on January 7, when a number of the girls offered themselves for special service, which was that of intercession. Each took twenty names from the 1500 in the refuges, and every soul was prayed for daily by name; which continued until the end of June, when the heavenly fire fell upon all, and has been blazing ever since.

A missionary visitor at one of the meetings writes, “I confess I was startled at the noise of singing, clapping, praising, crying over sin and confessing, all together; but I quickly realized that God must be allowed to work in His own way. I felt humiliated to the dust as I heard these women just lately won from heathenism, pray. I never heard anything like it. They made me feel that I had never known the meaning of the word **prayer**.”

“After the meeting, Ramabai came to me and asked, ‘How long are you going to stay?’ I told her I had my girls to look after and must go back the next day. Ramabai said, ‘I am sure God is calling to prayer. I will take both them and you.’ Humanly, this was impossible. But God undertook, cleared away all the difficulties, and finally the girls and I were packed into ‘bielgardies’ and went. . . . Living in the house with Ramabai was a wonderful revelation. Hour after hour they knelt in prayer, forgetting fatigue, sleep and food. There were morning, noon, and evening, meetings, from which they did not get home before 11; and then they would start again, and go on beseeching until two or three o’clock in the morning.

“We have now been back a fortnight, and my girls are still having prayer meetings two or three times a day. To-day, at dinner time, one girl came to me and said, ‘Mother, I am so full of joy I can’t eat any dinner.’ They had got their dinner ready and sat down to it, but burst out singing, praying and repeating promises, so they could not eat, but took their dinner back to the kitchen and went on with their meeting,

which they have only just finished at nine in the evening. Last night they were up at midnight to praise the Lord for saving them."

From the Malabar coast a missionary writes that in **Kunnankulam**, a town inhabited by 8,000 Syrian Christians, "a real Revival seems to have sprung up, especially among the young men belonging to two opposite parties which have been most antagonistic. They have united, and formed themselves into a praying and preaching band, conducting services every evening."

In Ceylon more than 40 meetings were held in one week in English and Tamil. In some places almost every day some came out for Christ. Six Buddhists publicly confessed Him, as well as three Hindus, a number of students, and some among the Tamil, Singalese, and European young men.

Concerning the Bible Booklet published at Madras, India, in all languages, Dr. Rudisill said recently, at a conference at Portsmouth, England, that a Presbyterian professor of a college in America had it laid upon his heart to distribute a hundred million copies in the Far East, and had undertaken to meet the expense of the first million

copies of this special edition (about \$500.00).

Like Things in Belgium.—"At Charleroi (Belgium)" writes a pastor, "I came into a full revival time. Three weeks before, the mixed choir were to meet on a Thursday evening to practice. The young men waited in their room for the young women, who did not come in. Nine o'clock, then half-past nine struck, and not a single female voice was forthcoming! Then some one came to say that the young women were having a prayer-meeting upstairs. One of the young men said: 'And why should not we do the same?' They began to pray, and the Spirit of God fell on them.

"The parents are accustomed to come in and hear their children sing, and they began to gather, and were in their turn laid hold of by the Holy Spirit; and up to 10:30 the meeting went on.

"The following Sunday the pastor spoke of what had happened in the week, and coming down from the pulpit, he asked if there were any who had not yet yielded to the Lord, and who wished to do so. At once, from 100 to 150 persons rose from their seats and thronged round the pastor, declaring thus their desire to follow the Saviour. At the same time, in other churches not of that part, even similar scenes were witnessed.

Good Tidings from Latin and Heathen America

For South America.—"All these years I have been pleading, but it seems as though no one studies geography any more. No one seems to know that people live on the Amazon, that three lines of steamers run from New York, Liverpool and along the Brazilian Coast, to Argentina, one line as far as Yquitos, Peru. What more do you want? Do you think that steamers run where there are no people, or that America is the only tribe, intended in the last words of our Master."

Brazil has a coastline of 4,000 miles, and a population of 16,000,000. The priests do not preach the Gospel, and the result is idolatry. In every home the people have their idols and images that they worship.

The Bahia Mission is 23 years old and has 23 churches. The churches all agreed to build one church house a year.

One of the oldest is selected and all the others contribute to that one that year. The amount each one should give is sent out in an annual circular letter each year to every church, and is in accordance with the sum to be raised and the ability of each one to give.

In Central America.—At Panama there are a missionary and his wife, three little churches that supported their own minister and schools, and hundreds in fellowship with God's people.

Porto Rico Mountain Mission.—"Kingdom Tidings," the missionary organ of Rev. D. M. Stearns' Church

in Philadelphia, mentions that at the mountain mission supported by that church, as many as one thousand people have received Jesus Christ within five years. The story of the Spirit's work in the hearts of those poor mountain people is as wonderful as the work in Wales, but on a smaller scale. There is now a church membership of over 300, every member a missionary, and thousands of professed believers, and all this in what was once one of the most wicked and immoral districts on the island.

Women's Board Mission at St. Lawrence Island

St. Lawrence Island—Rev. E. O. Campbell writes of the Women's Board Mission at this far away place:

"Our people belong to Asia rather than America, speaking exactly the same tongue as do the Siberians, only

39 miles way, and differing materially from the Eskimo on the American side, 200 miles away. They have no system of any kind—law, government, religion or council; though the most influential men in the community are the "doctors," who practice charms and incantations, all of them in the line of devil worship.

"The people sacrifice dogs, burn fires in worship, make images, kill the old and sick, practice adultery and licentiousness in the most awful manner and for trade or grain, and live in constant terror of the devil.

"Our school is a very bright spot—an average attendance for 143 days of 52.5 from an enrollment of 59. After much persuasion, and many failures, we have at last secured possession of three boys, which we have taken into our little home, and upon them the home life is beginning to tell.

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League Notes and Points

OUTLOOK OF THE LEAGUE FOR 1906

The notice, in the November issue of *The Bible Student and Teacher*, that Rev. Dr. Oliver C. Morse had become associated with The American Bible League as its Executive Secretary, was meant to indicate that The League is entering upon a new departure along all the lines of activity originally proposed for it when it was organized. Heretofore the work has been hampered in every way by lack of an adequate working force. Provision is at last being made for supplying this lack and opening the way for the efforts that, with the Divine blessing, may be expected to command success. One generous friend has already pledged himself to furnish one fifth of the estimated Budget of \$20,000 for 1906, provided the

remaining four-fifths can be obtained,—this being in addition to the sums to be received from subscriptions to the magazine. Others have also offered very generous aid towards the raising of this exceedingly important fund. Testimony to the imperative need for the League and of the daily prayers offered for it, continues to come to us from the whole world. In view of the state of things it is peculiarly gratifying to be able to say, that never before since its incorporation has the outlook been so encouraging. We earnestly invite all the friends of the Word of God to co-operate with Dr. Morse in the work upon which he has entered under such cheering auspices.

THE THREEFOLD AIM OF THE LEAGUE, AND ITS METHODS

The League was established for the purpose of banding together all who believe in the Bible as the Word of God, for its dissemination and defense.

1. What the Purposes of the League Are.

It seems a suitable time to recall to mind what the League stands for. This was set forth at some length in *The Bible Student and Teacher* for January, 1904, and attention has since been frequently called to it.

The American Bible League was incorporated under the Laws of the State of New York, October 26, 1903. The Certificate of Incorporation, in setting forth its aim and scope, presents the following as the particular objects for which the Corporation exists:

(1) The promotion of universal and devout study of the Bible, as the soul's necessary food.

(2) The furnishing of help and direction to scholarly and reverent investigation and interpretation of the Sacred Writings in order to ascertain what God says in them.

(3) To reassure the faith of those who are troubled by attacks made upon the truthfulness, integrity and authority of the Scriptures.

2. The Instrumentalities for Realizing This Threefold End.

It is evident without even the saying that to push this varied work effectively calls for a large re-enforcement of men and means. Besides an increased Secretarial and Office force, the best aid that reverent scholarship can render must be secured for increasing and extending the wholesome influence of the League by means of the needed literature. The living man and printed page must both be more largely in evidence than ever before. In addition to the work from

the Central Office, points of influence must everywhere be occupied from which to push the enterprises of the League.

(1) The needed instrumentalities will include at the Central Office:

a. The employment of a group of Office and Field Secretaries adequate to the work contemplated.

b. The preparation of a Monthly Magazine, *The Bible Student and Teacher*, to furnish the best literary helps, from scholars at home and abroad, for all departments of the League's Bible Study, devotional, constructive and apologetic.

c. The publication of scholarly and popular articles and Tracts on Biblical questions of vital present-day interest for the widest possible distribution.

d. The establishment of a **Bureau of General Information** concerning desirable helps to Bible study—looking to the dissemination of the best existing popular literature on the Bible that can be procured, and the production by the best reverent scholarship of such works as are needed to promote the direct study of the Bible.

(2) As instrumentalities for the Outside Extension of the Work:

a. The organization of Local or Branch Leagues with capable Secretaries, to further the aims and work of the Central League. These will open the way for public conferences, lecture courses and single lectures, and for the discussion of important Bible themes, in co-operation with the best local talent and scholarship.

b. The provision for directing the right kind of systematic Bible Study from such centers of influence.

c. The preparation of the suitable Biblical text-books for such study for Bible classes and Study Circles.

THE BIBLE STUDENT AND TEACHER FOR 1906

The lack of an adequate working force, already alluded to in another connection, has rendered it impossible to

realize the ideals in mind at the opening of the year. Notwithstanding this, however, we have had the assurance

from many quarters that the magazine has been of special service to the cause it has attempted to advocate, and thousands of subscribers have been added to the list. The papers from the two Conferences, one in Boston and the other in New York, have been pronounced able and convincing, and worth far more than the price of the magazine. During the coming year, with the increased working force, we hope to come nearer to overraking our ideal.

Conferences in Leading Cities—such as those in New York and Boston just mentioned, and in which besides the former speakers new men will appear—will furnish many able papers for the Review Section of the monthly.

There will be articles by leading specialists on **Bible Questions of Present-Day Interest**, critical, expository, archaeological, geographical, etc.

The magazine, while as helpful and stimulating as possible to Bible readers and students, will also seek to furnish **interesting Bible news** of every kind.

The Courses of Lessons, covering a short introductory survey of the entire

contents of the Bible and adapted to the use of the Bible classes, which were begun last year, will be again taken up and continued, and will be followed by a more detailed study of groups of books and individual books, in a progressive series.

The natural and scientific, literary and constructive, systematic and cumulative method, for which the League stands, will be followed in these studies.

The Treatment of the International Lessons for the Sunday School will be continued as heretofore and on similar lines.

Daily Bible Study and Readings, for Devotional and Practical Ends, will be a special feature of the coming year, beginning with January, 1906.

The New Testament will first be taken up in this course. The whole will be presented from the new and fresh point of view, advocated by the Bible League and in some measure illustrated by it. We are glad to carry out this purpose which has been in contemplation and under promise for a number of years.

RENEWAL OF SUBSCRIPTIONS

As many of the subscriptions expire with the December number, the Business Department requests that remittance for renewal be made promptly.

The time when each one's subscription expires will be found on the wrapper of the mailed copy.

As it has been found to be in accordance with the general desire, the maga-

zine will be continued to present subscribers unless notice is received to discontinue.

All remittances, whether by check, draft or money order, should be made payable to **The American Bible League**, and addressed to 39 Bible House, New York City.

THE ANNUAL MEETING OF THE BOARD OF DIRECTORS

The Third Annual Meeting of the Board of Directors of The American Bible League has been called for the constitutional date, "the second Wednesday in December (Dec. 12), 1905, in the Lecture Room of the Marble Collegiate Church, No. 3 West 29th St., New York City, at 4 o'clock P. M. Important

changes have been proposed in order to promote efficiency in the work, and will come before the meeting for consideration and action. It is expected that the views of all the members of the Board will be represented either in person or by letter.

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